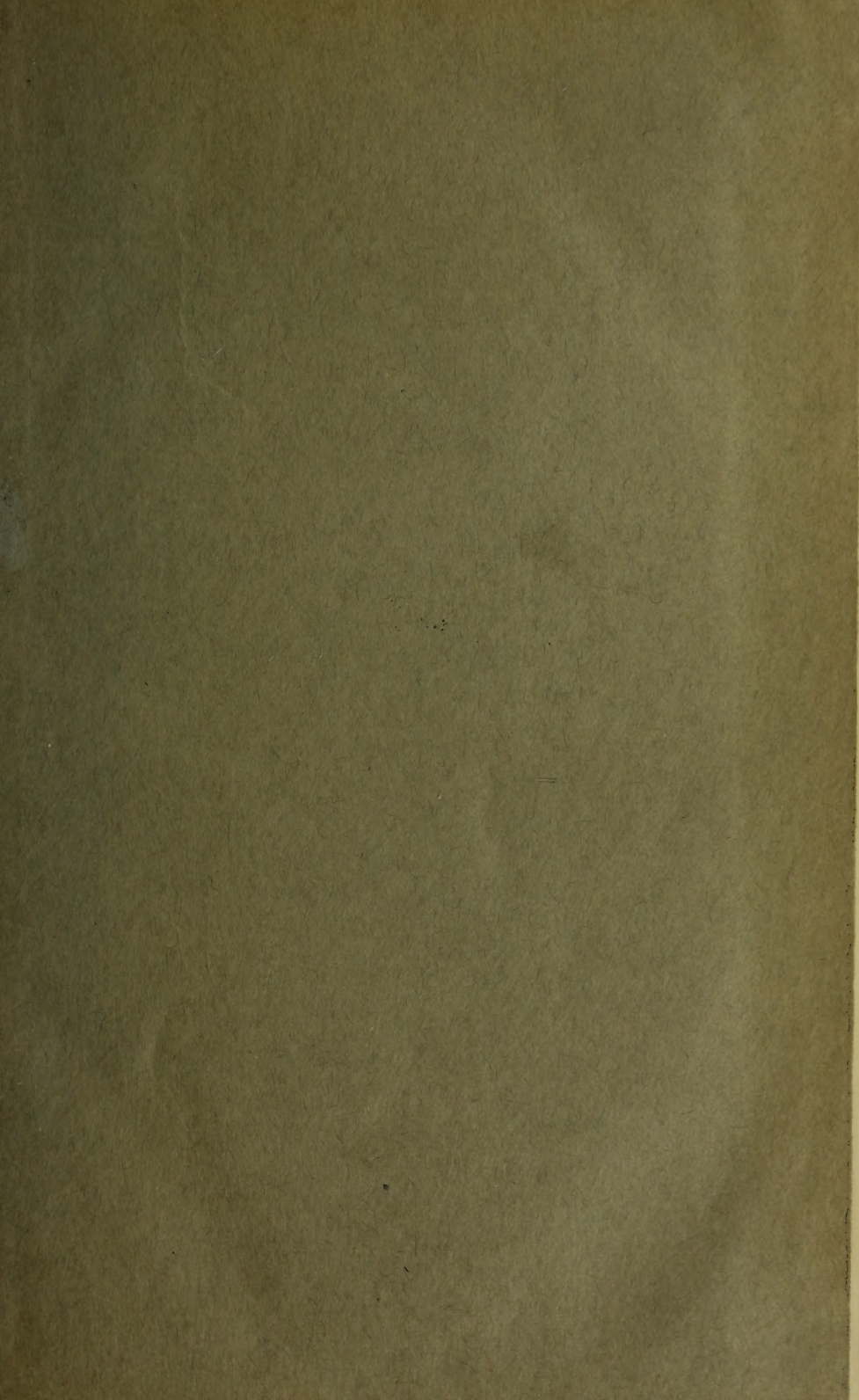


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| | PAGE. |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| Afghanistan, sons of Israel in,..... | 86 |
| Alf G. F., letter from,..... | 381 |
| American Baptist Missionary Union— fifty-third annual meeting, 225; mem- bers present, 225; election of officers, 234; reports of committees—on enroll- ment, 225; on schools in Asiatic mis- sions, 234; on European missions, 236; on finance, 237; on Sabbath schools and missions, 238; on missions in In- dia, 240; on Chinese missions, 241; on obituaries, 242; on African memo- rial, 243; on correspondence with Free Mission Society, 244; on place and preacher, 244; resolutions, 244; meet- ing of the Board, 246; members pres- ent, 246; election of officers, 246; res- olutions, 247; fifty-third annual re- port, 249; home department—intro- duction, 249; missionary rooms, 249; publications, 250; receipts and expen- ditures, 251; estimates, 251; collection districts—eastern, 252; central, 253; southern, 253; middle, 254; western, 254; foreign department—appoint- ment and reappointment of mission- aries, 257; departure and return of missionaries, 257; reports of the sev- eral missions, 258; schools in the Asi- atic missions, 263; report of the treas- urer, 355; preachers at triennial and annual meetings, 360; officers of the Missionary Union,..... | 361 |
| Ashmore W., letter from, 406,..... | 427 |
| Assam mission—annual report, 292; death of a patron of the mission, 46; consecrating a burial-place, 46; with- out or within consecrated ground, 47; progress in the work, 104; the work among the hill tribes, 104; encourag- ing cases, 104; new year, 137; the dictionary, 137; Indian reformers, 137; the demand of the times, 137; good news received, 138; the need, 138; wants of the hill tribes, 138; native preachers' work, 139; journal of a na- tive preacher, 139; aptness of do., 139; native laborers' report from an outsta- tion, 140; go forward, 422; trip to Gowahati, 443; the Lord provides, 444; tour among the Garos, 445; preaching to the do., 445; baptism of twenty-six do., 446; the first Garo church, 446; Garo ordained, 446; Garo school formed, 447; who will help, 447; encouragement among the Garos, 448; mission premises at Gowahati, 449; operations at do., 449; improvements in do., 450; interest in the work among the Garos, 459; demands of the work, 460; map of Assam, 460; state of the work in Nowgong, 460; interesting Garo visitor, 460; waking up among the Garos, 461; the first sheaf gather- ed, 461; providence in retaining Gow- ahati, 461; precious memorials, 462; importance of Gowahati, 462; school at Nowgong,..... | 462 |
| Baptist mission in France, 20; influence of Mr. Rostan,..... | 21 |
| Backman A. E., letter from,..... | 174 |
| Bassein mission—annual report, 283; youth receiving education, 39; can uneducated men learn theology, 39; hopes disappointed, 40; character of | |

| | PAGE. |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| native converts, 40; the bright and the dark side, 40; visit from a Karen priest, 374; Mr. Thomas' first labors in Bassein, 419; in labors abundant, 419; visit to the churches, 419; Bas- sein Association, 419; statistics, 420; need of a revival, 420; Associational meetings, 435; increased interest, 435; encouraging cases, 435; raising up la- borers, 436; signs of progress, 436; re- markable cases, 437; death of a Ka- ren Christian woman, 465; travel and jungle labor in 1866-7, 465; help from native Christians,..... | 465 |
| Bergstrom O., letter from, 145,..... | 173 |
| Berneike H., letter from,..... | 377 |
| Boileau H., letter from,..... | 7 |
| Brahminism, how it is propagated,.... | 385 |
| Brayton D. L., letter from, 14, 164,.... | 440 |
| Broady K. O., letter from, 4,..... | 466 |
| Bronson M., letter from, 46, 104, 137, 422, 443,..... | 459 |
| Bunker A., letter from, 134, 415,..... | 463 |
| Can we do more,..... | 61 |
| Carpenter H. C., letter from,..... | 443 |
| China, sixty years' progress in, 122; the mission field in, 150; remarkable dream and its results in, 155; mission in,..... | 479 |
| Chinese mission of Bangkok—annual re- port, 309; teaching a Chinese coolie, 12; efficient helpers, 12; the sacramen- tal Sabbath, 12; Christian sympathy, 12; leaning on God, 12; donations di- rectly to the treasury of the Union, 12; labors of Mrs. Dean, 68; attentive lis- teners, 68; encouraging signs, 68; a peril escaped, 69; what would you an- swer, 69; Buddhism or Christianity— which? 69; spiritualism in Siam, 70; a brighter day, 70; a Chinese prayer- meeting, 101; climate of Bangkok, 101; a good field, 102; its fruits, 102; promising candidates baptized, 165; visit to outstations, 165; tour project- ed, 165; death of a member, 165; the sanitarium at Anghin, 165; Banplasoi, 166; medical practice, 166; de- scription of Banplasoi, 166; tamarind trees, 166; gratitude, 166; scenes at Banplasoi, 166; pupil of Theodosia Ann Dean, 167; able assistants, 168; means of living in Banplasoi, 168; hospitable treatment, 168; death of ar- age 1 member, 194; visit to Leng-kia- chu, 195; visit of female helpers to Banplasoi, 195; chapel projected at Banplasoi, 195; diseases cured, 195; debate with heathen women, 196; vis- it of a United States vessel, 407; the old and new year, 408; the chapel at Banplasoi, 408; close of the year, 408; applicants for baptism, 408; new year festivities, 408; baptism and candi- dates, 409; visit to Banplasoi, 409; Chinese illustration, 410; the cost and the result, 410; test of missionary suc- cess, 410; how do they interpret the Bible? 411; new converts received, 411; looking after absent members, 412; redwood of Siam, 412; more helpers needed, 429; difficulties of na- tive helpers, 430; who will respond to the call? 430; the field brought near- er, 430; darkness of the heathen mind, | |

| | PAGE. |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| 431; missionary housekeeping, 432; teaching the doctrines,..... | 432 |
| Clough J. E., letter from, 73, 104, 142, 161,..... | 451 |
| Colburn I. D., letter from,..... | 18 |
| Cording J. H., journal of,..... | 377 |
| Corea..... | 476 |
| Crawley A. R. R., letter from,..... | 14 |
| Crelin J. B., letter from, 50, 106,..... | 202 |
| Cross E. B., letter from, 412, 462; journal of, 196,..... | 438 |
| Dean W., letter from, 12, 65, 68, 101, 165, 194, 407,..... | 429 |
| De Neui P., letter from,..... | 113 |
| Donations, 30, 63, 94, 125, 182, 223, 390, 425, 455,..... | 482 |
| Douglass J. L., letter from, 39,..... | 464 |
| Edgren J. A., letter from, 6, 109,..... | 423 |
| Ewert, letter from,..... | 77 |
| Fielde Miss A. M., letter from, 70, 102, 431; comfort in desolation,..... | 70 |
| Formosa, first fruits in,..... | 222 |
| France, mission to—annual report, 328; need of chapels, 7; need of preachers, 7; churches of Lyons and St. Etienne, 7; still another church, 8; Christian decision, 8; converts multiplied, 8; a solitary laborer, 9; a wide field, 9; Italian priest converted, 9; vacation labors, 10; ordination of Mr. Cadot, 10; meetings in Paris and vicinity, 49; baptism of an Italian priest, 49; encouragement in Rheims, 49; efforts for the unconverted, 50; visit to Bruay, 50; an important field opened, 51; religious visiting, 75; circulation of Bibles and tracts, 75; a work of difficulty, 75; offer to sell Bibles back again, 75; encouraged in the work, 76; suicide prevented, 76; state of the church in Lyons, 107; the church in St. Etienne, 108; the church in Chaunay, 108; light and shade, 147; oppositi n foiled by prudence, 148; the truth prevailing, 148; a difficult work, 148; a fearless Christian woman, 148; hopeful cases, 149; remarkable conversion, 149; the prodigal restored, 202; tracts valued, 202; encouragement and opposition, 202; importance of tracts, 203; sowing and reaping, 203; experience of a convert, 204; trials of the convert, 205; disturbing religious meetings, 205; labors in Paris, 206; spiritual stagnation, 206; conversions and baptisms, 206; lost sheep found, 206; the chapel in Paris in a new location, 207, 383; encouragement and baptisms, 383; health of Mr. Dez, 383; testimony from without, 383; the leaven in the meal, 384; a fellow-helper, 384; need of houses of worship,..... | 385 |
| Freitag A. W., letter from,..... | 111 |
| Garó Hills, people of the, 24; how first known, 24; political condition of the Garos, 25; hostility of the Garos and Bengalis, 26; manners and customs of the Garos, 26; funeral ceremonies, 28; religion, 29; missionary efforts for,... | 29 |
| Geissler M., letter from,..... | 207 |
| Germany, evangelical work in,..... | 475 |
| Germany, mission to—annual report, 331; summary of results in Germany, 47; the new chapel in Hamburg, 48; religious efforts and the war, 48; results of the war, 48; encouraging state of the work, 48; the cause in Den- | |

| | PAGE. |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|
| mark, 49; visits to wounded soldiers, 76; tract distribution, 77; conversations with soldiers, 77; the evangelical hospital, 77; Baptist principles in Poland, 77; missionary labors and tract distribution, 78; general missionary labors, 79; a new helper, 79; quarter-century celebration in Memel, 80; ordination of a Russian minister, 80; dedication of a new chapel, 80; the field and its need, 81; death of a Polish missionary, 81; church festival, 81; revival in Lübeck, 111; beginning of the work, 111; conversion of children, 112; a joyful Sabbath, 113; baptisms, 113; blessing following tract distribution, 113; new church in Holland, 113; interesting events in Breda, 114; the work in a new place, 115; the church in Hamburg, 146; the remarkable year, 147; promise of the future, 147; influence of public calamity, 168; state of the church, 169; the Prussian Association, 169; answer to prayer, 170; efforts in behalf of soldiers, 170; love-feasts and baptisms, 171; the Sabbath school, 171; Christmas festival, 171; progress at the outstations, 172; the Prussian national church, 172; religious liberty in Sachs-Altenburg, 207; interest awakened, 207; baptisms, 207; the work in Halle, 207; revival in Goyden, 208; the commencement, 208; the week of prayer, 208; results of the work, 209; the work in Bulgaria, 209; baptism under difficulties, 210; Baptist colony in Turkey, 210; wonderful cure, 211; prayer followed by revival, 375; a story of persecution, 376; the Lord will provide, 377; funeral address, 377; the clergy and the people, 377; a good work of the Spirit, 377; a German wedding, 379; missionary festival, 379; ordaining deacons, 379; the wilderness blossoming, 379; the warrior subdued, 380; union of two churches, 380; chapel at Copenhagen, 380; the spiritual work, 380; celebration, 381; a laborious work, 381; progress of the truth, 381; casting out a devil, 381; persecution aroused, 382; conversion of Catholics, 382; state of the church in Berlin, 424; Christian liberality, 424; the outstations, 424; Bible circulation, 424; encouraging progress, 424; dedication of the chapel in Hamburg,..... | 452 |
| God's purposes to be fulfilled,..... | 219 |
| Great sorrow, the,..... | 59 |
| Grimm F., letter from,..... | 80 |
| Hanson Ola, letter from,..... | 146 |
| Haswell J. M., letter from,..... | 130 |
| Haupt W., letter from,..... | 76 |
| Henthada mission—annual report, 287; ordination of a Burman preacher, 14; visit to Opo, 14; the great need, 14; former field revisited, 132; travelling and preaching, 132; the missionary's reward, 133; another nucleus, 133; hearts opened by the Spirit, 133; cheering baptism, 134; tour south of Henthada, 199; various baptisms, 199; new church, 199; requests to friends in America, 200; character of Mau Po, 417; ordination of Mau Po, 417; weary journeys, 418; God's work advancing, 418; a dark as well as a bright side, | |

| PAGE. | | PAGE. |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--|-------|
| 418; the Henthada Association, 418; parting, 418; looking towards Bassein, 418; a Sabbath's employments, 464 | | |
| Hopeful view, a, 60 | | |
| Indian Thug, the, 93 | | |
| Jahr Mr., letter from, 379 | | |
| Jewett L., letter from, 200, 450 | | |
| Johnson J. W., letter from, 366, 406 | | |
| Knappe M., letter from, 376 | | |
| Knowlton M. J., letter from, 10, 97, 369, 395, 403, 434 | | |
| Koebner J., letter from, 380 | | |
| Kookies of Eastern Bengal, 88; manners and customs, 88; recent information concerning, 89; warlike habits, 91; cultivation of the soil, 92 | | |
| Kreyer C. T., letter from, 11, 70, 141, 193, 403, 432; arrival in Hongkong, 11; fruits of the voyage, 11; the language recovered, 141; located in Hangchau, 141 | | |
| Lehmann G. W., letter from, 168, 424 | | |
| Lemaire F., letter from, 9, 147, 383 | | |
| Lepoids V., letter from, 10, 49, 107, 206, 383 | | |
| Liberia mission field, the, 477 | | |
| Liebig A., letter from, 209 | | |
| Liebig J., letter from, 375 | | |
| Lindblom A. W., letter from, 172 | | |
| Manuel Matamoras, the late, 53 | | |
| Maulmain Burman mission—annual report, 263; school at Opo, 14; affecting scene, 15; school at Maulmain, 15; inquiring children, 15; baptism of twenty-five Pwos, 16; another sheaf gathered, 130; fruit of a mission school, 130 | | |
| Maulmain Karen mission—annual report, 265 | | |
| Mecklenburg, religious liberty in, 389 | | |
| Missionaries, arrival of, 390; sailing of, 455 | | |
| Mission to the Gallas and Zulus, 21; commenced by pastor Harms, 21; building a ship, 22; founding New Hermannsburg, 23; Zulu-land described, 23; how money was obtained, 24 | | |
| Missionary physicians, 51 | | |
| Mohammedan decay, 117 | | |
| Müller Mr., letter from, 211 | | |
| Native missionary, work of a, 56 | | |
| Niemetz F., letter from, 80 | | |
| Ningpo mission—annual report, 316; climates of Shantung and Ningpo, 10; missionaries in Shantung, 11; language of do, 11; city of Hangchau, 70; devastations of war, 71; Hangchau once a centre of idolatry, 71; now only a ruin, 71; will idolatry be restored? 71; plans of the missionary, 72; resistance of persecution, 72; interview with the mandarin, 72; unfortunate omission in the treaty, 73; Mr. Kreyer located in Hangchau, 141; an encouraging feature, 193; employment of time, 193; difficulty of preaching to Chinese, 193; Chinese thirsting for happiness, 194; travelling in China, 369; Chinese comfort, 369; missions in Chefoo, 369; Tientsin and its missions, 370; Chinese agriculture, 370; Chinese inns, 371; approach to Peking, 371; visit to Peking, 395; railroads in China, 403; religion and the government, 403; making a home in Hangchau, 404; how Christianity is regarded, 404; preaching in Hangchau, 405; the women, 405; visit to Kianghwa, 405; condition and wants of the people, 405; the home and foreign work meeting, 405; a weighty responsibility, 405; temporary rebuff, 432; laying foundations, 432; carrying abroad the gospel, 432; a collision with officials, 433; the rebellion and Christianity, 434; Christianity and the laws, 434; state of society, 434; a prepared people, 434; more baptisms, 434 | | |
| Northern China, awakening in, 119, 479 | | |
| Oncken J. G., letter from, 47, 146, 424 | | |
| Palms Mr., journal of, 143 | | |
| Peking, 181, 395 | | |
| Per Lind Mr., letter from, 175 | | |
| Person Nas Per, journal of, 142 | | |
| Prome mission—annual report, 290; the revolution in Burmah, 13; more baptisms, 13; competitors for the throne, 13; famine prices, 14; sketches of native preachers—Ko Kong's narrative, 42; do. of Moung Yan Gen, 43; do. of Moung Chin, 44; do. of Moung H'maing, 45; do. of Moung Shway Doung, 46; up the Irrawadi towards Prome, 102; opium eating among Burmans, 103; deadly effects of opium, 103; favored by the British government, 103; a grumbling disciple, 371; preaching by the way, 372; Pongday and Enma, 373; characteristics of the country, 373; hostility to religion, 374; the laborers of Prome, 374; a troop of Zion's pilgrims, 420; inauguration of a new church, 420; public services, 421; hope deferred, 421; giving up all for Christ, 421; more baptisms, 422; the female prayer-meeting, 422; trip south-west of Prome, 437; preaching by the way, 438; tour eastward, 438; visit to a Khyen village, 438 | | |
| Protestant mission-houses, 216 | | |
| Rangoon mission—annual report, 274; visit to Baulay, 16; heathen objections and superstition, 16; persecution of a native preacher, 17; ordination at Letpadan, 18; zeal for idolatry, 18; Burman and English justice, 41; coming out from the world, 41; Sabbath keeping, 42; baptisms the last year, 42; the Chinamen in Rangoon, 42; tour to the north, 131; danger of delay, 131; funeral customs, 131; visit to Thongzai and baptisms, 131; the Convention in Rangoon, 126; contrast presented, 136; last prayer-meeting of the Convention, 136; the headman and Catholic priests, 164; a wonderful thing, 164; tradition fulfilled, 164; Pwo Association, 440; ordination of a native pastor, 441; history of the candidate, 441; leading the blind, 441; baptism, 442; mission to Siamese Karens, 442; resolutions, 442; statistics, 442; theological seminary, 443; preaching, 443 | | |
| Right views of missionary work, 129 | | |
| Rose A. T., letter from, 16, 41, 131, 371 | | |
| Russia, the Bible in, 389 | | |
| Sabbath schools and missions, 177 | | |
| Shans, mission to the—annual report, 272 | | |
| Shwaygyeen mission—annual report, 269; visit to, 135; idolatry in, 135; Christian worship in, 135; the field and its reaper, 136 | | |
| Siamese boys, conversion of two, 182 | | |
| Siam mission—annual report, 308 | | |
| Simons T., letter from, 13 | | |
| Solemn appeal, 29 | | |

| | PAGE. | | PAGE |
|--------------------------------------------|-------|--------------------------------------------|------|
| Spirit required in the work,..... | 81 | converts, 162; the work to be done, | |
| Stangnowski R., letter from, 81,..... | 208 | 162; another Nicodemus, 162; a Sab- | |
| Stevens E. O., letter from, 102, 420, 437; | | bath's labor, 163; more help needed, | |
| providential deliverance,..... | 422 | 163; plans of labor, 163; the work | |
| Stoddard I. J., letter from,..... | 448 | west of Ongole, 200; death of a | |
| Strehle A., letter from,..... | 78 | native helper, 200; utility of medi- | |
| Sweden, mission to—annual report, 342; | | cal knowledge, 450; ten candidates | |
| baptism of a University graduate, 1; | | for baptism, 450; who the candidates | |
| the preparatory school, 1; memorable | | were, 450; a new call, 450; visit to | |
| Sabbath, 1; triennial conference, 2; | | Ramapatam, 451; persecution foiled, | |
| theological school, 2; translation of | | 451; baptism of nine candidates, 451; | |
| the Scriptures into Swedish, 3; | | training of native teachers, 451; the | |
| preaching, 3; encouraging prospects, | | work advancing, 466; more baptisms, | |
| 3; the literary and theological insti- | | 466; new chapel,..... | 466 |
| tute, 4; the teachers and students, 4; | | Thomas B. C., letter from, 132, 199, 417, | |
| terms and labors, 4; call for laborers, | | 419, 465; leaving for a new field, 417; | |
| 5; relations to other denominations, | | first labors in Bassein, 419; in labors | |
| 5; religion in the Lutheran church, 5; | | abundant,..... | 419 |
| growth of the Baptists, 6; opposer | | Tie Chiu mission—annual report, 312; | |
| subdued, 6; interesting cases, 6, Sab- | | churches organized and pastors or- | |
| bath school in Stockholm, 6; the work | | dainied, 366; remarkable spread of | |
| of revival advancing, 108; converted | | truth, 366; persecution quelled, 366; | |
| children in Stockholm, 109; the theo- | | commencement of the work in the | |
| logical school, 109; influence of Amer- | | city, 367; persecution renewed, 367; | |
| ica, 109; encouraging work in South | | growth of the work, 367; character | |
| Stockholm, 109; the opposer conquer- | | and trials of the converts, 368; the | |
| ed, 110; death-bed repentance, 110; | | new route to China, 406, 427; the Chi- | |
| the Sabbath school, 110; letters from | | nese and western science,..... | 406 |
| Swedish preachers, 142; preaching | | Toungoo mission—annual report, 270; | |
| and baptizing, 142; labors and suc- | | visit to Rangoon, 134; visit to Shwag- | |
| cess in Scania, 143; blessings and op- | | gyeen, 135; plans of Mr. Bunker, 137; | |
| position, 143; blessing on a pastorless | | tour to the Paku Association, 196; or- | |
| church, 144; dying without hope, 144; | | ganizing a Sabbath school, 197; joy- | |
| sowing beside all waters, 144; awak- | | ful meeting, 197; preparations, 197; | |
| ening in Flobye, 145; the work op- | | the Association organized, 197; statis- | |
| posed, but onward, 146; revival influ- | | tics, 197; two Karen preachers or- | |
| ences in Gothenburg, 173; opposed, | | dainied, 198; ministers' meeting, 198; | |
| but not put down, 173; new church | | Karen quarterly, 198; labors of Mr. | |
| organized, 173; hindering and help- | | Harris, 198; church restored, 198; Sab- | |
| ing, 173; the work in North Sweden, | | bath school efforts, 199; a light set on | |
| 174; the change wrought by the gos- | | a hill, 199; galvanic battery, 412; cu- | |
| pel, 175; opening of the work in Nor- | | riosity, 412; the Mogphas, 412; pre- | |
| way, 175; survey of the field, 176; | | parations, 412; preliminary prayer- | |
| continued interest, 201; baptisms, | | meeting, 412; the Association, 413; | |
| 201; hundreds converted, 201; new | | statistics, 413; discussion of resolu- | |
| church in Norway, 201; the work | | tions, 413; photographing the village, | |
| still advancing, 423; a needy field, | | 414; organizing Sabbath schools, 414; | |
| 423; the sure result, 423; the true | | abating a nuisance, 414; hot spring | |
| support, 466; the school, 466; provi- | | and its origin, 415; scenery of Toung- | |
| dential help, 467; relations to the | | oo district, 415; perils of travelling, | |
| State, 467; abortive proposal, 467; | | 415; state of the people, 416; ad- | |
| the week of prayer, 467; plans of | | vancement, 416; what is needed, 416; | |
| Christian activity, 467; Bible class, | | life among barbarians, 416; the school, | |
| 468; an encouraging field, 468; a wan- | | 416; helping the American people, 416; | |
| derer restored, 468; preaching on bap- | | political state of Burmah, 417; the | |
| tism, 469; glorious revivals,..... | 469 | school in Toungoo, 438; natural scen- | |
| Tavoy mission—annual report, 267; | | ery, 439; ministers' meeting, 439; | |
| sowing followed by early reaping, 18; | | providential opening, 440; the little | |
| misfortunes and Karen generosity, 18; | | boy and his pice, 440; who will do | |
| joyful revival,..... | 19 | 1-kewise? 440; little boy's letter, 440; | |
| Teloogoo mission—annual report, 297; | | more baptisms, 462; power of the | |
| leaving Nellore for Ongole, 73; lost in | | gospel, 462; population of Toungoo, | |
| the jungle, 73; the Sabbath and disap- | | 463; baptismal scene at Toungoo,.... | 463 |
| pointment, 73; prayer-meeting hill, | | Turkey, mission work in 156,..... | 211 |
| 73; prayer recorded in heaven, 74; | | Van Meter H. L., letter from, 435, 465; | |
| prayer on entering Ongole, 74; recep- | | journal of,..... | 374 |
| tion and comforts, 74; people of On- | | Véron Mr., letter from, 148,..... | 203 |
| gole, 74; opposition, 74; the work | | Vornière Mr., letter from, 75,..... | 206 |
| commenced, 74; chapel and school- | | Waldenses in Italy, missions of the,.... | 179 |
| house, 75; a privileged work, 104; la- | | Ward Mrs. S. R., letter from,..... | 138 |
| bor in Ongole, 105; the Pariah village | | Ward W., letter from,..... | 129 |
| as it was, 105; do. as it is, 105; open- | | Warren J. G., Cor. Sec., letter from, 452; | |
| ing fields, 142; promising visitor, 142; | | return of,..... | 481 |
| the week of prayer, 161; the regions | | Wiberg A., letter from, 108, 175,..... | 201 |
| beyond, 161; tour westward, 161; met | | Wiehier J., letter from,..... | 113 |
| by converts, 161; twenty-eight | | Woman in heathen countries,..... | 84 |
| converts baptized, 161; character of the | | Work, the, and its success,..... | 115 |

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No. 1.

AMERICAN BAPTIST MISSIONARY UNION.

MISSION TO SWEDEN.

LETTER FROM MR. WIBERG.

Baptism of a University Graduate.

Stockholm, Sept. 24, 1866.—In a letter of July 25th, I spoke of a promising young man of learning by the name of John Eric Nystrom, who had expressed a desire to receive Christian baptism.* He has now come out fully and united with us. On Saturday, Aug. 4th, I had the privilege of baptizing him, with four other candidates, in our old room on Skargardsgatan. This was the last baptism performed in that place, where so many have been buried with Christ in baptism.

The Preparatory School.

On the 2d of August we opened our preparatory school, which continued up to the 23d. Between twenty and thirty brethren attended the school; and, though the time of instruction was very limited, we have reason to hope that much good will result from it. The subjects of instruction were lessons on our articles of faith, exercises in preaching, and writing short essays.

On the 25th of August our Triennial Conference commenced. It was attended by one hundred and seventeen delegates, representing one hundred and twelve churches. Many members of the churches besides had come up to the Conference. In the evening br. Ny-

strom preached an excellent sermon, after which I baptized two candidates—the first baptism performed in the chapel. Though on a week day evening, the chapel was entirely filled both below and in the galleries.

Memorable Sabbath.

The following day, Sunday, was set apart as a festival, the First Baptist church in Stockholm then entering their new house of worship for the first time as a church. The chapel had, from last November up to this day, been opened only for the preaching of the word; this day the church met there for the first time to celebrate the death of our blessed Redeemer. I preached from 1 Tim. 1 : 15, the same text from which I preached ten years ago, when the room on Skargardsgatan was opened for religious services. After the sermon, the Lord's Supper was celebrated. I think it safe to say that no such gathering around the Lord's table of baptized believers had ever before assembled in Sweden, the whole audience room being entirely filled with communicants. I made some introductory remarks, mentioning the circumstances when I returned from America in the year 1855; how we met for the first time after my arrival around the Lord's table in my own room, the church then numbering only about thirty. I spoke of the contrast then and now, of those who had left us and gone to the

*See Mag. for Dec., 1866, p. 422.

upper sanctuary, and of those who had been excluded, and closed by expressing the hope that this present chapel would, in time, prove too small for the church.

Triennial Conference.

The Conference lasted till Tuesday afternoon, the 28th. The most important steps taken at the Conference were those which related to education. Br. Broady advocated, in glowing terms, the cause of education, and presented a paper relating to the organization of a Board of Trustees, to take charge of the school which is to be opened for our young preachers, and to be called "The Swedish Bethel Seminary," as connected with our "Bethel chapel." The paper was unanimously adopted and signed by the Chairman, the Vice-Chairman and the Secretaries of the Conference, and a Board of Trustees consisting of thirteen members was elected, after which the Board met and elected a faculty of five teachers. In the evening, the last day of the Conference, we closed with a festival in the chapel, about six hundred being present. Brn. P. Johanson, Hejdenberg and myself addressed the meeting. Br. Johanson referred very touchingly to the fact of his having visited Stockholm as early as 1848, and at that time he had been instrumental in sowing the first seeds of truth with regard to the ordinance of believers' baptism, which now had brought forth such abundant fruit. Br. Hejdenberg spoke of the part he had, in God's providence, been brought to take in advancing the good cause from the beginning of the good movement, in the year 1854, and of the persecutions he had to suffer for righteousness' sake. I spoke of the rise of Baptist sentiments in Stockholm as connected with my own history, and of the origin and progress of the First Baptist church in Stockholm. After this, br. P. Palmquist read a paper relating to the first movement in trying to erect a place of worship, of the progress of the building, the debt still resting upon it, and of the measures to be taken to pay

off the debt. At the close a collection and subscriptions, amounting to \$583, were taken up towards liquidating the debt, to which sum a brother a few days afterwards added \$320. Thus ended this Triennial Conference, which, no doubt, will form an important era in the history of the Baptist cause in Sweden.

Theological School.

Since the Conference our time has been much taken up in devising plans for the future. The Theological School is to be opened on the 1st of October, and to be located in the rooms under the chapel. We have as yet only received seven pupils; but the number of scholars will be increased as the means to sustain the school shall increase. The principal teachers will be brn. Broady, Edgren, Gustavus Palmquist and Drake.

If our means and the number of our pupils increase, we also wish to add br. Nystrom to the number of our teachers. He is, though young, on the whole, the most thorough scholar of us all, and a man of great talents. As a teacher, he has considerable experience, as he has for several years been a private instructor in the house of one of the principal merchants in Stockholm, and is now a teacher of the modern languages in one of the higher public schools in Stockholm. He is also an excellent preacher, and has preached several Sundays in the chapel to great acceptance. We feel most anxious to avail ourselves of the talents and secure the labors of this brother, and we would most earnestly recommend him to the Committee for support. Should he continue as a teacher in the public schools, he would be almost lost to our cause, as his time and energy would be spent on a field entirely foreign to our mission. We have thought that he might, in time, take the department in the school now allotted to br. Drake, viz., Church History and the Greek language, as most of the time of br. Drake will be taken up in editing the Evangelist (a semi-monthly), attending to correspondence, &c.

Translation of the Scriptures into Swedish.

There is another important work for which we would like to secure the labors of br. Nystrom, viz., the work of Bible translation. There is need of a new Swedish translation of the Bible. The version now in public use is more than three hundred years old, and abounds not only in obsolete words and phrases, but in gross errors of translation. Hence the need of a new version has been deeply felt during the last two centuries.

Consequently, a "Commission" for revising the Swedish translation was appointed by the Diet in the year 1773. But although this "Royal Bible Commission" has now been at work for the last ninety years, they have not yet been able to give to the Swedish people an acceptable Bible translation, and it is very uncertain how soon they will be able to make a translation that shall be received by the people. Meanwhile, the need of a good translation is deeply felt, and several attempts have been made to give to the people translations, especially of the New Testament. But these attempts have been made either by incompetent hands, or in the interest of the Lutheran church, or in a rationalistic spirit. A good, faithful, impartial translation of the Bible in the Swedish is still a desideratum, and who shall fill it?

If we do not entirely mistake our calling, we believe that the Baptists of Sweden are destined to give to the Swedish people such a translation. We have means which the scholars of the Swedish church do not possess; and we have the right spirit. And as to the ability, we do not think that we, on the whole, are far behind those in the Lutheran church who have hitherto undertaken to translate the Bible. Br. Nystrom has studied through the whole Hebrew Bible, is well acquainted with Syriac and Arabic, and is also a good Greek scholar. As a proof of the estimation in which he is held by the Lutherans as a man competent for such a work, it might be mentioned that one of the most prominent and reputedly pious Lutheran ministers of Stockholm,

Prof. Elmblad, a member of the Board of "Evangelical Fatherland Institution," and one of three who have made a new translation of the New Testament for the above Institution, had it in view to propose br. Nystrom while yet a Lutheran, as translator of the Old Testament for the same Society. Br. Drake also is well versed in the Greek, and would be able to take some part in revising the translation of the New Testament. Thus we might form a small "Bible Commission" by ourselves, and in a short time be able to accomplish a work which the "Royal Bible Commission" has, during the last ninety years, in vain endeavored to perform.

For carrying out such a plan we now look for aid to the Baptist brethren in America. We have the men, but we lack the means, to carry out the work. What we for the present need is an increase by the Missionary Union of \$500 a year as salary for br. Nystrom, in addition to the appropriations already made for the Swedish Mission. He is now engaged in preparing a Dictionary of the Bible, to be published by br. P. Palmquist; but will be ready to commence the translation of the Old Testament by next spring. We would therefore humbly and earnestly recommend br. Nystrom to be appointed by the Committee, chiefly for the work of Bible translation but at the same time as our fellow laborer in the school and in the pulpit, at a salary of \$500 dollars a year, his salary to begin by the 1st of April next year.*

Preaching—Encouraging Prospects.

It will, no doubt, be gratifying to those of our friends who have contributed towards the erection of our place of worship to learn that it is nearly full on Sunday mornings, and filled to overflowing on Sunday evenings.

Besides our new chapel, we have public worship in three other places, viz., the

*The Executive Committee, recognizing the hand of Divine Providence in the premises, have appointed Mr. Nystrom as a missionary, and appropriated the sum requisite for his support.

old room on Skargardsgatan, where br. G. Palmquist preaches; another room on the south, where br. Edgren preaches, and a third on an island called Kungsholmen (King's Island), situated very much like East Boston, where preaching will be kept up by the students of our Theological Seminary. Br. Edgren's prospects in the south are very encouraging. His room is generally well filled, and sometimes crowded.

But the most encouraging aspect is, that the Spirit of the Lord seems to be quickening the "dry bones." In the chapel many have risen for prayer—on one occasion the number was estimated at fifty—and some have come to the inquiry meetings which have been held immediately after the public services. In br. Edgren's place, on one occasion, the people were so affected by the preaching, that no less than half the congregation, about one hundred, rose, asking what they should do to be saved. And since our return, I have already had the privilege of baptizing eleven believers.

In the provinces also there is a good work of grace going on in several places, as also in Norway.

LETTER FROM MR. BROADY.

The Literary and Theological Institute.

Stockholm, Oct. 8, 1866.—Our contemplated Literary and Theological Institute was successfully conceived and begotten, and was named "The Swedish Bethel Seminary." Thirteen of the most influential brethren from the different churches, together with the Faculty of the school, were elected a corporate body. A Constitution was framed and adopted. It is liberal in spirit, offering the advantages of the school to all, irrespective of creed, whosoever might choose to pay the limited sum of Rex. 40, about \$10. It was thought necessary to put the tuition at this low figure, because the people, as a class, are extremely poor. The scholarship has for the present been fixed at Rex. 250—about \$64 a year. This secures board

and lodging for ten months. Some of us fear that this sum is too small; but as one of the sisters of the church, a widow, has volunteered to carry out the contract for one year, we will see how it goes.

The Teachers and Students.

The Corporation went to work without delay, and elected brn. G. Palmquist, Drake, Edgren, Wiberg and Broady as teachers. G. Palmquist takes the rudimentary branches; Drake, the Historical and Greek; Edgren, the Mathematical and Scientific; and Broady, the Theological and English. Br. W. teaches what and when he chooses.

Tuition is of course free to beneficiaries, and they are furnished with books and whatever else they may absolutely need, and which they can in no way procure for themselves. Our schoolrooms at present are in the basement of the new church edifice. We opened the school on the 1st of October, and began with seven scholars. Of these, six are studying for the ministry. Two are supported by the school fund, the Missionary Union's appropriation. Three support themselves, and two are supported by the churches to which they respectively belong. We no doubt would have had a larger number of students from the beginning, had not the school met with considerable opposition in certain sections of the country.

Terms and Labors.

But if the Lord be with us, who can be against us? We have divided the academical year into two terms, the first beginning with August and ending at Christmas; the second beginning in the latter part of January and ending with the close of May. We study five days in the week. The school opens with prayer at 8 1-2 o'clock, A. M., and continues till 2, P. M. The pupils learn all their lessons at home. Thus far they have done very well, and show a fair degree of talent. I instruct them in Theology every day, being obliged to write out lectures, as the language has no text books on these subjects of any value, or adapted to our purpose. On the Sabbath the pupils disperse to differ-

ent places in and out of the city, preaching the gospel. We have laid out a course of study for three years; but our present scholars will not be likely to remain so long as that. Two of them have been in the field for several years, and just want to snatch up a little knowledge and start off again to their accustomed work.

Call for Laborers.

But there is a very loud call for laborers throughout the whole of Sweden and Norway. Whole districts, where there have been no apparent evangelical efforts put forth, seem to be supernaturally moved by the Holy Spirit and seeking the way of life. We cannot, therefore, keep the young men for any length of time in the school, but must send them out as soon as possible into the field where they are so much needed. We look to the Lord to replenish the school with students and to raise up laborers to gather in the harvest.

Beside my labors in the school, I preach every Lord's day evening in the new chapel. The house is crowded, and thanks be to the Lord, we have reason to believe that the word spoken has not been without effect. The Holy Spirit is doing his work, and every now and then a soul is born again. We have inquiry meetings almost every week, at which from twenty to thirty generally present themselves as seekers after the way to Zion. These meetings are exceedingly precious. It does one so much good to witness the inexpressible joy with which the news of pardon and sonship in Christ is received.

Relations to Other Denominations.

But as our position as Baptists is one of open antagonism to the institutions of the land, few, comparatively, of those who come to a knowledge of the truth join our communion. The great majority of these become attached to the godlier element of the State church. Yesterday evening a gentleman called at my house, who is book-keeper in the Court establishment of Prince Oscar, the brother

of the king. He is a bright, intelligent man of my own age, but an infidel in sentiment. A few weeks ago he was providentially led to the meeting the evening I was preaching, and the arrow of the Lord pierced his heart. He comes now to learn the way to peace and life. But he feels that his position, his family's welfare, his all are in one scale of the balance, and Christ in the other. My heart yearns truly for the man; his struggle is terrible. I relate this because there are many cases just like his. For these people here, who are dependent, to profess Christ openly is to challenge a certain and relentless persecution; and this requires a greater degree of moral courage than most people possess.

Religion in the Lutheran Church.

As I have before intimated, genuine piety is not confined here to the Baptists. There is also a powerful and extensive devotional element in the Lutheran church. This accomplishes a great deal of good throughout the country by means of tracts and an itinerant mission agency. It is natural that they should put forth every possible effort to counteract the labors of the Baptists, and prevent the breaking up of the establishment. Here in Stockholm they have several able and popular preachers, whose ministrations are attended by hundreds and thousands Sabbath after Sabbath. The most prominent among their preachers is having a new house built for him, which will hold about six thousand people, and which no doubt will be crowded to the utmost when ready for use.

The Christian element, however, whether among the Lutherans or the Baptists, has not as yet reached the upper classes of society. It is seldom an aristocrat is seen at a religious meeting of any kind. The lower and the middle classes are those that crowd our temples. Now, as in the days of Christ, the poor have the gospel preached to them. But this is a good sign; the foundation of the kingdom is being laid, under God, in the right place. Can we but gain the people to Christ, the lords will follow in due time.

Growth of the Baptists.

Br. Edgren is also doing a good work in the southern part of the city, preaching to a class of people who have perhaps never before heard the gospel. And the Lord is graciously blessing his labors. The Baptists have now, in all, four different places of worship in the city. Last winter, and previously, they had only one. But I am inclined to believe that the rapid growth which the Baptist cause has hitherto experienced, will not continue at the same wonderful rate, because the Lutherans are getting more and more awake to their own interests; and the means are at their command, and laborers too. But whether by Lutheran or Baptist the gospel is preached, souls are saved, Christ's kingdom is being built up, and God is glorified. Praise be to his power. Amen.

LETTER FROM MR. EDGREN.

Stockholm, Oct. 24, 1866.—Since my arrival in Stockholm, it has been my privilege to attend the Triennial Conference, which was very interesting. I hope the influence of it will be felt all over Sweden.

Encouraging Tokens—Opposer Subdued.

I have been employed as preacher on the South Malm (southern part of Stockholm), in a hall we have rented there, in a very central position. The hall has been pretty well filled, and I cannot but feel and believe that God is working in the souls of the people. We have had some evidence—yes, and not a little—to show us this, and to encourage us to continue our labor. One day, while a chapter of the New Testament was read, an old Lutheran Christian was so forcibly struck with the truth of believers' baptism, that he went and followed the Lord in obeying his command to be baptized. The other evening a ruffian came in on purpose to disturb the meeting, as he afterwards said. I was preaching on Rom. 6 : 28; and as I had finished speaking on the first part, "The wages of sin," he interrupted by asking if he also should

be condemned. A thought came to my mind that the answer would lie in the following, so I continued to speak about the "gift of God." He seemed to make several attempts to disturb us again; but calmed down after a while and became attentive. At the last, when opportunity was offered to request prayer,—as I had used to do, for many would spontaneously rise—he stood up and said he wished we might pray for him. We did so, and afterwards he came and spoke with me, saying how he came in on purpose to disturb, but how he felt more and more that he could not. He felt that in what had been said was truth, spoke of his sins, and earnestly requested my prayers. May God not let him go out until he is saved! God at least stopped his mouth and made him feel guilty.

Interesting Cases.

Another young man was one evening so overpowered by a sense of sin, that he wept in despair, and after the meeting did not know what to do with himself, laying himself down in the stairway, weeping. I had a long conversation with him, and left him somewhat hopeful of the possibility of salvation even for him. He had been a thief, just released from prison. But he served in the house of a Lutheran who prohibited him from ever hearing me again, as I am a Baptist. He is however permitted to go and hear the Lutheran Separatists. May the word of God be to him a quickening word wherever he may hear it. One, a young girl, has, I fully believe, come to enjoy peace through believing. What a privilege it is to see souls being dressed in the heavenly garments of peace and joy in the Holy Spirit.

Sabbath School in Stockholm.

I have established a Sabbath school on the south, and the Lord has truly blessed that undertaking. I have found several warm-hearted brethren and sisters who volunteer for this work. They come, even from the north of the city, perhaps two miles, and we have no street cars in Stockholm. Last Sunday, the second

of the school, we had about thirty-two children, and, besides, several Bible classes of older people; so we occupied almost the whole hall and two smaller rooms. The Superintendent, for about twenty minutes every Sunday, explains to the school some portion of Scripture, now, for instance, the sacrifices of the Old Testament as types of Christ. One half hour is occupied by teaching in the classes, and the rest of the time in singing, prayer and reading some chapter in the Bible (these last, of course, commencement exercises). I believe God will bless the school.

The Lutherans think that the Baptists are, as they say, flooding the city, and they have appointed regular times for praying that the truth may be preserved. May they not unconsciously help us?

When I am free from teaching in the Theological school—during the vacations—I shall be able to visit different parts of Sweden. I hope then again to visit my native place. I hope many may be called to the work of the ministry.

MISSION TO FRANCE.

LETTER FROM MR. BOILEAU.

Need of Chapels.

Lafère, Oct. 9, 1866.—We need places of worship. We have not synagogues, like the apostles, where we can proclaim the glad tidings of salvation. We have not, as they had in certain countries, liberty to preach in the public squares. Hence we must have convenient places, where we can collect audiences more or less numerous. Just now the want of a place of worship is felt most sensibly in Paris and Denain. I take pleasure in believing that the appeal on this subject, published in a late number of the *Macedonian*, will be effectual, and that the church in Paris will soon have a convenient chapel. As to Denain, as the amount needed is not large, a single one of our American brethren to whom God has given wealth might assume the entire burden. It would be an excellent work,

doing immense good, and the money so expended would surely be well invested. (1Tim. 2:19.)

Need of Preachers.

We likewise need men well qualified to extend the work in which we are laboring. I am confident that if the Lord of the vineyard should send us laborers according to our prayer, the Missionary Union will sustain them. May God, who alone can raise them up, soon find them for us. May He send us a Paul or a Whitefield to arouse our beloved France, plunged, alas, into so profound superstition and infidelity. We confide in our dear brethren of the United States, who have already done so much for us, to help us still more by their generous gifts and their fervent prayers. Let me remind them that "he who waters others shall be watered himself."

Churches of Lyons and St. Etienne.

I went recently to the south. The little church in Lyons needed to be visited; for, as often happens in churches deprived of the care and guidance of a pastor, misunderstandings had sprung up among them. I was so happy as to restore peace. I hope it will continue; for the brethren seemed to me to understand that they ought to love one another, and they promised me they would walk as Christians. Unfortunately, they have no one capable of presiding in their meetings and speaking to their edification, so that they can hardly hope to see strangers joining them.

The church of St. Etienne waited my arrival with impatience, and were rejoiced at my coming. Though composed mostly of persons young in the Christian life, they are doing well. A little before my arrival, the church disciplined two members whose conduct was unworthy. It was a cause of grief, but soon afterwards the Lord gave them cause for joy by adding to their number three new members. I had the pleasure of baptizing them, after they had made a most satisfactory profession of their faith. One of them was baptized on Monday, the

other two on the Sabbath, some distance from the city, in a spot surrounded by a magnificent landscape. The weather was charming. Nature sparkled with beauty. The lofty mountains around preached to us of the power of Him who "weighed the mountains in scales and the hills in a balance." We should have been almost raised to heaven, had not sin and Satan reminded us that we were still in the body. A woman, the wife of one of our brethren, troubled us by her cries and insults; but she could not prevent us from fulfilling the Lord's command. Afterwards we met around the consecrated table, and in communion with Christ we joyfully closed this good day, which no one of us will ever forget. We admired the power of God displayed in nature, and his gracious work in the souls which He had condescended to enlighten and to save. We tasted in our hearts the sweetness of his infinite love.

Still Another Church.

Several leagues from St. Etienne, at Tuns, there was formerly a little Baptist church. Learning that it had not wholly lost its visibility, I thought I ought to visit the place; I had the happiness of finding four brethren and sisters, who for years had not seen a Baptist pastor; and they were astonished and rejoiced by my visit. Notwithstanding their complete isolation, they appeared to be pious and faithful. They spend the Sabbath together in meditating on the word, and sometimes they have the joy of welcoming to their assembly two or three other old church members, who live at some distance. I promised to visit them from time to time. My promise gave them much joy.

I will not close without cordially thanking the Committee for the funds which they have appropriated to sustain an additional laborer. Our brethren have decided that he should be placed in my field. I cannot but bless God that He has heard my prayers in this regard, and provided for our pressing need. May God now be with us and bless our

humble endeavors, so that we may see our beloved church prosper and grow.

Christian Decision.

Yesterday we had the pleasure of receiving to the church a young man, whose profession of faith was very edifying to us. He was converted more than a year ago; but, being a baker, it was very difficult for him not to work, and especially not to sell, on the Sabbath. But he has made great sacrifices, and is now decided to walk faithfully and scrupulously in the way of obedience, whatever it may cost him. Most certainly God, who is not unjust to forget our good deeds and our sacrifices, will be his helper.

LETTER FROM MR. LEMAIRE.

Converts Multiplied.

Cuise-la-Motte, Oct. 23, 1866.—We had the privilege, on the 27th of September, of receiving to the church two sisters,—one from Montigny and the other from Hautefontaines. We should have baptized two other persons from St. Sauveur and St. Martin, but they were unable to come to Chelles, where the ordinance was administered.

The sister from Montigny is the person of whom I spoke in my letter of May 11th* who threw into the fire her child's Catholic catechism, saying that she should now learn the true gospel. Her daughter, sixteen years of age, having come under worldly influences, no longer associates with us. Her husband and two younger children continue to frequent our worship.

Another female at Montigny has also found the pearl of great price. But she suffers persecution. She has been beaten by her mother and her husband several times. She has refused to go to mass and to work on the Sabbath. The Catholics work in our fields before and after mass on the Sabbath. The clergy are satisfied with the moment they are in church. It is difficult for me to see this

*See Mag. for Oct., 1866, p. 406.

woman; nevertheless, she said she would come to our evening meetings, and that her husband could bring her if he saw fit. I exhorted her to be prudent and to persevere in the good way.

The other person baptized—from Hautefontaines—is the wife of one of our brethren. This dear sister is remarkable for her sweetness and patience. She labors in the field with several Catholic women, who often ridicule the Protestants from morning till night. But she is never angry; and as often as she finds an opportunity to put in a serious word,—a word from the gospel,—she does so. And it often happens that these women, pricked in their consciences, say, "She is a great deal better than we."

Her husband told me that every time she has been enabled thus to speak of the gospel, she has returned home happy and joyful. I hope this dear brother and his wife will be another Aquila and Priscilla, and that I shall be able to say of them as did the apostle, "They have labored with me in the Lord."

I am going to commence our evening meetings at the same time in Hautefontaines and Montigny. To-day I am going to commence the evening meetings at Pierrefonds. We have not had many hearers during the summer (on the second Sabbath in every month). I hope we shall have more at the evening services.

A Solitary Laborer.

A lady was awakened last winter in Pierrefonds, but she has been obliged to remove with her husband to reside at Villeneuve, near Verberie. I went to visit her last month. I feared lest the solitary condition in which she is placed since her removal might prove injurious to her, and that I should find her spiritually cold. But, thanks to God, she has not looked back. The Bible has been her food. She said to me, "How happy I should be to go to worship again! but St. Sauveur is so far (twelve kilometres), especially with my two little children." She added, "I do all in my power to enlighten a few people, that I may not be

any longer alone; and two women listen to me gladly. We read the Bible and religious tracts together." This woman is not very well enlightened; but what she knows, that she speaks.

A Wide Field.

Cuise continues to afford encouragement. The leaven is working. We know several who are troubled in their consciences, especially the wife of a churchman. She came to the evening meetings last winter sometimes, but her husband put a stop to it. She said to-day to one of our brethren, "I am going to the meetings again; my husband may say what he pleases." She asked for a New Testament, which a sister will take to her on the Sabbath; she has also copied a hymn, that she may commit it to memory.

Everywhere we are at liberty to proclaim the gospel of Christ; but those who come out on his side have to suffer persecution. The field is immense. Many of the members of the church are really co-laborers with God. We wait for the anointing from on high, the power of the Holy Spirit, to bring light and strength.

Soissons also continues to inspire hope. The Free church sends a pastor there every week. I have just placed an evangelist there, Mr. Veron; some aid has been sent me for this brother.

I hope to be able to hold evening meetings at Cuise once a week; at Pierrefonds, Chelles and Hautefontaines once a fortnight; at Soissons and Montigny once a month. Br. Veron will also come from Soissons once a month to Montigny.

LETTER FROM MR. LEPOIDS.

Italian Priest Converted.

Paris, Oct. 19, 1866.—Our meetings here in Paris are always well attended on Sabbath afternoons. Notwithstanding our inconvenient location, for some time past several new persons, formerly Catholics, have been present; among others a man who was formerly an Ital-

ian priest, but now apparently converted to the gospel of Christ. He left the Romish church six years ago, and put himself into connection with the Waldensian pastors in Italy, from whom he brings excellent recommendations. He came to France to learn the French language and to give lessons in Italian. He was present at our last baptism and was deeply impressed. He seems to understand and to have received our sentiments on baptism. But in the exercise of prudence we desire to wait awhile before giving him our full confidence and admitting him, if he remains in Paris, to our number. He seems to be educated and capable. If he continues to be sincere and faithful, he might help us to make known our principles in Italy by translating Baptist works into that language. But the future belongs to God. We wait the development of events indicating the plans of Providence.

I have heard this week of a French pastor of the Evangelical church who has also become a Baptist.

Mr. Lepoids here speaks of his having a brief recess from his regular labors, and of his efforts during this recess.

Vacation Labors.

Blessed be God, while I am resting, He has given me the privilege of distributing tracts, edifying Christian friends, and preaching the gospel to several Catholics, who are awakened and seeking peace in Jesus, our Divine Saviour. They read the New Testament and sing with joy our beautiful revival hymns. According to their request, I shall continue to correspond with them; may they soon find full liberty in Jesus Christ, and be sealed by the Spirit of adoption unto eternal life.

Ordination of Mr. Cadot.

By invitation of the church at Chauny, we met in that city Sept. 28,—brn. Cretin, Boileau, Dez and myself,—to examine br. Cadot in regard to his views of the foundation of Christianity, the ministry, the church and its polity, discipline, &c. The examination was very solemn and devout, according to the in-

spired direction of Paul in the first epistle to Timothy, 5: 22. The answers of br. Cadot were exact, satisfactory and thoroughly evangelical. Br. Cretin was Moderator of the Council, and br. Lemaire, clerk. The Council resolved unanimously to ordain br. Cadot as pastor of the church in Chauny. Br. Cretin was appointed to offer the ordaining prayer, br. Dez to give the charge, br. Lemaire the hand of fellowship, and br. Lepoids to preach the sermon.

And what a blessed day we had on Sabbath, Sept. 30! We hope it will leave a lasting impression on the churches of Chauny and Lafere, and also upon the hearers who filled our beautiful chapel and vicinity. Mr. Boileau preached an excellent sermon in the morning from Matt. 17: 21—"Howbeit, this kind goeth not out but by prayer and fasting." Mr. Cadot gave an affecting address to the church and administered the Lord's Supper. God was with us; we all felt his presence.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Climates of Shantung and Ningpo.

Tungchau, Aug. 6, 1866.—We have taken a trip for health. We left Ningpo July 12th, arrived at Shanghai the 13th; left Shanghai on the 16th on a steamer, and arrived at Chefoo on the 19th, and at this place on the 21st. This place is in the Shantung province, all the eastern part of which is a promontory, high land and dry, and is situated on the northern part on the sea. It is eight degrees north of Ningpo; hence, is distant about five hundred and fifty-two miles in a direct line; but, by the way we came, it is over six hundred miles. It is within about one hundred and forty miles of Peking. When it becomes a little colder, I may go on to Peking, leaving Mrs. K. here.

We find the climate here delightful, very different from that at Ningpo. The atmosphere of Ningpo is very humid most of the year; here it is dry the year round. It seldom rains a whole day.

The rains come on suddenly and clear up suddenly. The ground is stony, high and porous, so that the water is absorbed immediately after falling, the clouds clear away, and the atmosphere is left dry. At Ningpo the land is clay mud, and covered with water much of the year, and we have a great amount of wet, rainy weather there. It is also much cooler here. I hear that at Ningpo, during three weeks past, the thermometer has stood in the houses at about 94° to 96°, while here it has stood usually two and three degrees below ninety. Then, evenings and nights are also much cooler than at Ningpo.

But this place has also its drawbacks. The water is very strongly impregnated with lime, and the houses are all native built, and but one story. Some articles of food, also, such as beef and mutton and potatoes, are difficult to obtain, and so are all foreign articles. This is not a port, though it is named in the treaty; and there is very little business done by the natives, while there is no foreign trade. About forty miles from here, at Chefoo, there is considerable foreign trade, and steamers in going and returning from Tien-tsin, the port nearest Peking, call there regularly.

Missionaries in Shantung.

There are four missionary families here,—Rev. Messrs. Crawford and Hartwell, also Mrs. Holmes, of the Southern Baptist Board, and Rev. Messrs. Mills and Mateer, of the Presbyterian Board. No other foreigners reside here, which for missionary work is a great advantage. They have about twenty native converts connected with each. The missions here were commenced in 1861. They have experienced some opposition to their obtaining houses, but by perseverance they have obtained good dwellings in good locations in the city. It is, on the whole, a promising field. This and Chefoo are probably the most healthful places yet occupied by missionaries in China. Being thirty-eight degrees north, they have a comparatively cold climate; and, being

on the sea shore, they have the benefit of sea air, and have also the advantages of a hilly country.

Language of Shantung.

The language here is chiefly Mandarin, or the official language, which, with slight differences of pronunciation, is more or less spoken throughout the empire. I am learning it, as it is indispensable in travelling in China and in holding intercourse with officials and persons from a distance. Moreover, books written in it are intelligible to persons not acquainted with the learned or more classic style. I had paid some attention to it before.

LETTER FROM MR. KREYER.

Arrival in Hongkong.

Hongkong, May 18, 1866.—We arrived yesterday in the forenoon, one hundred and forty-seven days from New York. Our joy however became sorrow when we heard that br. Chilcott was no more on earth.

Mr. Kreyer here speaks of the tender interest taken in Miss Fielde, her meeting the gentleman who watched over Mr. Chilcott during his sickness and was present at his death, and of the arrangements made for her passage to Bangkok. Her arrival at the latter place has already been announced. See *Mag.* for Dec., 1866, p. 465.

Fruits of the Voyage.

20.—I will not anticipate the future; let me recall the past. I have had some Christian experience on the passage. It consisted principally in testing the doctrines, or some of the doctrines, which I had been studying at the seminary, but many of which, from the nature of the case, had to be looked at merely intellectually in the short space allotted to them in a theological lecture room. In other words, I have been struggling to realize the truth of Neander's remarkable expression—"Not the head, but the heart, makes the theologian." I think, too, that I have been, during this long passage, making progress in knowledge of self, which I hope will be a preparation for the work before me?

CHINESE MISSION OF BANGKOK.

LETTER FROM DR. DEAN.

Teaching a Chinese Coolie.

Bangkok, Aug. 14, 1866.—I had noticed for several days that our Chinese coolie joined us in repeating a verse of Scripture and reading in turn with the rest at our Chinese worship, and supposed that some of the teachers had been teaching him; but to-night I overheard my daughter drilling him in his lesson for to-morrow morning; and, in passing the door, saw him standing by her table with his Chinese Testament, reading the chapter and listening to the explanation from his instructor. This is one of the various ways in which the same instructor is quietly bringing the gospel to bear upon the dark minds around her.

A man called at the market place where Mrs. Dean was reading to the women to-day, and said that he had never heard about Jesus' religion. He lives ten minutes from the mission-house.

Efficient Helpers.

Each day's experience confirms us in the impression that our field is one of great magnitude and urgent necessities. Multitudes are ready to listen to the truth as it is in Jesus. One little girl of thirteen years asked Mrs. Dean to-day, "Will you come to our house and read?" A woman says, "Come to my house;" and she went with her, and a company gathered there to hear the word of God read and explained. The winning voice of a Christian woman in reading the Bible and speaking the words of life attract attention; and when a foreign woman shows a readiness to enter their cottages and sit down on their mat and speak to them of Christ, it carries with it the proof that the subject is important. With such auxiliaries as I have, this mission is a strong one.

The Sacramental Sabbath.

On the first Sabbath in September we enjoyed a precious season at the Lord's table. Seventeen—thirteen of whom were Chinese converted from heathenism—sat together in an heavenly place,

and partook of the symbols which show forth the Lord's death. The brethren from Bang-chang and Leng-kia-chu, after meeting with us for a season of prayer on the following Monday (the monthly concert), and designating some of their number as candidates for the ministry of the word, who were to be made the subjects of special prayer till the next communion season,—when the choice is to be made,—took their ships, or boats, for home.

Christian Sympathy—Leaning on God.

The presence of Miss Fielde with the church for the first time for the ordinance gave additional interest to the occasion. The brethren all cherish a Christian sympathy in her bereavement, and make her a subject of special prayer; while she is enabled to find that, though in a pagan land and among a strange people, with a foreign language, she has here the same Christ, the same God, the same consolation. It is worth a voyage half round the world, and a shipwreck in darker and deeper waters than those of Noah's flood, to learn how easily God Almighty can deliver from them, and place the feet of the lone, wrecked voyager on a higher and firmer Rock than the mount on which the ark rested. There are some new lessons to be learned of God's power and Jehovah's goodness, by swinging off from earthly dependencies and holding on to his hand, though the deep waters of ocean or the wide waste of heathenism may be under our feet, or the burning heat of a tropical sun may be over our head. This is a better schoolhouse in which to study God and his gospel than can be found in any academic hall or University edifice in Christian lands. We don't know what God can do, till we try Him.

Donations Directly to the Treasury of the Union.

Sept. 10.—We need a thousand dollars the coming year for Chinese Scriptures, and if you see fit to draw on any Bible Society for that amount, by God's help I will see it faithfully employed. But if some friend or friends will send it directly through the Missionary Union, it would

seem a more excellent way. Instead of paying the Bible Society \$500 or \$250, or even \$50, for the expense of sending to you the balance of the \$1,000, the donor might, at the cost of a three-cent postage-stamp, send it directly to your treasury, and we should have the whole, minus three cents, to give the word of God to the heathen.

I notice a Resolution offered by my esteemed friend, Dr. Moore, of Brooklyn, to revive the American and Foreign Bible Society. I have no doubt that he has some good reason for this, so far as it relates to home work. But for the foreign field, it strikes me that a Bible Society is like a fifth wheel to a coach. The funds must necessarily pass through the Missionary Society; the Word must be translated by a missionary; it must be printed on the mission-press; it must be distributed and explained by agents under the supervision of missionaries; so that all a Bible Society has to do in the work is to collect and hand over the funds at an expense of 50, 25 or 10 per cent., which might all be saved to the cause of benevolence. It would cost the Missionary Society no more to do the whole work than to do what remains after the Bible Society has done all it can. It is worthy of notice, that while a Bible Society makes a generous donation of a thousand dollars for giving the Bible to the heathen, in order to render that donation available, the Missionary Society must first sustain the translator for eight or ten years, at \$1000 a year, before he is qualified to translate the Bible; so that the Bible Society donation of the \$1000 is but a small part of the entire expense.

PROME MISSION.

LETTER FROM MR. SIMONS.

The Revolution in Burmah.

Prome, Aug. 24, 1866.—As the news by telegram now goes to its destination with the swiftness of lightning, the reader will doubtless have heard of another evolution taking place in Burmah Prop-

er. The king's brother, heir apparent to the throne, has been killed by the Mengoon prince, his nephew and son-in-law. Three of the king's sons have been killed also at the same time. The prince aimed a blow at his brother, the king; but one of the officers, the Kenwoon, standing near by, interfered, and he was killed in an instant. The king took refuge in the palace. All this was done at the Lhootdau in open court, Capt. Sladon, the English resident, being present, and other foreigners. A son of the late heir apparent has fled to Mokebo, and the people are following him, as they did his grandfather, Tharawady, in 1837. As the *Nerbudda* steamer, belonging to Messrs. Todd, Findlay & Co., was at Mandelay. Capt. Sladon and others left in her, and are now at Rangoon. Mr. Abraham, an assistant in the employ of the mission at Rangoon, is still there; also a Catholic priest.

More Baptisms.

Since I last wrote, eight persons have been baptized by Mounng Shway Ngoyo in the Enma division of the Prome district; two were Karen women. In the month of March I went to Pongday and visited the Burmese and Karen villages at Enma, where the members of the church reside. I was absent eleven days.

July 18th twenty-four persons were baptized at Thay-et-myo; viz., a young officer and his lady, two other females, one the wife of a non-commissioned officer, a Burmese woman, wife of Mounng Louk, a Eurasian sergeant-major of a sepoy regiment; the rest, soldiers. At night the Lord's Supper was administered to about fifty, including seven Burmese and one Chinese from Rangoon.

Competitors for the Throne.

31.—Nothing new has come excepting a report that there are four princes contending for the throne. 1st. The Mengoon prince with his brother, the Tagoo prince. 2d. The Padaing prince, son of the late heir apparent. 3d. The Thongzai prince, son of the king, siding with his father. 4th. The Bamoo prince, son

of a prince of the same name, of Shan extraction.

Famine Prices.

The inhabitants are suffering much from the armies plundering and destroying their houses. Rice, being very scarce, is sold at famine price, 8 rupees per basket, holding a bushel; and, as they are dependent for supplies from Pegu, and traders not likely to run the risk of furnishing, many will die of starvation. Here at Prome, paddy is sold at one rupee per basket, double its usual price, and good rice at Rs. 2-8 and Rs. 3 per basket. On the other hand, the soldiers at Thayet-myo, and other Europeans there and here, have had their bread made from wheat brought from Mandalay; but now, as it cannot be had, the bakers must send to Bengal for it or have no bread. One of them here has already doubled his price, charging four annas for a loaf weighing about a pound, which was sold for two. The wheat in the market is selling at Rs. 48 the basket.

Owing to the war in the United States, and a great demand being made on India for cotton by the English manufacturers, a large quantity in seed was regularly brought down from Mandalay by boats, and given to the inhabitants in the towns and villages on the river to be cleaned; and in almost every house the machines were being worked mostly by the women, who earned about four annas a day. Now this work has stopped, the price of cotton having decreased so much that very little can be gained by it. The merchants who carried on this trade were mostly Moguls, in some way connected through their friends at Rangoon with the Bombay merchants.

One or two companies of soldiers are expected from Myet Myo to-morrow, to be stationed here for a short time.

HENTHADA MISSION.

LETTER FROM MR. CRAWLEY.

Ordination of a Burman Preacher.

Henthada, Aug. 31, 1866.—In the early part of this month a council met at

Letpadan, at the invitation of the church in that place, to consider the propriety of ordaining the native preacher stationed there. Br. Rose was with us. After a prolonged examination, it was voted to proceed to ordain br. Thadoon-myo. This makes the seventh ordained pastor in all Burmah, for the Burmese, if my memory serves me rightly.

Visit to Opo—The Great Need.

Br. Rose returned with me to Henthada, and we made together a three days' visit to the large inland town of Opo, accessible by boat in the rains. We found no lack of listeners at Opo, and could have given away many more tracts than we were provided with. Good, reliable native helpers for preachers, colporteurs, Bible women, &c.,—this is the want that presses upon us more and more imperatively every day. Where are they to come from? It is not too much to say that all the qualified native help in all the Burmese churches is fully employed. Our hope, then, rests on the speedy and copious descent of the Spirit to raise up helpers from among those who are now heathen. O that we might be visited by such a "time of refreshing" as the American churches have been rejoicing in!

MAULMAIN BURMAN MISSION.

LETTER FROM MR. BRAYTON.

School at Opo.

Maulmain, Aug. 25, 1866.—At 6 1-2, A. M., br. Haswell sent for a gharree for me to go over to the school at Opo; but the boy not succeeding in obtaining one till 8 1-2 o'clock, I did not reach the school till nine o'clock. Found ninety-two in the school, eighty-one being Pwos, of whom twenty-four are girls, mostly from Dongyan. But few of these Pwos have yet become Christians. Several are now asking for baptism; but I have not yet had an opportunity of personal conversation with them. I heard the entire school read, some of whom came from heathen families not two months since. The first class in geogra-

phy, twenty-five in number, have been through the little elementary work, and seemed to have quite a familiar acquaintance with the general facts. The second class have been about half way through, and recite thoroughly as far as they have gone. The first class in arithmetic are in fractions, and apparently understand what they are about.

Pah-poo is doing very well indeed, considering the opportunities which he himself has had. But such a school needs, and abundantly deserves, the superintendence of a thoroughly-trained, energetic master. Pah-poo says, "I am not prepared to have charge of such a school. We have no American teacher."

Affecting Scene.

After school, I had a visit with Kong Louk's wife and children. While she was talking about their situation without a teacher she wept like a child, saying, "When I think of our destitution of a teacher the tears flow like a river, and I cannot stop them." Her children, Nankau, Yah-paw's children, Nantamo's children, and,—what was that sweet little Mary's children,—all came around me with so much interest, it was indeed an affecting scene. To see so many children together, not one of whom was in existence when we were in Dongyan, and to hear them all now reading the word of God, was to me a scene that stirred up the deep fountains of the soul.

I feel that I have already been paid for coming over. There is, however, one drawback. "Why did not the mamma come?" they say. "We do want to see mamma so much, we cannot express our feelings. And your daughter,—why will she not come and be our teacher? Do send your daughter and her husband over here to labor among the Karens," &c., &c., Such is the language they use.

School at Maulmain.

Sabbath evening, Aug. 26.—At eight o'clock this morning I went into Susan Haswell's English school, conducted in her absence by br. Norris. Heard the

class of young ladies and made a few general remarks to the school, enjoying the season very much.

Went after breakfast to the Karen compound again, and preached at ten, A. M., from John 14 : 6—"I am the way." After this, Sophia brought on a nice cup of tea, with a loaf of good fresh bread, clean white plates, spoon, knife, &c., all in first rate order, on a clean table, and a chair by its side. Being somewhat tired from preaching, the tiffin was very acceptable.

Inquiring Children.

After half an hour's rest, the Christians met for prayer in Pah-poo's house, while Pah-poo and I met the others in the chapel. I counted over fifty boys and girls who do not profess to be Christians. After talking with them collectively for some time, I requested those whose minds are made up, and who wish to come out on the Lord's side now, to take seats by themselves. Twelve boys and three girls thus separated themselves from the others. I then tried to give them such instruction as the occasion required; after which I commenced talking individually with the other class. I did not feel that I could leave, without some direct and personal effort for them. But after conversing with a few, I found myself so tired in the speaking department, I was obliged to dismiss the exercises.

I then retired to the old "Vinton house," where a company of young people at once came together, and commenced singing out of the "Instructor." Several of the young women have superior voices, and with suitable training would make sweet singers. It was affecting to hear them plead for some one to come and teach them singing. "Now, teacher," they said, "do send your daughter over here just for one year, if no more. You can spare her certainly just for one year. Now will you let her come? Won't you?" and much more in the same strain. I remained with them as long as I felt it prudent; then left, reaching br. Has-

well's just in season to get ready for dinner.

At six, P. M., I had the pleasure of hearing br. Haswell in English; and now at bed-time I feel quite rested from the extra effort of speaking to-day, and hope I shall experience no injurious results.

Baptism of Twenty-five Pwos.

The above letter was addressed to one of the missionaries at Rangoon by Mr. Brayton, temporarily visiting Maulmain. On the Sabbath before leaving Maulmain, Mr. Brayton had the satisfaction of baptizing twenty-five Pwos in the baptistery of Mr. Haswell's chapel.

Dr. Stevens remarks, "The foregoing letter speaks for itself in regard to the need of a Karen missionary for Maulmain, whom, we will hope and pray, the Lord will ere long provide and send out."

RANGOON MISSION.

LETTER FROM MR. ROSE.

Visit to Baulay.

Rangoon, Sept. 1, 1866.—I left home the middle of July, and after spending a few days among some villages near home, I made for the "Baulay," and visited all the villages of any importance on that river. Having visited these towns some three or four times before, I was not regarded as a stranger, nor was the curiosity of the people excited as at the first. Still a white foreigner in any of the "out-of-the-way" places in Burmah is a "lion." At Nat-thah, the largest town but one on this river, a large company listened all the afternoon, and again in the evening till bed time. Some would come and listen awhile and go away, and others would come and take their places. But some remained and were zealous to have their share of the preaching. One of this kind I stopped, and with a serious look told him he had no right to preach about Gaudama to me. He seemed surprised, and asked why. I told him because I had come from the "great western island" at the command of the Lord Jesus Christ to preach to him and his people about the eternal God and his great salvation, and therefore had a right to be heard, and not to be obliged to listen to him. I

told him, moreover, I knew as much about Gaudama as he did, but that he knew nothing of the true God and Saviour. The influence of our books and former preaching was manifested. The leading idea of some of the tracts, such as the attributes of God, the Son of God and what He has done to save men, &c., &c., many of the people seemed familiar with. Some would admit that such a God seems fit to be called the "great God of all gods;" for they hold that there have been gods more in number than the "sands of the Ganges."

Heathen Objections and Superstition.

But some would bring forward the long train of objections common to the sceptic in all lands. "If there be such a God, infinitely powerful, holy, good, &c., why did He allow sin? Why don't He put a stop to evil?" At every step in our work, in every attempt to preach Christ to these people, we are forced to feel that the power must be of God. Argument will not drive them from their vain heathen worship and superstitions. Silenced they may be. But when forced to admit that their God is nothing but a dead Hindu, and that his substitutes are dumb and lifeless forms of wood and stone, they will turn from you and prostrate themselves before those very dumb idols, and offer their form of worship. This, or something no better than this, will go on until the Holy Spirit shall convince them of sin, of righteousness, and of a judgment to come, and take of the things of Christ and show them unto them. But we are assured that this gracious, saving work of the Spirit will be wrought, if at all, in connection with the truth of the gospel, the "sword of the Spirit." Hence we preach, and hence too we would pray; for prayer is as much the work of the missionary as preaching. O that we might "give ourselves to prayer and to the ministry of the word!"

At Baulay, the chief town on the river, after spending a part of the day very pleasantly with many well appearing listeners in one part of the town I went to

the other part, where there was a funeral and a large crowd of people, many of them quiet and well disposed, but many, gamblers and vile persons, maddened with arrack and opium. It was something like preaching at an Irish wake, I fancy.

Persecution of a Native Preacher.

I arrived at Taultet to find the few Christians there in a mingled state of fear and shame, and the heathen people generally in glee and triumph. A drunken Myooke only two days before, with a host of low and servile followers that hung about his court, had spent the whole of the day and a part of the night in heaping derision and contempt upon a native preacher. The Myooke gave an order that the people of the town should ornament the front part of their houses and put up lights in honor of a heathen custom. The young preacher went to his court to request that the Christians might be excused from complying with this order. This took place at about nine, A. M.; from that time till two o'clock at night, he was compelled to bear all the ridicule and abuse, and to hear the most indecent epithets that besotted, brutal minds can invent. This case is about to be investigated before the Deputy Commissioner; and if the facts, and nothing but the facts, could come out, the Myooke would lose his office. But as it is, there is little hope of justice being done; for a Burman official can prove anything he likes. The reason assigned by the Myooke for keeping the preacher all day and all night, was because he would not dance. He was ordered, as a punishment for "contempt of court," to dance. The "contempt of court" consisted, according to the Myooke's statement, in sitting with his feet out before him, with his legs one-third bent, instead of sitting with his feet turned back and partly under him. But even this was not true.

But at all events he was commanded to dance before a crowd of people in the court. This he refused to do; he was then forced to walk around the stocks in a circle, some of the court peons leading

him and some going behind pushing him, and the drunken Myooke and a number of the pleaders with the rabble, that instantly collect when anything new occurs, shouting and clapping their hands, and exhausting their stores of ridicule and jest and mockery. This continued all the afternoon and till two next morning.

Ordination at Letpadan.

I intended to remain over the Sabbath and baptize three men, who have appeared well and have been asking for baptism for three months. But I concluded to change my plans. I arrived in Tsanuwai at dark Saturday evening, and spent the entire week following, preaching in that large town. Contact with preachers and Christian books has driven some of the sharper sort of heathen to different ground. They no longer talk of worshipping an extinct god, nor of getting rewards from such a god. There is a law, by virtue of which good deeds bring their own good influence, and evil deeds their own bad influence; the one tends to elevate the doer to the scale of nats, the other to depress him to that of brutes, &c. Late on Saturday br. Crawley arrived from Henthada, and Monday we started for Letpadan to attend a council of ordination, and arrived on Tuesday late at night.

On Friday, Aug. 10, the council met for the examination of Moungh Thah Dong. Ko Aing, the pastor of the Henthada church, and Thet-nau, the late pastor of Thongzai church, with other delegates from both these churches and also from Rangoon, were present.

The examination was interesting to all. The native brethren had their full share in asking questions. The candidate exhibited a good practical view of the fundamental doctrines of the Bible. The ordination took place on Sunday, the 12th. Br. Crawley preached the sermon.

In the afternoon the newly-ordained pastor baptized two men, after which the church celebrated the Lord's Supper

After a stay of six days in Letpadan, we left on Monday, the 13th August, for Henthada, where we arrived next day about three, P. M. We went from the Hlaing to the Irrawadi by nearly a direct course across the country. We passed no house or signs of human habitation between the two rivers. We spent the night in our boats about midway. Between these rivers the ground is perfectly dry in the dry season; but now the water is from five to twenty feet deep. Our road was obscure a part of the way; the appearance of the country reminded me of the oak openings of the West, when the ground is covered with deep snow. While in Henthada I accompanied br. Crawley to the celebrated town of Opo, which we reached in a day and a half. It lies west of the Irrawadi, and also north and west of the Bassein river. Here the religion and institutions of Gaudama have wonderfully flourished for ages past.

Zeal for Idolatry.

The great number of pagodas, idol houses, monasteries and zayats, with the vast amount of elaborate carving that covers many of the buildings, proclaim the untiring zeal of Buddhists for Nigbau (annihilation).

Hundreds and thousands of families in that region for generations past have given all the wealth they could accumulate, be it little or much, to build these monuments of human folly and rebellion against God. One hope, sweet and fondly cherished, animated each and all alike—to obtain merit, by virtue of which their punishment in future states will be diminished and their condition more tolerable.

We spent three days in this place, and had groups of listeners from early morn till late at night. Hundreds listened day after day to a faithful statement of the way of salvation. Two or three native brethren spent the whole time distributing tracts and books. They met with no ill treatment from the people, but on the other hand found great demand for the books. Br. Crawley is very happy and

able in argument with the learned Burmans, and I hope good will result from our visit to Opo.

The young man ordained is one of Mrs. Ingalls' best men, and we hope will continue to be a good minister of Christ. The church of which he is pastor numbers thirty members, and is in the midst of a large heathen population.

TAVOY MISSION.

LETTER FROM MR. COLBURN.

Sowing Followed by Early Reaping.

Tavoy, Sept. 17, 1866.—I do not remember where I stopped in my last letter, but I believe I had just returned from my tour among the churches in the Mergui district, and that I gave an account of the meetings at the several villages visited and the baptisms at Pt'sau-oo.* If so, it will be remembered that the awakening at P. was apparently caused by the return from our normal school of three converts, who immediately began to proclaim what Christ had done for their souls, and that as the result of that reviving in the church, fifteen persons indulged hope, eight of whom were baptized, and two of the eight were from heathen families, and in middle life. Only one of those three converts has returned to school this season; but this one has brought with him all of the seven whose baptism was deferred; and I am happy to say of them that I think they have been born of the Spirit.

Misfortunes and Karen Generosity.

I had been working hard to get everything in readiness for the school before the rains, and perhaps exposed and exerted myself more than was wise, and in a few days after reaching Amherst I was seized with fever, which hastened our removal to Maulmain. When the time for the May steamer for Tavoy came, Mrs. C. was well and I was prostrate,

*The account here referred to, probably through some accident in the transmission, did not reach the Missionary Rooms.

helpless, upon my bed. Our little girl was ill, and we were obliged to remain in Maulmain until June.

My absence at that time was unfortunate for the school. There was every prospect of a full term, and the Christians had devised liberally in their allotment of paddy; but they were busy in March, and brought in only about twenty baskets.

In April the cholera broke out in town, and the Karens were afraid to come in with their paddy. They said the teacher is away, and if we get sick we shall die. One boat-load of paddy, with some twenty pupils, came in as far as the mouth of the river, and then put back to the Mergui district on hearing that the cholera was in town and the teacher in Maulmain. I had, however, left medicines with my faithful assistant, and had given him special charge against the first appearance of cholera; and, as a kind Providence would have it, no case appeared among the Karens in town. The rains came on early in May, and for want of large boats the Karens could not bring their paddy from the Mergui district. The mountain streams rose, and the Tavoy Karens were cut off from access to town; so we were left for the season with forty-five pupils and twenty baskets of paddy, equal to about eight bushels of wheat, for their support. Just before leaving Maulmain, I was officially notified that my request for a grant-in-aid had been overlooked, and I could receive nothing this year. The poor Karens, generous souls, though they had already contributed to the extent of what I thought was their duty, in money, failing to get in their paddy, sent me a contribution of over eighty rupees for the school; and we have carried it successfully through thus far, and expect to continue it three weeks more.

Joyful Revival.

The best of my letter is yet to be read; for the reader will rejoice to know that God has again favored us with his converting power, and changed the hearts of

some. A large proportion of the pupils were unconverted and ignorant, and for the first few months of the school were rude, for Karen lads, or young men, as we should say at home. They wanted to be with the Burmans at night, to visit the priests, and were not given to study at all times. But when the Spirit of God came down, all this was changed, and not a single pupil is now inclined to vacate his place in the evening prayer meeting. Eleven of the converts are waiting for baptism, and the interest is by no means stayed. A subdued feeling seems to permeate every breast, and the disciples are emboldened to let their mouth proclaim Christ's undying love for sinners. Our prayers have been heard, the faithful efforts of our teachers have been blessed, and souls have been converted.

Praise the Lord, ye who love missions.
He hath done it, and not we ourselves.

TOUNGOO MISSION.

LETTER FROM MR. CROSS.

Ministers' Meeting.

Toungoo, Aug. 30, 1866.—Our ministers' meeting held their session in my chapel in town on the 16th and 17th days of August. A pretty good number were present, among whom were a number of preachers appointed to travel and visit the destitute and the disaffected churches. Their oral reports were very interesting and important. One young man, who had especially a hard fight with error, gave a full account of his struggle and of his growing success. For a time his church, with the exception of one or two, all left him. They cast him out, forbade his coming into the chapel, and put another preacher in his place; but still he held on. He was obliged to go off a short distance and build another chapel, but continued to preach in kindness to all who would come to hear him. He has had the satisfaction to see the chief come back with confession, and the church gradually returning to him.

Eight, I believe he said, had come back within a few months, and he felt confident that others wanted to come; and a village, which went back to their drinking and their heathen customs, he thinks are wishing now to join him.

Others made reports of nearly equal interest, and all felt encouraged and assured that matters were very much improving among the churches. The meeting, on the whole, was one of unusual interest. The essays read were important.

The ministers' meeting was the signal for the close of my summer term. I had in about ninety pupils, and the school was doing better, and was in much better order than I have been able to bring it into before in Toungoo. As the term closed, I gave all permission to leave who wish-

ed to do so; but a little over forty put down their names to remain, and the greater part of that number are continuing their studies. Quala has been hindered one way and another, so that he has done but little travelling this season. He has made up his mind to return to Tavoy from the Convention at Rangoon in November next. He however left me two or three days ago, with a view to spend the time till the 20th of October in travelling. His health has not been very good for some months past.

I have received the newspaper reports of the May meetings in Boston; and I greatly rejoice with you in the truly blessed and happy season which you had together, and for all the goodness which our God has been pleased to show you in the great work of the Union.

MISCELLANY.

For the Magazine.

BAPTIST MISSION IN FRANCE, AND THE DIFFUSION OF GREAT PRINCIPLES.

BY REV. NARCISSE CYR.

MR. EDITOR:—Allow me to point out to your readers a fact in the history of the Baptist Mission in France, which is both instructive and encouraging, showing that a man's influence may endure long after his death; and that the progress of the principle of soul-liberty, which has been so marked in France, French Switzerland and Belgium for the last twenty-five years, can be traced to the first Baptist missionary sent to Paris from this country.

The Rev. J. C. Rostan was sent to France in 1832 as a Baptist missionary. All that is generally known of him is that he commenced his work under encouraging circumstances; but that, falling a victim to cholera when he had been in Paris about a year, the hopes of the friends of the mission were blighted. Let us see whether his labor was wholly in vain.

We learn by the reports of the Missionary Union that Mr. Rostan, soon after his arrival in Paris, joined the Society of Christian Morals, composed of Catholics and Protestants. This Society had for its object the diffusion of correct moral ideas, and the raising of the moral tone of French society. Mr. Rostan suggested that this Society should offer a premium for the best essay "on the necessity of a free and conscientious profession of religion, and on the question of the total independence of the church and State." He was invited to develop his ideas on this subject, and state his reasons for such a proposition. He did so in a most interesting paper, published in the Magazine for September, 1833, which would well repay a perusal even now. His proposition was cordially accepted, and five hundred francs offered for the best essay on the subject above mentioned.

For several years the papers presented were not thought worthy of the prize, which continued to be offered until 1839

when a manuscript was presented which showed evident marks of superior talent. It was decided that this essay should have the prize. The sealed envelope being opened, it was found that the author was Alexander Vinet.

This essay was re-written and completed by Vinet, and published in 1842. It gave a tremendous blow to the union of the church with the State, and largely contributed to the disruption of the Reformed church in the author's own canton (Vaud) in 1845, giving rise to the establishment of a hundred and fifty Free churches. This work exerted also a great influence in France, where now the hope of evangelical Christianity rests with the Independent churches, the Protestant establishment being for the most part given either to cold formalism or to pernicious rationalism.

Now, who gave the first impetus to these truly evangelical or Baptist ideas in France, French Switzerland and Belgium? Who set the ball rolling? It was Rostan, our missionary, who is generally thought not to have had time to accomplish anything. We may lament his early death, and the great loss we thus sustained; but we must rejoice that he was the means of introducing into Paris, and thence all over Europe (for Vinet's work was soon translated into English and German), true ideas on the duty of every Christian to profess his faith, and the distinctness of the church from the State. Our brother "being dead, yet speaketh." He has left behind him a brilliant train of light, which must eventually envelop all Europe. Christian laborers, take courage and see that you work for eternity. Friends of the French Mission, pray that the American Baptists may awake and reap the harvest which some of their missionaries have prepared for them, or rather for the Master, in France.

MISSION TO THE GALLAS AND ZULUS.

Concentration of purpose and fixedness of resolve are characteristic features

of the German character; and when that character is brought under the powerful influence of true religion, these features of it are sometimes stamped with peculiar interest. Louis Harms, the pastor of Hermansburg, for example. His motto was, "Straightforward makes the best runner." "Forward now in God's name." This was his resolve. But why? The dry, formal orthodoxy of his parish had been broken up. The people, to a large extent, had learned what was meant by the personal change of heart by the Spirit of God. There was not a house in the village in which family worship was not conducted morning and evening. The laborers had prayer in the fields, and ploughboys and weeding-girls sang grand old hymns. Drunkenness and poverty were unknown. The villagers were like a large Christian family, exerting a good influence on all around.

While these Hermansburgers were rejoicing in such spiritual life, a mission to the heathen was proposed; and as it was a time of strong faith and self-sacrifice, the suggestion was adopted, and twelve of them resolved that they would go out themselves as missionaries wherever it might please God to show them the greatest need. Those who offered were but simple peasant men; but their pastor was an original thinker and an eloquent speaker. He spoke true things, in right phrases, and with the proper feeling. His faith in God was strong indeed. He felt that he was his Heavenly Father's child, and became a power in the world by giving himself up to the power of God. In this spirit he took the case of the twelve candidates for missionary work to his "dear God." Then he set apart a house for their residence and training; placed it under the superintendence of his brother Theodore; and said to the inmates, "Be diligent, remember Luther's saying, 'Well prayed is more than half learned;' therefore pray diligently." Their course of instruction was to extend over four years. Men who came forward out of living faith, and were met

by a spirit so devout and practical, were likely to make good missionaries.

As to their destination, the Galla tribes northwest of Zanzibar, in Eastern Africa, were fixed on. The choice seems to have been more enthusiastic than prudent. These Gallas were only known as the terror of the whole east coast; a strong, hardy, savage race, of whom one of themselves said, "We Gallas are men, it is true, but we are not human." They were robbers and murderers by profession, and were difficult of access. But no one had ever tried them before, and this reason outweighed everything. Here, then, was a poor country clergyman, in a remote district, with a congregation chiefly of peasants, proposing to educate, send out and support twelve missionaries to the heathen. A year or two slipped past, when some young sailors from the German fleet, recent converts, consulted Harms about the founding of a Christian colony near Bonny, Western Africa, with a view of putting down the slave-trade by Christian influence. They joined the Missionary Training Institution, and their presence led to the determination that colonization should be the character of the proposed mission. By this time sixty had offered themselves, but only eight were chosen. But how were all these persons to be sent out? Where would the money come from? "Then," said Harms, "I knocked diligently on the dear God in prayer; and since the praying man dare not sit with his hands in his lap, I sought among the shipping-agents, but no speed came. I turned to Bishop Gobat, in Jerusalem, but had no answer. Then I wrote to the missionary Krapf in Mombas, but the letter was lost. Then one of the sailors said, 'Why not build a ship, and you can send out as many and as often as you will?'"

The proposal was good; but the money! That was a time of great conflict, and I wrestled with God. No one encouraged me. Even the truest friends hinted that I was not quite in my senses. Yet the plan was manifestly good, and for the glory God. What was to be done?

"Straightforward makes the best runner." I prayed fervently to the Lord, laid the matter in his hand, and as I rose up at midnight from my knees, I said, with a voice that almost startled me in the quiet room, 'Forward now, in God's name!' From that moment there never came a thought of doubt into my mind."

Arrangements were at once made for building a brig at Harburg. It was well and quickly done, and one bright autumn day a special train carried the clergyman and some hundreds of his parishioners to that port. They found the shipping was dressed with flags in honor of the new vessel; and having held a simple service on board, they dedicated the *Candace* to its work of carrying the gospel to the Ethiopians. At Hermansburg there had been a ceaseless industry. Smiths, tailors, carpenters, shoemakers and coopers were preparing for their ship. All the colonists knew something of agriculture. Of the eight who were going, there were two smiths, a tailor, a butcher, a dyer, and three laborers. "Begin all your work with prayer," said Harms. "When the storm-wind rises, pray; when the billows rave round the ship, pray; when sin comes, pray; when the devil tempts you, pray. So long as you pray, it will go well with you, body and soul." At last the captain, crew, and cargo were on board. Then the sixteen stood up together and sang their parting hymn, "*Ein feste Burg ist unser Gott*." There was something noble in those humble men setting their faces towards the savages of Africa, and flinging back their lofty music out of brave composed hearts. Then the anchor was lifted, and the *Candace* floated down to Cuxhaven. In eighty days they reached Cape Town, and presently sailed round to Natal, and went northward, cruising in search of their long-looked-for Gallas. They had letters of introduction from the Duke of Newcastle, the Church Missionary Society, and others, to missionaries and others on the coast.

But these did not serve their purpose. At length they dropped anchor at Zanzi-

bar, where the late despotic Imaum of Muscat ruled. It was needful to pass through his territories to reach the Gallas. The permission to pass through was not granted; but his son, by a pretext, got the missionaries to travel to Mombas, an island 150 miles north. After many fruitless efforts to accomplish the object of their mission, they were obliged to return to Natal, where the Lord found them work to do for his glory. Within the Natal Colony there were as many as 100,000 Zulu Kaffirs; above it there was the largest body of the Zulus under the chieftainship of Umpanda; further on were the Matabele, ruled by the fierce Moselekatsé; the Boers of the Orange river lay to the west; and beyond them the large tribes of the Bechuanas.

At length they purchased 6,018 acres of land for 630*l.*, and there commenced the Mission Colony of New Hermansburg. This was some thirty to forty miles from the coast. Within four years the Candace made its second voyage, carrying out a company of no less than forty-four persons of various ages to join the original party. The colonists on this occasion were thus reckoned—two each of tailors, weavers and ropemakers; also a saddler, a turner, a joiner, a carpenter, a wheelwright, a smith, a shepherd and a sailor. The work now went on. The language was indeed very hard to learn for simple peasants such as these were; “but they are indefatigable, and never flinch,” wrote an experienced missionary; “real martyrs in the cause.” At first they met with no favor from the British authorities; but ere long there came a despatch from Lord Clarendon, “recognizing the admirable character of the mission, and recommending it to special care, while 3,000 acres out of government land were allotted to it.” To this Sir George Grey soon added grants of 6,000 acres to any new station, of which the missionaries speedily availed themselves.

Seven years after the commencement of the enterprise, the stations were eight, with one hundred missionary settlers, and 40,000 acres of land; fifty heathen had

been baptized, and the influence of the mission had extended from the Zulus on the coast to the Bechuanas in the centre, and from the Orange river to Lake Ngami. From these points the mission colonists look northward, praying that it may please God to open the way to the Galla tribes.

The land of the Zulus was described by the missionaries as the home of so many thousand naked heathen, who boast loudly of their liberty and heavenly origin. The Zulus are strong, tall, and well-built. If you see one on the road, he carries a shield and three spears, and struts along with as haughty an air as if he were the proudest officer in Europe. They are powerful, muscular men, with open countenances and fire in their eyes. Their huts or tents are like bee-hives, constructed of heavy strips of wood. They contain a mat, a piece of wood for a pillow, some clubs, and a great horn pipe. A man has as many huts as he has wives; and a wife is bought for ten or twenty oxen. When an ox is killed, so many assemble that it is devoured at one meal. Ten Zulus will eat an ox in four-and-twenty hours; but after that they can fast for four days. They are intelligent, subtle reasoners, so much so, that one of them converted Bishop Colenso! He was thus induced to advocate the dogmas which led to his exclusion from the Episcopate.

An English chaplain was talking to one of them of the existence of the invisible God, when the Zulu exclaimed, “Your God is up there!” and then with great gravity he flung a stone with all his force into the air, and when he saw it come down he cried with disdain, “If your God was there, do you think that He could not have caught that stone?” and, gathering his kaross about him, he went off with a triumphant laugh, swinging with great steps over the plain. The missionaries were much shocked with the heathenish habits of the Zulus. They wrote of their ceremonies as the works of the devil, and fought against them as such. When invited to a feast, they

rushed out to wrestle in prayer against the kingdom of Satan. In their valiant, straightforward faith, they directly challenged every evil. Umpanda, the king of the Zulu Kaffirs, whose royal kraal numbered about nine hundred huts, was well disposed to the missionaries.

The great truths of Christianity became extensively known and appreciated. Superstitions and ungodly practices were abandoned, and Zulus began to love and serve the Lord Jesus. Some of them are now engaged in preaching the gospel.

But where did Louis Harms obtain the money for the building of the Candace; for the outfit and support of about two hundred mission settlers; and for the purchase of printing press, African farms and church-buildings? "I know from whom it all comes," said Harms. He had no doubt that God put it into men's hearts to give. His doctrine was that no Christian dare be a beggar, nor ask from any but God. Consequently he asked God only for the supplies he needed for the mission, and never found this course of conduct to mislead or disappoint him. He discovered that his straightforward asking of God for supplies was abundantly sufficient. And yet he was not a "Plymouth Brother," but a decided "Lutheran Churchman," who used the liturgy and other forms of prayer, but concluded his services with free prayer, as he said, to the living, present Lord Jesus, not as sitting up in heaven, or hovering in the blue depths of the ether, but in the midst of us, and with whom we speak as a man with his friend.

Dr. Callaway and the Rev. W. O. Newnham, of the Propagation Society, are now engaged in the translation of the New Testament into the Zulu language. American, London, and Moravian Societies have also proclaimed the gospel to these people.—*Miss. News.*

country between the left bank of the Brahmaputra and the Khasia hills. We have neither history nor popular tradition to tell us the origin of the tribe, and it is only a careful examination of their language that helps us to ascertain their relation to their neighbors of the Cis-Himalayas. Occupying a range of hills detached from the Himalayan chain, and differing in physique, as well as in habits and customs, from the people of Bootan, it would not readily occur to one to ally them to the Himalayan tribes. Nevertheless, that they are so allied is evident from the strong affinity between their language and the dialects of these tribes. Their emigration to the comparatively remote hills in which we find them, and the influences that have since then served to modify their character and manners, have also left an impress on their language; but radical terms are the same among the Garrows as among the other mountain tribes of the eastern frontier, and prove an identity inherent in the primitive structure of the dialects.

The attention of the British government was first drawn to the Garrows by the fierce and bloodthirsty reprisals with which this cruel and dangerous people visited the Bengali Zemindars of the lower slopes and contiguous plains. Under the Mogul suzerainty, the Zemindars, whose estates bordered on these hills, had been treated more as tributaries than as subjects. This was owing partly to the wild and uncultivated state of the country, which rendered anything like a regular assessment impossible, and partly to the policy common among Mogul rulers, which sought to conciliate the good-will of those who possessed local influence on distant frontiers. Many of the Zemindars were allied to the Garrows by inter-marriage, and their influence in checking the frequent irruptions of the savages into the plains was fully appreciated by the Mohammedan government. To encourage them to use this influence at all fitting times, the government forbore to assess their estates, and left it with them to restrain the turbu-

THE PEOPLE OF THE GARROW HILLS.

The Garrows, whom we propose in this paper to introduce to the notice of our readers, occupy the mountainous

lence of their hill neighbors. They were thus free to chastise the Garrows in their own way, and to any extent they pleased; nor did the authorities consider it their duty to inquire minutely into their actions, or to control them. Practically free to execute their own will upon their neighbors, it is not surprising that these Zemindar chiefs were tempted to make a cruel use of their liberty. If ever the mountaineers ventured into the plains intent on conflagration and massacre, the Zemindar, within whose limits the outrage occurred, immediately collected his armed followers together, and in his retaliation confounding the innocent with the guilty, visited the entire hill track whence the ruffians had issued with fire and sword. No official notice was taken of these reprisals, and so long as the Zemindars succeeded in checking incursions into the low country, no heed was given to the precise means by which they made their power felt.

And this was the state of relations between the Zemindars and the Garrows for some time after Bengal had passed into the hands of the British. At length two of the most powerful of these Zemindars, harassed, as was alleged, by ceaseless raids on their property, conceived the idea of seizing and holding in permanent subjection certain of the lower tracts of the Garrow country. With this view they collected a large body of armed men, and, entering the hills, were engaged for two or three years in prosecuting their scheme of conquest. They succeeded in reducing several clans, which thenceforward became tributaries to them. But when the one man died to whose local experience and administrative ability these Zemindars owed the success with which they had kept the savage clans under their yoke, the Garrows rose in revolt, and recovered their independence. In compassing their object, they massacred the Bengalis with such indiscriminate revenge, that the Zemindars were constrained to apply to the British authorities for assistance; and a detachment of native infantry was sent to chas-

tise the hill men, and restore security to the plains.

Having now the management of the Garrow country forced on our consideration, the government deputed one of its officers to visit it, and report on the relations to be established with its people. It became evident, on inquiry, that the Zemindars had by their oppressions greatly exasperated the Garrows, and so themselves stimulated the outrages which they were afterwards unable to restrain; and, this being the case, it was found necessary as well to defend the Garrows from ill-usage as to protect the rightful interests of the Zemindars. As the rights of the latter in the hill tracts were of little value compared with the interests at stake; and as the maintenance of these rights risked much mischief, and was likely to prevent much good, the government interposed to divest the Zemindars of their hill property, allowing them a compensation equivalent to the lawful profits it yielded. Taking the Garrows of the lower tracts under its own immediate care, it simply arranged to levy a duty upon the produce of the hills brought down by the people for barter. Since that time, every irruption, or threatened irruption, into the plains has been met by the immediate and rigorous suspension for a given period of all commercial intercourse. When their supplies are stopped, the Garrows return to reason. The raids, once so frequent, have all but ceased, and now these savages may be found in our Bengali markets bartering their cotton, in a peaceable and friendly way, for the salt, fish and brass ornaments, which are not to be had in their hills.

Still, it is only the clans of the lower slopes that come down to the frontier villages, or mingle at all with Bengalis, or whose chiefs acknowledge subjection to our government by the payment of an annual tribute. The tribes occupying the higher ranges retain their independence. No European foot has yet entered their fastnesses; nor have we any reliable information respecting the geogra-

phy or natural products of the interior hills.

The last Garrow raid of any importance took place in the year 1860. A detachment of troops, dividing into two parties, under the command of Capt. Morton and Lieut. Chambers respectively, entered the hills from two opposite directions, and inflicting summary chastisement on the offending tribes, brought the campaign to a speedy and successful issue. Once more, during the recent Jyntia revolt, an attempt was made to disturb some of the lowland villages; but it was nipped in the bud, and from that time the profoundest quiet has prevailed.

It may be asked why the Garrows have betrayed such implacable hostility towards a people so essentially unwarlike as the Bengalis. The fact we believe is, that in former years they suffered so severely from the ambition of rapacious Zemindars, that regarding all Bengalis as identified with Zemindari interests, they came to look upon them as their natural enemies, and so have taken every opportunity to avenge themselves upon them. On returning from an irruption into the lowlands, they were in the habit of inviting their relations and neighbors to aid them in a festive celebration of their successes. The heads of their victims, filled with food and liquor, were placed in the midst of the assembled guests, who, having partaken of the contents, rose up and danced round them, shouting their songs of triumph. They were then buried, and after some weeks exhumed to furnish occasion for a second boisterous revelry.

Mr. Sisson, magistrate of the neighboring district of Rungpore, in communicating to the government the information he had gleaned respecting the people, says of their murderous expeditions: "It seems a mistaken notion to think that it is merely the love of human skulls that instigates the mountaineers to these bloody scenes of massacre; were that notion well founded, the skulls of persons dying a natural death would be esteemed, instead of which they are abominated. It

is argued by some again, that the head of a Bengali is a necessary article in the funeral pile of a deceased chief. Knowing this opinion to prevail among the English (to whom I suspect it is confined), I made various inquiries with a view to ascertain whether the practice was really prevalent among the Garrows, and all accounts concurred in denying the prevalence of such a custom. I think the more rational way of accounting for this love of Bengali skulls is to attribute it to the possession of these members of the human body in their bloody state being an unequivocal proof of the prowess of the possessor in revenging himself and his tribe on their oppressors, the lowlanders." To this official disquisition on Bengali skulls may be added the fact that the Garrows burn to ashes the skulls of all their own dead, lest they should at any time be mistaken for Bengali crania. As the science of ethnology is not cultivated among them, perhaps this is the surest means of distinguishing the races.

We have thus far endeavored to show what the Garrow is in his relations to his Bengali neighbors. Let us now try and sketch him as he is to be found in his native hills. These hills, covered with dense forests, and watered by frequent streams, offer a rich return for agricultural labor. The Garrows have, to some extent, availed themselves of the fertility of the soil to cultivate the cotton that supplies the neighboring Bengali markets, and are more agricultural in their habits than the Khasias and Jyntias, and other frontier tribes, who depend for their livelihood more on the produce of their cattle than the tillage of their ground. They are a short, thick-set, active people, with the features of the Indo-Chinese family. They are extremely muscular, and are capable of carrying immense loads up and down hill. Indeed, a Garrow woman will carry a heavier burden up hill than the burliest Bengali will consent to do along his own level plains. They are not insolent bullies like the Bhootias, nor are they cowards. They do not, like the Bengalis, make rice their staple food; but

on the contrary, indulge most freely in animal food, and have a decided partiality for spirituous liquors. The drink most commonly used by them is a fermented liquor prepared from rice. The poor among them can afford to get drunk only once a month, but the chiefs claim the luxury twice a week. The people eat the flesh of all animals, except the jackal, and, in common with all the other Indo-Chinese tribes, regard milk as an impure secretion, and will not touch it. If they have a weakness in the gastronomical line, it is for whole-roasted puppies, which are prepared in a very *recherche* style. The animal is coaxed into eating as much rice as it can, and is then stuffed with as much more as it can possibly hold; and then, while still alive, is thrown into the fire to be roasted. When sufficiently done, it is withdrawn, and cut up into several portions, which are served up with the seasoning; the whole is washed down with the liquors, in which, on such occasions, men, women and children freely indulge.

The Garrows wear next to no clothing, a narrow strip of cloth girdling the loins being all the dress they care for. The women, whose beauty consists in their ugliness, though indifferent to much clothing, are extravagantly fond of metal ornaments. A dozen brass rings, each as thick as a goose-quill, may not unfrequently be observed crowded into the lobe of a single ear, and by their weight stretching the lobe down to their very shoulder, at the same time that the neck is covered with as many chains as it is possible to put round it. The houses of the people are raised on piles several feet above the ground, and are roofed with a thatching of long grass. Some of them are as much as a hundred and fifty feet long, with a breadth of forty feet; but they are not usually divided into apartments.

Dr. Buchanan, who undertook in the course of his travels over India to gather some information respecting these people, states that "the chiefs and headman of every family assemble in a council, and

endeavor to reconcile all those of a clan who have disputes; for it would appear that they have no right to inflict any punishment unless a man should be detected in uttering a falsehood before them, in which case he would be put to instant death, more from popular indignation than from a regular process of justice. Dishonesty and stealing seem rarely to be perpetrated; and almost the only source of dispute seems to be murder, which would appear to be an ordinary crime. But the relations of the man killed are by custom held bound to demand blood for blood, and ought to put to death either the murderer, or one of his kindred, or at least one of his slaves. The other family is then bound to prosecute a similar mode of retaliation; and the feud would thus continue endless, unless the council interfered, and brought about a mutual reconciliation, which it is usually able to effectuate by inducing the party to accept a price for the blood that has been spilt."

When a quarrel arises between two Garrows, the weaker man flees to a distant hill to escape the vengeance of his more powerful adversary. Each party immediately plants a tree bearing a certain sour fruit, and takes an oath that he will not eat its fruit until he can mix with it the juice of his adversary's head. A generation may pass without either party finding a favorable opportunity for revenge, in which case the feud becomes hereditary, and descends to the children.

The man who eventually succeeds in avenging himself upon his enemy, cuts off the head of his victim, summons his friends, boils the head along with the fruit of the tree he has planted, and drinking some of the mingled juice himself, apportions the remainder among his guests. The tree is then cut down, and the feud is at an end. Race sympathies are also strong among them. If a Garrow has been slain by a foreigner, the entire clan to which he belonged is bound in honor to avenge his death, and rises as one man for the purpose. No compulsion is used; but it is understood that any

member of the clan refusing to aid in the infliction of the retributive measures that may be determined on, is irredeemably disgraced. The Garrow population is divided into freemen and slaves. Indeed, two-fifths of the population are slaves, belonging, for the most part, to the chiefs of clans, and their influence predominates in all questions of peace and war.

When the preliminaries of marriage have been arranged, a day is appointed for the nuptials, and the friends of the families about to be connected are invited to the house of the bride. The proceedings begin with a feast, at which roasted puppies and fermented liquor are in great requisition. The bride is then taken down to the nearest stream and bathed; and when her ablutions are over, the whole party adjourns to the house of the bridegroom, who, on hearing their shouts and songs as they approach, makes as though he would run away. He is, however, pursued, and soon brought back, when he is subjected to an ablution similar to that which the expectant bride has already undergone. His parents now get up a funeral howl, pretending that their son is dead, and at last suffer him to be taken away to the dwelling of the bride. Here a cock and hen are sacrificed to propitiate the Spirit of evil in behalf of the newly married pair, and the company return to their feasting and dancing. If a man should at any time wish to dismiss an unfaithful wife, the law of his people compels him to give up to her not only his children, but all his property; and this he is naturally loath to do, unless he happens to know some other woman richer than himself, who is willing to take him for a husband. On the other hand, a woman may dismiss her husband whenever she pleases, retaining for herself all his property and the children; and, having thus summarily disposed of him, she may endow some other expectant swain with her affections and the property of her discarded spouse.

The law of succession to the chiefship of a clan, and the conditions with which that succession is fettered, are curious. When a chief dies, he is succeeded, not by his own son, but by any one of his sisters' sons whom his widow may select. The young man so chosen, if married, must dismiss his wife and marry his uncle's widow, who is then in a position to bestow upon him her fortune as well as her rank. A red turban, bracelets of bell-metal, and a string of beads fastened round the neck, constitute his investiture as a chief of the clan. Indeed, the insignia of his office never cost more than a hundred rupees, or ten pounds,—a sorry compensation, one would think, for the sacrifice of himself and of his young wife to the fancy of a toothless bride. When his aunt-wife dies, he is at liberty to marry again; and when he dies, his widow selects her next husband and his successor from the number of his sister's sons.

The funeral ceremonies of the Garrows are expensive. When a Garrow dies, his relations are summoned from far and near, and ten or twelve days are allowed for their arrival. As they assemble they are feasted, so that a feast may have to be provided for many days continuously before the number of the guests is complete. The corpse in the meantime becomes most offensive; but no one seems to care about that. A stake is driven into the ground, the head of which is carved so as to resemble a man. This is supposed to be the dead man, and around this stake the daily feastings go on. When the guests have all arrived, the body is brought out and burned; the charred bones are then collected together, and the company disperse. When it is the chief of a clan that has died, a number of his slaves sally forth together prior to the obsequies, and, cutting off the head of the first individual they meet with belonging to a hostile tribe, fling it on the pile on which the chief's body is to be burned. Feasting a large circle of relations is often a serious drain on the re-

sources of the dead man's household, and it may be some months before they recover from the financial collapse occasioned by the funeral entertainment; but as soon as they have recovered from it, and are able to lay in a fresh supply of food and liquor, the relations are summoned once more to take part in the ceremony of throwing the dead man's bones into the river.

It is difficult to say what the religious belief of the Garrows is. They are certainly not Hindus, and they cannot be said to be Buddhists. They have so long lived separate from the parent stock, that the Buddhist creed has died out among them. It has been asserted that they believe in the transmigration of souls; but as this belief is confined to the clans of the lower slopes, it may be fairly inferred that it was derived from the Hindus. It is at all events unknown among the independent Garrows of the higher ranges. They worship the heavenly bodies, and the spirits of the hills, and rivers, and forests. To these spirits white cocks are sacrificed, and offerings made of fermented liquor, rice and flowers. The people have neither temples nor images.

A very noticeable feature in the character of the Garrows is their truthfulness. A Garrow may commit a murder; he may cherish a blood-feud all through his life, and pursue his enemy with malignant hatred; but he will never tell a lie, and nothing will tempt him from the severest honesty in his business transactions. Indeed, his truthfulness and honesty contrast so conspicuously with the lying and chicanery ingrained in the Bengali character, that the subject was noticed in an official report to the Court of Directors, written so long ago as the year 1819: "Though their conduct towards our people is frequently marked, on the occasion of their incursions, by that fierce spirit which usually attends a state of barbarism among a border race of mountaineers, we have observed that there are other traits in their character, which may induce us to hope that they

may be found susceptible of moral and intellectual improvement."

Having thus early discovered their susceptibility to "moral and intellectual improvement," it is but fair to ask whether the Court of Directors ever sought to give them the advantages of education, or to bring them within the sphere of civilizing influences? The question is soon answered. The British government have done nothing for the Garrows. So long as they refrain from disturbing the plains, they are suffered to continue in their savagism; and the only occasions on which they are visited, are when a tribute has to be paid, or a chastisement to be inflicted. The history of the Garrows is, in fact, the history of the other hill tribes of the frontier. So long as they do not molest the Bengali population, we Englishmen do not care to improve our acquaintance with them, or benefit them in any way. We begin to seek their welfare only when their untamed habits have wrought some unusual disaster among our people, and we are forced to the adoption of some policy that shall create among them that enlightened self-interest which is the true safeguard against revolts and murderous jacqueries. This was the case with the Khasias and Jyntias, and it may yet be the case of the Garrows. In the meanwhile, neither the government nor philanthropists of any kind have attempted anything among them. Mr. Robinson, the late inspector of government schools in North-eastern Bengal and Assam, became interested in them some years ago, and having acquired their language, reduced their grammar to a system, and wrote for them one or two little books illustrated with wood-cuts representing some of the more prominent wonders of the animal kingdom and of human art; but no systematic effort has been made to bring them into continuous contact with civilized life, or to prepare the way for their education.

The Garrow hills have as yet not even attracted missionary enterprise. Desultory attempts have been made to reach

those of the people that come down to the markets of the plains ; but if results of a lasting kind are to be accomplished, they must grow out of a specially organized Garrow mission. It is, nevertheless, pleasant to know that even these savages have already brought their first-fruits to Christ. Some four or five years ago, the Rev. Mr. Bion, one of the Baptist Missionary Society's agents in Dacca, visited Doorgapore, in the Mymensing district, a market town at the foot of the Garrow range. Here he fell in with a party of Garrows who, as they understood Bengali, became intelligent hearers of the gospel. They carried the tidings to their homes, and pondering the preacher's words, felt desirous of further instruction. A Bengali brahmin having, in the meantime, visited their village, was questioned by them as to his acquaintance with the Christian religion, and was asked whether he could direct them where to seek for more information. He dissuaded them from having anything to do with Christianity, and sought instead to make them proselytes to Hinduism. But they were not to be persuaded. Finding their way into Assam, they met with the Rev. Mr. Bronson, an honored and successful agent of the American Baptist Board of Missions, from whom they learned the way of God more fully, and were by him baptized into the Christian faith.

With the populous districts of Bengal still so sparsely occupied by the missionary agency, it will probably be a long time before any systematic attempt is made to supply the religious needs of the Garrows. This is to be regretted ; for one cannot help thinking that, being free from the social influences that are so serious a barrier to the progress of the truth in the plains, they would respond more readily than the Hindus to the invitations of the gospel.—*Christian Work.*

A SOLEMN APPEAL.

Awake, arouse ! be up, be doing. What ! shall souls perish while you sleep ? Shall hell enlarge its borders

while you loiter ? Shall Satan push on his triumphs, and you look on indifferent ? Shall superstition thrive, and you be silent ? Shall ignorance grow darker, and you care not ? Forbid it, every feeling of pity, tenderness, humanity, compassion. Forbid it, every thought of a soul's boundless worth. Forbid it, all the unutterable wonders wrapt in the name eternity. Forbid it, every pious wish to snatch immortals from undying woe, and to upraise them to undying bliss. Forbid it, all your love to Jesus' glorious name—all your deep debt to his atoning blood—all your delight in his appeasing cup. (Matt. 26 : 39, 42.) Forbid it, all your hope to see his face in peace, and sit beside Him on his throne, and ever bask in heaven's unclouded sunshine. Forbid it, your deliverance from hell, and your title-deeds to heaven. Forbid it, your constant prayer, "Hallowed by thy name ; thy kingdom come ; thy will be done." Forbid it, your allegiance to his rule—the statutes of his kingdom—the livery which you wear. Forbid it, his awakening example—his solemn and most positive command. Forbid it, every motive swelling in a Christian heart. Up, then, and act. Soul-death meets you at each turn. The world in its vast wilderness perishes untaught. The spacious fields are neither tilled nor sown. The many millions are heathen, and therefore rushing hell-ward. Help, then, the missionary cause. You may—you can—you should. The need is for men, for means. Can you go forth ? Let conscience answer. If not, you yet can pray and give. Write shame, write base ingratitude, write treason to Christ's cause on every day which sees no effort from you for the heathen world.—*Dean Law.*

DONATIONS.

RECEIVED IN NOVEMBER, 1866.

Maine.

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| Warren, Ladies' For. Miss. Soc., | |
| Mrs. E. A. Richardson tr., 12 ; | |
| Waterville College, Boardman | |
| Miss. Soc. 12 ; | 24.00 |
| Piscataquis Asso., Joseph Brown | |

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| tr., | 15.00 | 39.00 |
| Vermont. | | |
| Burlington, ch. 48.21; East Wallingford, ch., of wh. 1.50 is fr. Sab. sch., 15; | | 63.21 |

Massachusetts.

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| Massachusetts, a friend 50; Boston, a friend of missions, to be expended by Rev. M. Bronson, for nat. prs. among the Garrows, 100; | 150.00 | |
| Boston North Asso., Framingham, 1st ch. and soc., W. Nixon tr., | 70.00 | |
| Boston South Asso., Jamaica Plain, ch., J. B. Witherbee tr., 402.33; Roxbury, a friend, by Miss Gage, to be expended under care of Mrs. Bixby, for sup. of nat. pr., Toungoo, Burmah, 5; Dorchester, Mrs. Nathaniel Tucker 25; a friend, tow. sup. of "B. W. Barrows," in Rev. L. Jewett's sch. in Nellore, India, 20; Newton Theo. Institution, Soc. of Missionary Inquiry, W. R. Thompson tr., 13.50; | 465.83 | |
| Salem Asso., Lynn, High st. ch., a little girl, for Bibles for the heathen, 1; Beverly, Benjamin Osgood Pierce, to const. himself H. L. M., 100; Lowell, Worthen st. ch., Geo. D. Hills tr., 17.20; Beverly, Mrs. R. Doane 10; | 128.20 | |
| Lowell Asso., John Keely tr., Chelmsford, 1st ch. 45.35; Central ch., of wh. 20 is fr. the Ladies' Burman School Soc., Miriam Warren tr., 36.60; Groton, 1st ch. 15; | 96.95 | |
| Worcester Asso., Leicester, Greenville ch. | 14.00 | |
| Taunton Asso., Mansfield, Rev. John Blain | 20.00 | |
| Wachusett Asso., Clinton, M. B., quarterly contribution | 5.00 | |
| Sturbridge Asso., Fiskdale, Rev. Wm. Read 5; East Brookfield, ch., Miss Jennie O. Simons 1; | 6.00 | |
| | 955.98 | |

Connecticut.

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| Brookfield, ch. mon. con. 1.10; Stamford, ch., Z. B. Nichols tr., of wh. 30 is fr. Ecclesiastical Soc., 57.77 is fr. Sab. sch., B. U. Lyon tr., 503.97; | 505.07 |
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New York.

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| Chestertown, Robert and Ann Wood 50 cts.; Rochester, S. H. Phinney, tow. sup. of Moug See Dee, nat. pr., care Rev. M. H. Bixby, Toungoo, Burmah, 10; Penfield, Rev. E. J. Foote 50 cts.; Sherman, ch., Sab. sch. 6.03; West Chazy, Daniel Bassett 7; Charles Brown 1; Ira Brown 1; Joel Cudwith 1; | 27.03 |
| Coll. per Rev. O. Dodge, Dist. Sec., | |
| New York Asso., Greenport, ch. 106.61; East Marion, ch. 20; Staten Island, 1st ch. 16.50; North ch. 3; Brooklyn, Central ch., Sab. sch., Boardman | |

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| Miss. Soc., tow. sup. of nat. pr., under care of Rev. J. L. Douglass, Bassein, Burmah, 100; | 246.11 |
| Yates Asso., Penn Yan, Sab. sch. 30.00 | |
| Union Asso., Carmel, ch., bal. 96.50 | |
| Onondaga Asso., D. A. Monroe tr., | 38.50 |
| Dutchess Asso., Amenia, ch. 115.30; Gail Borden 100; Rev. A. C. Lyon 10; Stanford, 1st ch. 20; 2d ch. 14.30; J. Booth 2; P. W. Husted 5; John Pulver 1; Jacob Pulver 1; North East, ch. 14; Seth Walton 2; Henry Sage 10; | 294.60 |
| Hudson River South Asso., New York, 16th ch., Sab. sch., for sup. of nat. pr., 60; Edward Adams 45; Stanton st. ch., Y. M. M. Soc. 23.85; Pilgrim ch., Sab. sch., for sup. of nat. pr., care Rev. M. H. Bixby, Toungoo, Burmah, 100; | 228.85 |
| Monroe Asso., Rochester, 1st ch., in part, 87.75; Greece, ch. 14.25; Penfield, ch., bal. 10.25; Perrinton, ch., bal. 5; Webster, ch., bal. 2.25; | 119.50 |
| Chemung River Asso., Jane A. Hadley and children | 10.10 |
| | 1091.19 |

New Jersey.

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| Moorestown, ch. 11.65; Paterson, Alex. W. Rogers 50; | 61.65 |
| Coll. per Rev. O. Dodge, Dist. Sec., | |
| East New Jersey Asso., Lambertsville, ch. 16.27; Middletown, 2d ch. 32.81; Port Monmouth, ch. 48.48; | 97.56 |
| | 159.21 |

Ohio.

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| Coll. per Rev. G. H. Brigham, Dist. Sec., | |
| Scioto Asso., Licking, ch., Juvenile Asso. | 5.00 |
| Central Asso., coll. at Asso. | 10.55 |
| Wooster Asso., Mohican, ch. | 6.15 |
| State Convention, coll. at devotional meeting | 179.47 |
| Friend of missions | 4.90 |
| Miami Union Asso., Springfield, 1st ch. 66.23; Dayton, 1st ch., of wh. 102.39 is fr. Sab. sch., for sup. of Tahboo, nat. pr., under care of Rev. B. C. Thomas, Henthada, Burmah, and 10 fr. Rev. G. H. Brigham, Dist. Sec., 248.39; | 314.62 |
| Clinton Asso., Centerville, ch. | 20.44 |
| | 541.13 |

Pennsylvania.

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| Philadelphia, Spring Garden ch., per Rev. H. A. Smith, 54.80; | |
| 4th ch., Sab. sch. 100; So. Auburn, H. Gregory 9; Philadelphia, Spruce st. ch., Judson Bible class, tow. sup. of Shway Mo, a Kar. pr., under care of Rev. B. C. Thomas, Henthada, Burmah, 15; | 178.80 |
| Coll. per Rev. W. R. Neil, Philadelphia, Mrs. C. A. Lyrd 60; a friend of missions 2; 1st German Sab. sch., for Sab. schs. among the heathen, care Rev. J. L. Douglass, Bassein, Bur- | |

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| mah, 16.50; New Britain, ch. 5; West Chester, Sab. sch., Bible class, for sup. of nat. pr. in Bassein, Burmah, under care of Rev. J. L. Douglass, 3-.85; | 87.35 | |
| Illinois. | — | 266.15 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | | |
| Carrollton Asso., Greenfield, ch., N. Dickerman | 1.50 | |
| Chicago Asso., St. Charles, ch. | 13.61 | |
| Dixon Asso., Genesee Grove, R. B. Colcord | 10.00 | |
| Fox River Asso., Chicago, North ch., Sab. sch., tow. sup. of a boy in Rev. E. P. Scott's Mikir sch. in Assam, 35; Plainfield, ch., tow. sup. of nat. pr., under care of Rev. D. L. Brayton, Rangoon, Burmah, 22; | 57.00 | |
| Galesburg Asso., Avon, ch., 8-.55; Monmouth, Sab. sch., Miss Jessie Hurbert 5; | 13.55 | |
| Illinois River Asso., Canton, ch. 64.70; Peoria, 1st ch. 27.75; Adamas st. ch. 11; Farmington, ch. 3; | 106.45 | |
| Louisville Asso., Centralia, ch. 7.50; Odin, fr. the late Allen Harley, a young man who died in defence of his country, by his mother, 1.45; | 8.95 | |
| McLean Asso., Bloomington, ch. 88.92; Normal, a few friends 6.10; | 95.02 | |
| Nine Mile Asso., Du Quoin, ch. | 15.25 | |
| Ottawa Asso., Paw Paw, ch. | 34.36 | |
| Quincy Asso., Belmont, ch., J. B. Cooper 2.50; Payson, Sab. sch., to sup. of a boy in Rev. E. P. Scott's Mikir sch. in Assam, 14; a friend 1.75; | 18.25 | |
| Rock River Asso., Rockford, 1st ch., Sab. sch. (to be designated) | 4.70 | |
| Salem Asso., Fall Creek, ch., Mrs. M. J. Rice and daughter | .60 | |
| Springfield Asso., Jacksonville, ch., Rev. D. King Jr. 5; Diamond Grove, ch. 2.25; | 7.25 | |
| | — | 386.49 |
| Indiana. | | |
| Coll. per Rev. G. H. Brigham, Dist. Sec., | | |
| Laughery Asso., coll. at Asso. | 13.83 | |
| Evansville Asso., Evansville, ch. | 50.00 | |
| Elkhart Asso., Goshen, ch. | 10.00 | |
| Mt. Zion Asso., Morgantown, ch., Sab. sch. | 3.00 | |
| Indianapolis Asso., Southport, ch. 7.30; Greenwood, ch., of wh. 5 is fr. Sab. sch., 10; | 17.30 | |
| Coffee Creek Asso., coll. at Asso. | 16.50 | |
| Madison Asso., coll. at Asso. | 25.44 | |
| White Lick Asso., coll. at Asso. | 5.60 | |
| Huntington Asso., coll. at Asso. 8.95; Huntington, ch. 5.75; | 14.70 | |
| White Water Valley Asso., Miss Langwell 1; Pipe Creek, ch. 14; Rev. M. Hazen 5; Timothy N. and Priscilla S. Hazen 4 cts.; | 20.04 | |
| Weasaw Creek Asso., coll. at Asso., for sup. of a Burman scholar, 25; Niconca ch. 7; Niconza, ch. 13; | 45.00 | |
| Sand Creek Asso., Rev. J. D. Stapp, of wh. 2 is for sup. of a Mikir scholar, Nowgong, Assam, | 7.00 | |
| Judson Asso., coll. at Asso. | 15.15 | |
| Monticello Asso., coll. at Asso., of wh. 40 cts. is fr. four daughters of Rev. J. G. Ven, | 9.00 | |
| Tippecanoe Asso., Lafayette, ch., Sab. sch. | 11.20 | |
| Aurora, coll. at State Convention, of wh. 5.05 is fr. children's mission meeting, | 33.20 | |
| Salamonia River Asso., New Corydon, ch. 8; coll. at Asso. 9.11; | 17.11 | |
| | — | 314.07 |
| Iowa. | | |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | | |
| Cedar Valley Asso., Waverly, ch. | 4.50 | |
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| | — | 87.35 |
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| St. Louis, 4th ch. to const. Rev. A. C. Osborne H. L. M., | 100.00 | |
| Waynesville, Rev. G. Seymour 1.00; Hannibal, ch. 30.25; | 31.25 | |
| | — | 131.25 |
| | | \$4707.93 |
| Legacies. | | |
| Adrian, Mich., John Babcock, per Nancy Fish, Exr., in part, | 100.00 | |
| | | \$4807.93 |
| Total from April 1 to Nov. 30, 1866, | | \$57,047-.95. |

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No. 2.

AMERICAN BAPTIST MISSIONARY UNION.

THE INEXCUSABLENESS OF THE HEATHEN.

BY REV. E. A. STEVENS, D.D., RANGOON, BURMAH.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness."—Rom. 1: 18.

The term "wrath of God" is commonly used in the Scriptures to denote not merely the displeasure of God, but that displeasure manifested in the punishment of transgressors, e. g., in the subsequent chapter of this epistle, the apostle says, "to them that are contentious and do not obey the truth, but obey unrighteousness, God will render "indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile," vs. 8, 9. So also in Matt. 3: 7,—“Flee from the wrath to come.” In these passages the reference evidently is to the displeasure of God manifested in punishing the sinner. See also Rom. 5: 9, Eph 5: 6, Col. 3: 6, 1 Thes. 1: 10 and 5: 9. The declaration of the text, therefore, is, that God has revealed from heaven that He will punish all ungodliness and unrighteousness of men. The terms ungodliness and unrighteousness seem to refer to the two tables of the law; ungodliness denoting more especially transgressions against God, and unrighteousness more especially transgressions against men. Both these terms, however, are often used with a wider signification to include all kinds of transgressions of the law.

The apostle further gives the reason why God will thus punish men, namely, that "they hold the truth in unrighteousness;" that is, they know the truth, while they practise unrighteousness. This he proceeds forthwith to show.

As the question would at once arise, Can this punishment be just upon the heathen, who have not been favored with a written revelation?—he declares, in verses 19 and 20, that God has revealed Himself to them in the works of creation so clearly, that they not only may, but do obtain some knowledge of Him, "even of his eternal power and Godhead, so that they are without excuse." For after obtaining a knowledge of God, they did not make a proper use of it; neither were they thankful; neither did they glorify God as God, but became vain in their imaginations; and thus their foolish heart became darkened, and God gave them up to uncleanness, vs. 21-27. And not only so; he throws still further light upon the subject, by pointing out the radical cause of this their darkness and wickedness, in that they "did not like to retain God in their knowledge;" therefore God gave them up to a reprobate mind, to do all manner of wickedness, vs. 28-31.

The character here delineated by the apostle is familiar to our own observation. How often have we seen persons who have been religiously trained plunging into pleasure and sin to stifle convictions, hush the voice of conscience, and, if possible, efface their religious impressions, because they did not like to retain God in their knowledge. Now the apostle declares that human nature is the same in the heathen. The knowledge of God which they had, which God had shown unto them, they did not like to retain, and therefore betook themselves to vain imaginings, making to themselves gods—as the Israelites at Horeb—more after their own liking.

But the apostle does not leave the subject here. He declares distinctly (v. 32), that in the midst of all their sinful practices they “knew the judgment of God, that those who do such things are worthy of death; yet they not only did those things, but delighted in those who did them.” It is clear, therefore, says he, that without a written revelation “they are a law unto themselves, which show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts (or reasonings) the meanwhile accusing or else excusing one another. Now the “work of the law,”—that which the law does—is to manifest the will or mind of God. This knowledge of the mind of God is manifest in them, their consciences showing it, accusing or excusing, according to their actions (chap. 2 : 15).

Lastly, to put the question beyond all doubt, the apostle leads us on to the day of judgment, when the eternal state of all men will be determined, each according to his individual character;—and he solemnly declares that then, “unto them who are contentious, and do not obey the truth, but obey unrighteousness, God will render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile,” that is of the heathen; for that is the meaning of the term Gentile.

There can be no doubt, therefore, what the apostle intended to teach by the words of the text. He declares that it is revealed from heaven that God will punish hereafter, as well as in this world, all the wickedness of men, whether Jews or heathen; that is, whether they have been favored with a written revelation or have been left only to the light of nature; and the reason which he assigns for this purpose of God is that in all their unrighteousness they “hold the truth,” or, in other words, they know their duty, but they do it not.

Now let us bear in mind that the apostle, in this argument, has the double claim to be heard; first, that he was inspired by the Holy Ghost to teach the true doctrine on this subject; and secondly, that he had the best opportunity of forming a correct judgment from actual observation of heathen character. He was the apostle of the Gentiles (Rom. 1 : 13), called and set apart especially by the Holy Ghost to preach the gospel to the heathen. (Acts 13 : 2, 22 : 21, 26 : 17, Gal. 1 : 15, 16, 2 : 8.) In this capacity he labored and travelled extensively among them for many years. And as his specific object in going among them was to turn them from their vain idols unto God, his constant intercourse and habitual reasonings with them on religious subjects enabled him to speak with the utmost confidence, both of their daily lives and of the moral and religious light and knowledge which they possessed. He therefore emphatically “spoke what he knew and testified of what he had seen.” Let us not, therefore, think lightly of what he has taught on this momentous subject.

Let us now apply the doctrine of the text to the heathen of this country, and more especially to the Burmans, as their religion most extensively prevails. And my object will be to bring forward some illustrations of the apostle’s words as applicable to them, that “they hold the truth in unrighteousness.”

I will not take up time in enlarging on the sinful practices common among them, simply referring to the apostle’s description of heathen morals in the first chapter of this epistle as generally true of them; and taking it for granted that the

fact of their living in habitual violations of the Ten Commandments, far beyond what is usual in Christian countries, will not be seriously questioned. I propose rather to dwell on those points which illustrate their inexcusableness, and for the reason assigned by the apostle,—that they know better.

This will appear by considering their prevailing ideas on two points, God and the moral law.

1. Their ideas of God.

The Burmese undoubtedly have many wrong ideas of God. For they are Buddhists;* believing that God is not eternal; that there have already been as many gods as the sands on the sea-shore, each of whom existed for a definite period and then passed away; that there may be as many more hereafter, each continuing for a season, and in their turn passing away; that since the beginning of the world, as we behold it, there have been four gods,—Kou-ka-thau, Gau-no-gong, Kat-tha-ba and Gaudama, and that another, Aree-ma-da-yah, is yet to come before this world shall end. They believe, too, that all the gods who have already appeared were originally men, and severally attained to divinity by sedulous endeavors to keep the law; and only after ages of successive transmigrations, during which they atoned for their sins by suffering to the utmost extent the demands of the law. They believe, too, that after attaining to the divinity through such suffering, and the accumulation of merit and growth in moral virtue, they did not, even in the state of deity, exercise any government over the world, they themselves being subject to the laws of the universe; and that after continuing their appointed periods, they died and passed into absolute nothing, so that now they have no existence whatever, body nor spirit, in any part of the boundless universe. Though they now worship Gaudama, the last Buddha, who is supposed to have appeared in India about the time of the prophet Daniel, they do not expect any good from him (seeing he is annihilated), yet they hope, in some way, unknown to them, they will be rewarded for their pious acts by some immutable law of the universe. Hence, they make images of their god and worship them, saying that homage paid to the image is equivalent to homage paid to the god whom it represents—the universal plea of idolatry in all ages and in all forms.

In these, and in numerous other particulars, the ideas of the Burmese respecting God are evidently wrong, and do not at first sight seem to illustrate their inexcusableness; for they are undoubtedly sincere in their worship. But let it be observed how these gods from the human state attained to the divinity. It was by keeping

*Buddhism took its rise about six hundred years before Christ in Central India, where the antiquarian still finds ample proof of its former prevalence. It was banished from India by the brahmins, but still prevails in Ceylon, and has spread itself over Burmah, Siam, Cochinchina, China, Tartary and Japan. It is also, in a modified form, the religion of Thibet, the Grand Lama being a sort of demi-Buddha. In China it is somewhat corrupted by Shamanism; and in Burmah, especially among the Peguan part of the population, by nat worship, from both of which Buddhism, in its original purity, is quite distinct. The system of Confucius also prevails to some extent in China; but the popular religion is the same as in the neighboring nations,—Foe or Fuh being the Chinese pronunciation of the Pali Buddha.

When the populousness of the regions where this system of religion flourishes is considered, some conception may be formed of its great prevalence; and by taking the usual estimate of other religions for data, we may arrive at still more definite conclusions. The four prevailing systems of religion now in the world are, Christianity in its different forms, Mohammedanism, Brahminism and Buddhism. These comprise about nine-tenths of the one thousand millions, at which the population of the earth is estimated; the residue, exclusive of ten millions of Jews, being made up of wild nomadic tribes and isolated islanders, with various local superstitions, but with no settled form of religion. Protestant Christians are estimated at sixty-five millions: the Roman Catholic, Greek and Armenian churches, collectively, at one hundred and eighty-five millions; Mohammedans, at one hundred and forty millions; Brahminists, nearly one hundred millions; and Buddhists probably number above four hundred millions.

the law and suffering for their sins. Keeping the law, then, is in their estimation supremely meritorious; and even so meritorious, that thereby a sinful man may become God! It is clear, too, that they both know the law, and believe in the possibility of man's keeping it. For Gaudama was originally just as bad as other men; and inasmuch as, from that state, he attained to the divinity, he is held up as an example for imitation to all; as he himself is said to have taught, "If you would be as I am, you must do as I have done."

Let us note, therefore, this idea, which the Burmese have of God, that He is a good being; that is, a being whose character is in perfect conformity to the law; for it was only after Gaudama had attained that perfect conformity, having subdued all his sinful propensities, that he was recognized as God. In their estimation, therefore, God is perfectly good, and therefore an enemy to all sin.

Farther, the Burmese distinctly ascribe to Gaudama three infinite attributes, namely, infinite knowledge, infinite power and infinite benevolence. And these attributes, moreover, are described as having been obtained as the reward of his obedience to the law. And, indeed, there is no language that they can employ, which is considered too exalted, whereby to represent the excellence of the law, and the rewards of keeping it.

It is manifest, therefore, that notwithstanding the idolatry of the Burmese, they have some correct ideas of God; as, that He is the greatest and best of beings; possessed of infinite attributes; perfectly conformed to the law; an enemy of all sin, and worthy of the devout homage of men. When they sin, therefore, they act in opposition to their own convictions of right, and therefore "hold the truth in unrighteousness." For much "that may be known of God is manifest in them; for God hath showed it to them."

This will appear yet more manifest by considering,

2. Their ideas of moral law.

In the system of Buddhism, moral law is supreme and of absolute authority. In Christianity God is supreme, and law emanates from Him. In Buddhism law is first, and God is but a man risen to deity by keeping the law and suffering for its violation.

Buddhists not only acknowledge a distinction between actions as right or wrong, but believe, also, that there is a necessary connection between good actions and rewards, and wrong actions and punishments. Accordingly, Gaudama is represented as specifying, with great minuteness, what actions are good and what rewards will follow them; and what actions are wrong, and what punishments will follow them. And this connection they regard as indissoluble, no power in the universe being competent to sever it; Gaudama himself, even in the state of deity, being subject to it. For his death was but the direct consequence of some sin committed in one of his transmigrations before becoming God. "As the cart-wheel follows the feet of the ox which draws it, so certainly follow rewards and punishments on moral actions," is the familiar figure by which this subject is illustrated in their books.

These rewards and punishments follow either in this life or in the future world. All the happiness now enjoyed by men is the immediate reward of their good actions done either in this or in previous states of being; so, also, their present unhappiness is punishment for sin committed, either in this world or formerly. All the circumstances, therefore, of their present lives, prosperous or adverse, are the necessary and inevitable result of their own actions; and as necessarily and inevitably, all the future will be determined by the same causes; and they are destined to pass through innumerable states of being.

In regard to the future world, Buddhists believe that there are numerous heavens, of different degrees of happiness and excellence, to which the good will be admitted

according to the measure of their virtue, or the merit of their works; and on the other hand, there are numerous hells for the punishment of the more heinous sins, while the lesser must be atoned for by passing into various forms of brutes, according to their guilt. As it respects the mode of torment awaiting the wicked, the imagination has been put to the utmost stretch to devise those punishments which, by their terribleness, might be most effectual to deter men from sin. Hunger and thirst,—the most intense and insatiable,—burning in flames, sawn asunder, the body lacerated in the most brutal manner, or confined in the most excruciating postures, run through with red-hot spits, and tossed about on pitch-forks,—the sport of evil demons; these, and such like modes of torment, are familiar to Buddhists, and are frequently represented in painting in their religious festivals.

Neither are they wanting in the strongest figures to describe the duration of future punishment. It is not, indeed, represented as absolutely eternal for all sins,—most being cancelled by certain definite periods of punishment, while for others, no intensity and no duration of punishment are considered adequate to cancel them. In general, ages of punishment are prescribed, Gaudama having passed through ages of suffering before his sins were cancelled, and he attained to divinity, and finally to annihilation. One of the figures by which it is common to describe an age, or world-period, is to suppose a rock twelve miles in length, twelve in breadth and twelve in height, visited periodically by some celestial being, and rubbed with a little cotton. The time which would be consumed in wearing away such a rock by such friction, it is said, designates a world-period. Yet through unnumbered worlds must the punishment of sin be borne.

But enough has been said to show that Buddhists have some definite ideas of the benefits of keeping the law and the danger of violating it. Let us only for a moment glance at the law itself.

There are five great commands which are in everybody's mouth, and on every worship day are made prominent in the religious services, the priest repeating and all the congregation responding together. These are:

- "1. Thou shalt not kill.
- "2. Thou shalt not steal.
- "3. Thou shalt not lie.
- "4. Thou shalt not commit adultery.
- "5. Thou shalt not drink intoxicating liquors."

These commands are understood to apply to all persons without exception, and are so explained as to be very comprehensive in their meaning. They are not, however, considered as a summary of duty, as they prescribe nothing with regard to God. The novitiates and priests, also, who aim at higher attainments in virtue, prescribe to themselves the Eight Commands and the Ten Commands. And yet more numerous precepts, applicable to all the relations of social life, are specified in their books, and explained and urged often with the greatest propriety and force.

But I will add no more. The Burmese evidently have a knowledge of moral law. They not only claim that knowledge, but pride themselves on it, and would be offended at the suggestion that they are too ignorant to be punished for their sins in the world to come. They would indignantly repel such an intimation, their books stigmatizing such ignorant persons as brutes. However much therefore some persons may be inclined to apologize for them, we have seen that they do not apologize for themselves, but admit that a just retribution awaits them hereafter. When they sin, therefore, it is manifest that they "hold the truth in their unrighteousness," and therefore are "without excuse."

But there are two things in their religious views which specially call for our commiseration. The highest reward, to which they look forward as the ultimate result

of all their endeavors after virtue, is annihilation—an absolute cessation from existence. For they say existence is inseparable from evil. To be rid of all evil, therefore, they labor and pray for annihilation. And this indeed is better than to lie down in everlasting sorrow.

The other thing, on account of which we should yet more pity them, is that they are ignorant of the possibility of forgiveness. We have seen that their theory of the law being before and above God forbids it. There is no possible escape from sin. It must be suffered out. By the gospel we know that this is not so. Shall we not acquaint them with the fact?

In view of what has been presented, several practical thoughts we may take home to ourselves.

1. We see the perishing condition of the heathen. The apostle in the first place announces the momentous fact, that the wrath of God is revealed against all ungodliness and unrighteousness of men; and assigns as a reason of this Divine purpose, that men in their unrighteousness know the will of God, but do it not. And we have endeavored to illustrate the apostle's words by bringing forward facts respecting the Burmese among whom we are living. Facts of the same character might easily be brought forward with regard to other races and other religions besides Buddhism. But these facts are only illustrations still. That which we have chiefly to regard is the great fact that God has revealed his purpose on this subject. He knows the character of the heathen, and He has revealed to us what the just principles of his government demand that He shall do in respect to them, namely, that his wrath should be visited upon them for their sins. From this purpose there is no appeal. Continuing and dying, therefore, as they are, they are lost forever.

In reflecting on this subject it is very important that we clearly distinguish between ignorance of the law and ignorance of the gospel. The heathen are indeed ignorant of the gospel; but we have seen that they are not ignorant of the law. Now it is not the gospel, but the law, which acquaints us with our duty to God. The gospel is a special provision of pardon and salvation made for those who have broken the law, and are therefore exposed to its penalty. As the heathen are acquainted with the law of God, and yet have not kept it, their guilt is clearly determined, though they never may hear of the provision of pardon which has been made for them. For what advocate would think of pleading in behalf of a criminal undergoing his trial, that, although he clearly is guilty of breaking the statute, knowingly and deliberately, nevertheless, inasmuch as he was ignorant of the fact that pardon is possible for such an offence, therefore it would be unjust to condemn him? Yet this is just the reasoning of those who contend that the heathen shall not perish because they are ignorant of the gospel. Such reasoning is clearly confounding the law with the gospel. Let us, then, make the distinction, and remember that the heathen will be judged and their final eternal state determined by the law, and not by the gospel. It is only those who have heard and have rejected or slighted the gospel who shall be judged by that.

2. Let us recognize our duty with respect to the heathen.

This duty is based on two grounds, sympathy and the command of Christ.

We know the remedy which God has graciously provided for our ruined world; that in Christ Jesus may be obtained forgiveness and eternal life, and that this provision of salvation is made for the whole race. How can we reconcile it to our consciences, then, to sit down at our ease to enjoy the blessings of the gospel, as though they were provided for ourselves only, and make no effort to communicate them to our brethren of the human family, that they might share these benefits as well as ourselves? What would be thought of a man possessed in abundance of a sovereign remedy for the pestilence, which was spreading death and desolation all around him,

yet concerned himself not to use it, except for himself and his immediate relatives? Yet such is the conduct of those, only incomparably worse, who, provided with the gospel, are satisfied to be saved by it themselves, and make no effort for the perishing heathen.

But how much is the guilt of such conduct aggravated, when it is remembered that those who are saved by the gospel are intrusted with it, as stewards for dispensing it to all the race, by the special command of the benevolent Saviour in his last commission, "Go ye into all the world and preach the gospel to every creature!" If benevolence and compassion to our fellowmen supply not motives sufficient to lead us to special efforts in behalf of the heathen, surely a regard to the authority of Christ, the Great Deliverer, and a solemn sense of responsibility to Him for the faithful exercise of our stewardship, and gratitude for the salvation experienced at his hand, ought to move us to do all in our power for the fulfilment of his will.

BASSEIN MISSION.

LETTER FROM REV. J. L. DOUGLASS.

Youth Receiving Education.

Bassein, Sept. 3, 1866.—I received a letter a few days since, on my return to Bassein from a tour among the large towns and villages in the northern part of this province, saying that the Blockley Sabbath School and Missionary Society had just sent to the treasurer in Boston fifty dollars, to be forwarded to me for the support and education of a Burman boy. There is an orphan boy now in the school here, thirteen years of age, whom I will place to their account and give him the name they furnish. He has not yet been baptized, but for some weeks has manifested an interest in his soul's welfare, and last Saturday at our weekly meeting, which I have for conversation and prayer with any of the Sabbath school children who may wish to meet me, he expressed the hope that God had forgiven his sins and given him a new heart. He is an interesting, promising boy; and I hope that through the grace of God and his blessing on the aid furnished him, and the prayers that are offered for him, he will yet become an efficient laborer in winning souls to Christ.

There are two other boys here in the school who are receiving support from America—Geo. Mowton, who is receiving aid from the Sabbath school of the Treverton church, and Samuel G. Hopkins, who is supported by the Sabbath

school of the 1st Baptist church in West Philadelphia. These boys both show a faithful, Christian spirit, are making good progress in their studies, and give reason to hope that they will become useful laborers. I have a great desire to see a class of Burman boys and young men, who have talent and who give evidence of piety, placed in a position where they can obtain an education; that a class of native preachers may be raised up who will not only "show themselves approved unto God, but workmen that need not to be ashamed, rightly dividing the word of truth."

Can Uneducated Men Learn Theology?

In an American paper of June 26th there is an article, in which the writer criticizes the idea of "freedmen" who cannot read and spell correctly, studying theology. For any one to be giving theological instruction to men of such limited literary attainments may produce exclamation points in the mind of "Ebed;" but every Burman missionary in Burmah is giving instruction in theology to native preachers who cannot write and spell correctly the instruction they receive. There are but few Burman preachers in Burmah who have sufficient literary attainment to read and spell correctly. "The Karen apostle," Ko-thah-byu, had not. Many of the pioneer Baptist ministers in New York and Pennsylvania had not; but those men had physical and intellectual strength; their strong passions and impetuous natures

were subdued, governed and guided by the grace of God; they studied theology, and they knew how to preach it; and, though few of them could have written out and spelled correctly a report of their labors, yet God abundantly blessed their labors, souls were converted, churches planted, the way prepared and necessity produced for the establishment of such institutions as Hamilton, Rochester and Lewisburg, that ministers might in intelligence keep in advance of the people.

Just so, a class of efficient, but uncultivated, men here in Burmah are doing a pioneer work,—a work that missionaries know how to appreciate; and friends in America who are now so liberally aiding these men, may be assured that in most cases their money is wisely appropriated. But we must provide for the future. I was glad to see in the Report that at the last meeting of the Missionary Union a plan was matured, and a liberal donation made, for the establishment of a school where these boys may continue their studies, and be fitted not only to preach, but to prepare a Christian and scientific literature for their people.

Hopes Disappointed.

Both the preachers and disciples much need instruction, especially Bible instruction, that they may have strength for the trying positions in which they are often placed. Persons in America cannot understand what it usually costs a Burman to make and sustain a Christian profession, and especially the difficulties that the native preachers have to encounter. Most of them endure hard treatment as good soldiers, and unflinchingly contend for the truth; but occasionally one falls out by the way. One, Shway Oung, a man of good character and fair ability, a year since began to labor as a colporteur and preacher, and through br. Crawley has been aided by brethren in Nova Scotia. The past six months he had studied and travelled with me, and when in Bassein has, with the other preachers who were studying, spent two hours each

day distributing tracts and preaching from house to house. He made rapid progress in his studies, and I hoped would become an efficient worker; but he came to me recently and said that he would receive no more money from America, and did not wish in future to be called a preacher; that he would try and maintain and show a Christian spirit and character, but that the Burmans would often so biting and scornfully deride him when he attempted to preach to them, that he could not control his temper or endure it longer, and would again engage in business. I do not think that the aid and instruction he has received have been thrown away; but he has disappointed our hopes, as well as the expectations of those who have assisted him.

Character of Native Converts.

No doubt, missionaries at times in speaking and writing of native preachers and converts, of their interest in them, and the efficient, invaluable work that many of them are doing, have conveyed a wrong impression, and led persons at home to suppose that they abound in superior excellencies, and are to missionaries a source of uninterrupted satisfaction and joy. It is far otherwise. The instruction and guidance of the preachers and disciples is to missionaries a constant cause of care and anxiety, and frequently do they disappoint their hopes and give them sad hearts. In no one church are they better than a corresponding number of members in churches at home. But at this we should not wonder, but should rather, considering what they have been and the influences that surround them, wonder that any of them are as good as they are.

The Bright and Dark Side.

I baptized two Burmans yesterday; and there are others who give us some reason to hope that ere long they will, constrained by love to Christ, publicly declare their faith and trust in Him; but in this we may be disappointed. Again and again persons under deep remorse on account of sin have listened to the

gospel, with joy received the message, and appeared well for a time; but when they saw the scorn and persecution that it would bring upon them publicly to renounce idolatry and serve Christ, they have shown that they have not the root of the matter in them, and turned aside to find peace in a way that would allow them greater liberties, and bring less reproach than they would meet to follow Christ.

The work is difficult; the discouraging and disheartening things, when all enumerated, are numerous. But we have constantly before us in this land evidence of the power of the gospel to change, purify, elevate and sustain. And the means that God would have us use to save souls is the same in all lands. Perhaps no agency is more effective than faithful instruction in the Sabbath school. The next morning after I returned from my last tour in the jungle, by request forty of the pupils in the day and Sabbath school met me in our little chapel. I spent an hour singing hymns with them—not in English, for not one of them can speak English;—but many of our good hymns, such as “Rest for the weary,” “Nearer, my God, to thee,” “Rock of Ages,” and “Jesus, refuge of my soul,” have been translated into Burmese. The last one that we sung was “Happy day,” and I then spent some time conversing and praying with them. Five of the forty, two boys and three girls, expressed the hope that Jesus had washed their sins away, and before all declared their determination to love and serve Him while they lived.

I have travelled and worked more in the jungle within the past year than any year previous; five weeks of the time in company with Mr. Rose, of Rangoon. Let us renew our diligence for Christ and souls.

RANGOON MISSION.

LETTER FROM MR. ROSE.

Burman and English Justice.

Rangoon, Oct. 9, 1866.—I wrote last month, after my return from the north,

mentioning the disgraceful treatment one of Mrs. Ingalls' preachers received from the government official at Tautet, and that he had complained, and that the case was in the law. The charges brought against him were proved, and the Deputy Commissioner recommended that the Myooke be degraded from his office and never again be allowed to hold office, &c. The Commissioner confirmed the decision of the lower court, and also ordered that the Myooke be tried under the penal code for “insult to religion.” I have just now heard that an English barrister has espoused the cause of this drunken Burman official, and declares he will clear him and restore him to his office again. At all events, there is to be a new trial, and all the witnesses are to be called again. Some of them were kept here before two months on heavy expenses, which, so far as I know, they or the Christians will have to bear.

Coming out from the World.

On the 24th of September I left home and went up the Hlaing as far as Tautet, and spent three days there. On the last Sabbath in the month I baptized three men at that place, all in middle life and men with families. They leave their wives and children in heathenism. I saw the wives of two of the men. They seemed good natured and friendly, but could see no reason why they should leave the ways of their fathers. Two men, who were baptized in this place two or three years ago, have not yet had the joy of seeing their wives follow them; they are, however, thoughtful, and one, I think, does believe in and pray to the eternal God; and she confesses that she wanted to be on the side of “God who creates,” but was “ashamed to be baptized.” These women both attended our meetings on the Sabbath with all the appearance of deep and thoughtful interest. The baptism was to me a very pleasant one. The place, a beautiful river with hard, gravelly bottom, the water clear. A large crowd of people came to see, as it was known on Saturday

This throng of heathen people was as quiet and orderly as at any out-door baptism I ever saw in America. And then to see these three men deliberately declare to their friends and neighbors that henceforth they are dead to Gaudama and Nigban and idols, and mean to worship the one eternal God, had power to stir the heart and call forth the prayer that the Holy Spirit would enlighten and sanctify these men, and make them a blessing to others.

Sabbath Keeping.

Ko Youk, who owns the best house in the place, gave us permission on Saturday to hold all our meetings in the verandah of his house. The rice mill was going till late Saturday night, so that no work should be done on Sunday. This man has two or three grown-up daughters who were weaving; but all day Sunday the loom was as still as a mouse; and the young people, though shy, seemed to listen well. The weather was awfully hot, and the mosquitos unbearable. For four nights I scarcely slept four hours.

Baptisms the Last Year.

At twelve o'clock Sunday night the boatmen begged to have me start; and they only stopped to eat till we got home. I have baptized only four persons during the year, three Burmans and one Shan. These are all men of middle age, and men of families. Their wives and children are all among the worshippers of idols. A grown-up and married son of the Shan, however, has asked for baptism, and is said to "show good signs." He was not present when I was at Taul-tet last, and I know but little of them. These persons all live at some distance from Rangoon, one within a half day, and three two days' journey. All who have been baptized from this region have naturally, and of course, gone to the Rangoon church.

The Chinamen in Rangoon.

Most of the Chinamen seem very ignorant, and are of the lower or lowest class that reach Burmah; but up to the

present time they nearly all give better satisfaction than was feared.

PROMÉ MISSION.

SKETCHES OF NATIVE PREACHERS.

Mr. Simons, of the Promé Mission, has forwarded to the Rooms photographic likenesses of five of the native preachers laboring in connection with the mission. The preachers have written brief notices of their own history, which have been translated by Mr. Simons for the Magazine.

As the photographer, the man who takes the likenesses of men, women and children by the sun's rays, has been to Promé, at the request of teacher Simons we have had our likenesses taken. The teacher wishes to send them to America, that the teachers and other disciples of our Lord Jesus Christ there may see them. We have written, to send with them, short accounts of ourselves, that they may know what we once were, and what, by the great favor of God, we now are. In that they have sent the teachers to Burmah to give us the word of God, and make known to us the blessed gospel of our Lord and Saviour Jesus Christ, and in that they make offerings for their and our support, we feel thankful and pray to God daily for them, that He would bless them, and give them the reward of the faithful in his heavenly kingdom. Amen.

Signed, KO KONG,
MOUNG YAN GEN,
MOUNG CHIN,
MOUNG H'MAING,
MOUNG SHWAY DOUNG.

1. Ko Kong's Narrative.

My name is Ko Kong. I send salutations to all the disciples and teachers in America who love the Lord Jesus Christ, and are obeying his commands by sending the gospel to the Burmese and Karens, and all the nations of the world who know not God and the way of life through his Son, the Lord Jesus Christ.

I was born at Pen city, near Toung Dwa, about forty miles distant inland from Mengong, a city on the Irrawadi

river, in the month of April, of the Burmese year 1168.* This part of the country being infested with robbers, it was difficult for the inhabitants to cultivate the ground and provide for themselves and families the necessities of life—rice and vegetables. My parents, hearing that the country below was not disturbed by robbers, removed to Prome and Shway Doung. They had seven children, and being poor and not able to purchase a cart and oxen, we all had to walk the long, fatiguing journey of eight days on land. I was then seven years old and the only son. My oldest sisters had to carry the two youngest; but I walked. These cities we found to be quiet, and we soon found means to get our livelihood.

For some time, until I was twelve years old, I earned fifteen rupees per month in making fives of bamboos. My father having died, my mother sent me to the monastery to learn to read and write. I was there two years a scholar, and then I put on the yellow cloth of the priesthood and stayed two years longer. My mother needing my assistance, I returned to her when sixteen years old. My oldest sister now taught me to make earthen pots, and soon I began to earn money by trading in goods. I married when nineteen years old, and had one son. Hearing from the Paramat teachers, and other leading men living at Shway Doung, their views of the Buddhist religion, and observing that they did not worship the idols of Gaudama nor the priests, I examined the books on Buddhism, and at the age of thirty I left off worshipping the idols and became a disciple of the Paramats.

As a trader I went to Maulmain. While there I met Ko Bike and Ko Thah Ai, and heard from them for the first time the truths of the religion of Jesus Christ. At another time being there, I met one of the teachers at a zayat near the bazaar, and heard him preach.

My next trading trip was to Rangoon; and there I saw the teachers Kincaid and

Ingalls, and heard them preach on Lord's day at the zayat. I listened attentively to what they said. I witnessed the baptism of two persons, a man and a woman, at the Soolay pond.

On returning to Prome, I met the teachers Kincaid and Simons with their families. I attended the preaching at the house near the Shway-yan-dau pagoda, and believing the religion of Jesus Christ to be the true religion, I wished to enter it. After being examined, I was baptized. My age then was forty-eight; I am now sixty. Of my six sisters, three have become the disciples of Jesus Christ. One died a few years ago, putting her whole trust for salvation in Jesus as her Saviour. I lost my first wife when I was forty years old, and also my only son. I was then married to Ma Long-boo, who became a disciple. We lived happily together for fifteen years, when she was accidentally drowned in the river. She always felt it a pleasure to help me in providing food for the strangers, when they called on us from the villages where I was known as a preacher. Her son, nine years old, is learning English and Burmese at the mission school. My present wife is Ma Kyoon, a cousin of Moung Yan Gen, one of the preachers. She also takes pleasure in providing food for the strangers. I was made a deacon in the year 1854, Christian era; in 1855 was ordained as an evangelist, and soon after became the pastor of the Prome church. A part of my work is to visit the members, attend the funeral gatherings of the inhabitants, and in the dry season I go, when I can be spared, into the villages to make known to the people the good news of salvation, through our Lord and Saviour Jesus Christ.

2. Moung Yan Gen's Narrative.

I was born in the month of August, of the year 1195, Burmese era,* at Pakan Ghyee city, and remained there till I was seventeen years old. From the tenth year of my life I was in a monastery, five as a pupil and five as a priest. At the

*A. D. 1806.

*A. D. 1833.

age of twenty I went to Rangoon in the yellow garment, and there threw it off, and became a teacher in the Baden science,* pretending that I could heal diseased persons by exorcising the evil demon. Passing by the zayat one day, where the people had assembled to hear the law preached, I went in and tried to understand what was said; but I did not. Thinking teacher Kincaid could give me instruction in the Baden science, I spoke to him, and he asked me to come and stay with him, which I did. I began first to read the Golden Balance; and some Karens, not able to read Burmese, asked me to read it to them and explain it. I did so; and, finding that Gaudama was not recognized as God to be worshipped, but only as a man, I got angry. I did not however leave the teacher; for I still expected he would give me instruction in Baden. In two months, by reading the books, I began to understand them a little, and in two months more I began to feel more interest in what I read, and in two months more I was so far acquainted with the truths of the religion of Jesus Christ, that I was examined and baptized by teacher Kincaid, and so became one of Jesus Christ's disciples.

Wishing to stay with the teacher to improve myself in the knowledge of the books, he gave me employment to take care of ponies. When they were out in the compound grazing, I used to take my Testament with me to read. In a month or so from this time, teacher Kincaid removed to Prome, and took me with him as an assistant, giving me eight rupees per month. After being a year in Prome, I married Ma Pwa, a Burmese girl, aged twenty, who had become a disciple. In 1856 I received ordination as an evangelist from the hands of the teachers Kincaid and Ko En at Thayet Myo.

In all, I have baptized thirty-one persons, Burmese and Kyens. My wish is to spend my days in preaching the gospel of Jesus Christ to my countrymen; and

I feel thankful to the Christians in America for sending money to the teachers to enable me to support myself and family while doing so. I have three children living. One died a short time ago. My oldest is a boy ten years old, and is learning, in the teacher's school, Burmese and English. My pay is Rs. 12 per month. My parents died when I was young. Other relatives are living in Burmah Proper, to whom I have made known the religion of Jesus Christ. Three of them, I have reason to believe, have become disciples by believing; but they have not as yet been baptized. Two of my relatives have become disciples at Prome. One is the wife of Ko Kong, the pastor of the Prome church.

3. MOUNG CHIN'S NARRATIVE.

My name is MOUNG CHIN. I was born at Shway DOUNG. At the usual time, according to the Burmese custom, I was sent to the monastery to learn to read and write and commit to memory the rules of happiness and discipline. I was one year learning as a scholar, four years as a novitiate for the priesthood, dressed in the yellow cloth, and two years a priest; seven years in all. Having doubts in my mind regarding the worshipping of idols, I threw off the yellow cloth.

As my friends were living at Enma, I went there; and in the year 1215*, Burmese era, heard that teacher Kincaid had arrived at Prome, and was preaching Jesus Christ's laws. I went to see him, and he gave me the New Testament, which I read daily, and learned from it that Jesus Christ, the Son of God, was the only Saviour. I believed this truth, and in one year was baptized by teacher Kincaid. I then returned to Enma, and the Phoonghyee of the village Ghyeeboug-gong sent word to the people that I had forsaken my religion, and had become a disciple of the religion of Jesus Christ; they must not associate with me, but treat me as an outcast; and if they did not mind his instructions and shun me, he would excommunicate them. All my friends and rel-

*Astrology.

*A. D. 1853.

atives, with my wife, were afraid of him and forsook me. I was in poor health at the time, and my brother, fearing I might die under such treatment, secretly helped me by giving me good food to eat and water to drink.

Teacher Kincaid heard from some one how I was treated and sent for me. I was then sent with Ko En, one of the preachers, to Henthada, as an assistant. I remained there one year, reading the Scriptures and helping him in preaching as far as I was able. When I went back to Enma, my wife joined me, and we lived together again happily. After this, I was sent by teacher Kincaid to Meaday, where I stayed one year, and five Kyens became disciples. They lived in a village on the frontier near Moukten, the residence of Capt. Gildert. Once on my way there I was attacked by robbers, and beaten with their sticks and cut with their knives. The few things I had were taken from me. They thought I had money. By the kindness of Capt. Gildert I soon got well. In the Burmese year 1220,* I was ordained as an evangelist at Prome.

My wife and eldest daughter and seven other relatives, I am happy to say, have become disciples, and persecutions have ceased. I have three children. My wish is to spend my life in making known to my countrymen the truths of the religion of Jesus Christ. Pray for me.

4. MOUNG H'MAING'S NARRATIVE.

I was born in Rangoon, Oct. 15th of the year 1175†, Burmese era. Some of my relatives being employed by teacher Hough, I went to see them. I was then a little over ten years old, and heard for the first time in his school-room the truths of the Christian religion; but, being young and thoughtless, I paid little attention to what was said. In the year 1186, the war with Burmah began, and my parents left Rangoon and went to Talen city, half way to Ava. When the English left, I entered the monastery to learn to read, and stayed two years.

*1859.

†1813.

Then I put on the thengan, the priest's garment, and was taught by the Phoonghyees the first principles of Buddhism—that Gaudama and the priests should be worshipped, and that by faithfully following the law I should go at death to the Nat country and enter Nigban. I stayed four years, learning these things. I then left; and getting married, I began the business of buying and selling for a livelihood at Maguay.

My wife and four children died in a few years. About the time Tharrawadi went to Rangoon, my father, mother and last child died. Until I was forty-one years old, I lived in ignorance, following the heathen customs. Living now at Woon-tenzike, and hearing of the teachers at Prome, I went there and saw the teachers Kincaid and Simons and the teachers. Hearing the truths of the religion of Jesus Christ explained by Ko En and Ko Poo, I got books,—the New Testament, the Balance, Investigator and others,—and so, by God's blessing, in time, my mind became enlightened, and I was convinced that Gaudama was not God, and the priests were only men and ought not to be worshipped; but that the Lord Jesus Christ, the Son of God, was the only Saviour of the world, and He only should be worshipped.

When teacher Kincaid went to Maulmain with his family, and teachers Simons and Ko En remained, I was examined and baptized. I was soon employed as an assistant, to make known, as far as I was able, the truths of the religion of Jesus Christ to my countrymen. I am now fifty-two years old, and by God's help I have continued amid opposition from ignorant men to proclaim the truths of the gospel.

My wife, Ma Wen, was among the first who were baptized at Prome, and has remained a faithful follower. The most of my relations are living in Burmah Proper, and are ignorant of the truths of the religion of Jesus Christ. I try to pray for them, and send them books when an opportunity offers.

5. Mounq Shway Doung's Narrative.

I was born in Sagadah village, near Mendoon. My parents were Kyens. When two years old, my father died. So soon as I was old enough to work, I helped my mother support the family, by using my gun in hunting wild animals. Then I removed to the Kynee village near Kamah, afterwards to Ramree, in Arracan. Here I hired myself for four months to a man who owned a large boat, and went in it to Calcutta and Bassein to buy and sell things. On returning to Ramree, I met Mounq Thet-nau, the assistant preacher, and heard from him the truths of the religion of Jesus Christ, and believed them. I went back to Mendoon, and thence to Prome, where I was examined and baptized by Ko Kong.

I am thirty-eight years old, and am living with my countrymen in a village near Prome. Some of them are disciples. I am a cultivator of the ground, and cut timber in the forest.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

Death of a Patron of the Mission.

Nowgong, Sept. 3, 1866.—Death, ever lurking around us, has removed an old friend of the mission from us, Gen. Francis Jenkins, for many years the Commissioner of Assam. It was mainly through him that your missionaries were first invited to Assam. And his purse and encouragement have always been freely given. He was a universal friend of the natives, and will be generally regretted. He had resided some thirty-six years in Assam, and enjoyed comfortable health to the last. But a severe attack of fever carried him off in three days. I never shall forget the cordial welcome he gave our departed brother, the sainted Thomas, and myself when we first arrived; nor the challenge he gave us when he said, speaking of our long and dangerous passage in native boats up to Sadiya, in the height of the rains, "You have a dangerous and difficult journey

before you; but nothing more than we are constantly undertaking, who fight under another banner than you do."

Often did we speak of those words amid the perils of that long journey, and felt that we must not show ourselves cowards under the banner we had come to unfurl among the heathen. May it please the Lord to raise up other friends to the cause of missions in this province.

Consecrating a Burial Place.

That good, devoted man of God, bishop Cotton, of Calcutta, has just left us. His visit has been a pleasant one. The Episcopal ceremony of consecrating the public burial ground here being about to take place, I wrote him, stating that the burial ground had from the first been open to Christians of all denominations, and that, in consequence, we had children, missionary associates and friends buried there; and, in case the act of consecration would in future debar us from the right of sepulture there, in behalf of the mission and others out of the communion of the Church of England, I respectfully submitted the question of the propriety of a portion of the ground being left unconsecrated. To which he replied, that "the effect of consecrating a cemetery is that no service except that of the Church of England can be performed there, and therefore I never consecrate any ground without leaving a portion unconsecrated for the burial of persons with other services than ours. In fact the rules of government, to whom as a general thing the burial grounds belong, as property, require this. In the Nowgong cemetery we have left unconsecrated for your use, and that of other Christians not belonging to the English church, the whole of the eastern portion of the ground, to be hereafter bounded by a path meeting from the third buttress in the north wall to the third buttress in the south wall, and within that space you will have the full right of burying with your own services. This includes the graves you mention, and will, I hope, be a satisfactory arrangement.

"Believe me, yours very sincerely,
Signed "G. E. CALCUTTA."

So I trust that we shall not in future have any of those heart-rending scenes, sometimes witnessed in India, connected with consecrated burial grounds. Still, I cannot help wishing that these lines of separation did not enter the resting place of the dead.

Without, or Within Consecrated Ground.

There being no other place of worship, we gladly gave up our humble chapel and joined in the service. But out here none of your missionaries can ever be invited into an Episcopal pulpit. It looks bad to the heathen and our native Christians. I rejoice to hear that in some of the Episcopal churches in America a more Catholic spirit is beginning to be manifested; and I pray that it may extend to Christians of all denominations, especially to the whole of "the holy Catholic church." I verily believe that better days are coming, when the hearts of all Christians shall run together, and all minor badges and differences be forgotten, as the church universal rallies around the banner of the cross.

Last year the heathen, in the time of the cholera, evening after evening, formed a company and marched around a portion of the station, repeating incantations that were said to have the power of keeping the scourge from every house within the area walked about. The mission bungalows were not included within the area walked about; and yet we were all spared, while many within the area died.

So I imagine that when my task is done, and I lay me down to sleep that long, last sleep, it will matter little whether my poor body moulders in consecrated or unconsecrated ground.

GERMANY.

LETTER FROM MR. ONCKEN.

Summary of Results in Germany.

Hamburg, Nov. 17, 1866.—We could have erected a place of worship at a much lower cost; but there were other

than ordinary considerations which influenced me to decide for the building of a more than ordinary chapel. The fact that in this city, nearly fifty years ago, it pleased God to commence a movement in the simplest form and through the humblest individual, by which his own revealed truth, as contained in the inspired volume, should be set forth, and the great principles of religious liberty asserted; the fact that in this sin-devoted city Christ has been pleased to give a tangible proof of the truth of his gracious declaration, "All power is given unto me in heaven and on earth," in protecting his feeble servant against all the assaults of the Lutheran clergy, the government and the mob; the fact that thousands of sinners have here been converted through the simple preaching of the gospel, who have exemplified the vitality of their religion by a holy life and a happy death; the fact that after every means had been tried to annihilate us, the Lord has been pleased to give us all our hearts could desire, having answered our prayers and dried our tears by giving us perfect religious liberty and equality with the once dominant persecuting sect, casting her from her towering position as a State church; the fact that from this city the streams of God's truth have gone forth through the labors of eighty-one missionaries,* the circulation of fully one million copies of the Holy Scriptures in different languages, sixteen and a quarter millions of tracts, one million denominational works, the formation of Sunday schools, which had no existence previously, and the efforts of our converts in general; the fact that about 50,000 precious souls have been converted, baptized and gathered into New Testament churches, while among upwards of one hundred millions of our fellow travellers to eternity, the gospel has been spread;—these facts were so weighty, that in our judgment the house to be erected was not only required to meet the pressing necessity of the church and congregation,

*These have gone through our mission school at Hamburg.

but was equally demanded by the perfect religious liberty vouchsafed to us at the commencement of the present year, and as an Ebenezer of the great good which God has accomplished.

The New Chapel in Hamburg.

Your Board has for upwards of thirty years rendered the German Mission the most efficient aid in raising first in this city a living temple; and now I look to them once more to aid us in raising a house in which the glorious gospel of Christ will be preached to coming generations, and in which we hope and pray children may be born to the Lord like the morning dew.

With us the erection is not a matter of choice; for I have preached in this city for forty-three years without having a chapel; but the increase of our members and the removal of every obstacle from our path make it imperative on us to erect a good, solid building.

I am happy to report that the chapel is progressing, and surpasses in symmetry and strength my most sanguine expectations; and, when complete, it will gladden the hearts of the brethren from the other side of the Atlantic to see what has been accomplished by their assistance. Our people long for the day when they can enter the spacious and beautiful temple, as our old warehouse is now crowded to suffocation.

Religious Efforts and the War.

You will rejoice with us to learn that the short, but very severe, war which cost the sacrifice of so many lives, has been overruled by Him who has been invested with "power over all flesh" to the furtherance of the gospel. Though I could do nothing personally, owing to my absence in England, but pray that the Protestant army of Prussia might prevail over the Roman Catholics of Austria and Bavaria, I charged all our missionaries who resided near the localities through which the hostile armies passed or were located, to suspend their ordinary labors, and direct them to the soldiers; and I rejoice to say that they have done nobly.

They have labored with great assiduity in the ranks, among the prisoners and the wounded, and by the side of the dying in the hospitals. Their verbal testimony to Christ as the sinner's friend has been greatly blessed, and our truly evangelical tracts have been very welcome. Our Testaments, issued by the National Bible Society of Scotland at a penny each to the soldiers, have been readily purchased by large numbers.

Results of the War.

The victory achieved by Prussia and her allies has, under God, secured to us a larger amount of civil and religious liberty. The infatuated governments and persecuting Lutheran clergy in Saxony and Mecklenburg will no longer be able hermetically to exclude us from their territories (in these countries not only could the gospel not be preached by us, but no Baptist could get married). Hanover, where the sentence of my banishment was in full force, is now an integral part of Prussia, so that we can go there now and labor without let or hindrance. From the deliberations and decisions of the Parliament of the North German States, shortly to be convened on the basis of the glorious Constitution of 1848, we may look for such laws as shall secure to the several States of the North German Union almost perfect religious liberty. My heart bounds with joy and magnifies the name of the Triune Jehovah for the wonderful events which have recently transpired, and the ever-widening fields, white for the harvest, which invite us to gather in the sheaves to the garner of the heavenly Husbandman. With the glorious prospect now before us, I could fain wish to be once more in the prime of life—to labor unmolested with our youthful brethren on the mission field thrown open to us now so widely, which, under God, "we took from the Amorites with sword and bow" during a long and severe struggle.

Encouraging State of the Work.

The general aspect of the mission was never before so encouraging as at pres-

ent, and I would bespeak for it all the interest and aid which your esteemed Board can render.

At Hamburg we have enjoyed a season of continuous revivals during the present year, so that, with the exception of 1848, we have had to rejoice over the largest additions of converts since the formation of the church in 1834. Every branch of missionary labor, house-to-house visitation by members of the church, visitation of ships from all parts of the world, and the numerous barges from the interior, and the regular preaching of the gospel at more than fifty preaching stations connected with our church, have been well sustained. The two brethren Bäschlin and Gutsche, the former to labor in China, the other in Africa, have rendered us in all the above labors essential service.

The Cause in Denmark.

Mr. Kōbner's transfer to Copenhagen has been already followed by the happiest results. He spent a few days with me during the past and present week; and from what he said, I am more convinced than ever of the absolute need of a chapel there for the accommodation of the church and the public. The site for a chapel was purchased several years ago by funds collected in England; and a brother in the church, captain of a merchant vessel, has generously offered to give several thousand dollars towards its erection, if there is a promise from some other quarter of \$1000 at the close of 1867 or the beginning of 1868.

MISSION TO FRANCE.

LETTER FROM MR. LEPOIDS.

Meetings in Paris and Vicinity.

Paris, Nov. 30, 1866.—For some time our meetings on the Sabbath have been better attended in Paris, not only by our brethren and habitual friends, but also by several members of other churches in the city and by many serious and awakened Catholics, who inspire hope. The

meetings held on Sabbath evenings, at the house of br. Dez, are always well attended. Br. Vignal and myself keep up the meeting which we established in a quarter of Paris called Gros Caillon, near the palace of the approaching "Exposition," and we have encouragement there. I also commenced one some weeks ago at Passy. We meet every Monday evening with the Catholic laborers who reside in that quarter. May the Lord awaken and convert them.

I spent the third Sabbath of this month in the valley of Chevreuse,—a happy and blessed occasion. The meetings at St. Forget have been troubled by threats of persecution. But there are good people there who always hear the gospel with joy, and receive me with lively pleasure. Le Mesnil, St. Denin, is also encouraging, notwithstanding the opposition of the clergy. The magistrate there, no doubt through the influence of the priest, has caused a suicide to be buried in the Protestant cemetery, for the sake of humbling our friends and depreciating the work of the gospel. There had been an abuse of authority there, which led our brethren to appeal to a higher power. Still, I had a blessed meeting there; and can assure you that our friends are growing strong in true piety, while others are approaching the kingdom of heaven.

Baptism of an Italian Priest.

I cannot forbear to mention that we baptized last Sabbath the Italian priest spoken of in my last letter. His profession of faith was very evangelical, and very edifying to the assembly. It was truly a feast day to us all. He will perhaps soon go to England to study theology in a Baptist college, and thus prepare himself to preach the gospel to his countrymen in Italy. May the Lord be his helper and enable him to do much good, and keep him, and us also, faithful unto death.

Encouragement in Rheims.

I have received a letter from a friend in Rheims, a Catholic to whom I made

known the gospel during my season of recreation. He writes me as follows :

"Dear Mr. Lepoids,—I must say to you that we are not yet sufficiently acquainted. You left us too soon. I am not a Catholic, except in name ; for money is the motive by which our theologians are moved. Unhappily, I am not yet a believer. I am tossed with doubt ; and doubting is death. Must I be lost without remedy ? I hope not. Great is the mercy of God. He has pardoned great sinners. I hope on ; I will hope to the end. I know the believer is happy ; he is free from the anxieties of this world, and in the hour of death he leaves this world for a better, safe and cheerful, saying to his family, 'We shall meet again ; do not weep, for we shall soon meet again in heaven.'

"Help me, dear sir ; God will reward you, and you will have saved a wandering, but not yet lost, sheep. I often think of God and of death.

"Mrs. W. has received the little hymns. She has given two of them to my wife, who is pleased with them, and thanks you with all her heart. She often thinks of you. Write us when you have a moment to spare."

May our heavenly Father soon draw to the cross of Christ these awakened souls, that they may find true peace.

LETTER FROM MR. CRETIN.

Efforts for the Unconverted.

Denain (Nord), Nov. 7, 1866.—For a long time our brethren in Pas-de-Calais had been begging me to visit them. I had promised, but had never been able to carry out my intention.

Our brother Clement (Déséré), who had lost his religion in that place, had been alarmed by the appearance of the cholera. He saw nothing but death and hell. He could not remain there. The visitation seemed to him to be sent thither by the Almighty. He said to his wife, "I cannot live any longer. I am going back to Denain, and I shall stay with Mr. Cretin until I find peace to my soul."

After spending six days at Denain, he was relieved, and returned to Bruay, hoping to do good to those whom he had led astray by his fall. In fact, he returned home and labored, and did much good. He brought to the knowledge of the Lord his companion in toil and his father-in-law. He aided in restoring a man who had fallen six years previously. He encouraged a woman and her three daughters who desired to be Christians. He also encouraged a weak Christian and his family. To aid him in this good work, some Protestant missionaries from Belgium arrived in Bruay. One of them, Mr. Emile, who was converted two years ago, and who had learned to read in two months, is a man of great zeal. In connection with another miner, less advanced than himself, he had moved the whole village through the controversial tracts which they distributed. They also circulated Bibles and Testaments. There is, besides, an inspector of miners, who is too worldly to do all the good he might. His wife is better disposed. Several Belgians listen to the Word and desire to be Christians. There is also a little revival among the Catholics in the village.

Visit to Bruay.

Mr. Clement wrote me letter after letter, begging me to come at once and aid him in the work. I stopped there a day, and tidings were sent to the six or seven places in the vicinity. The Sabbath came, but the rain prevented our brethren from coming to our meeting. I had only the people from Bruay and Brusnière, two small villages in the neighborhood.

Arriving on Saturday, I had a good little meeting in the evening. On Sunday, P. M., I had more than forty persons, very serious and very attentive. The Catholics, who were present at our worship for the first time, appeared much pleased. They asked me to preach about the Virgin Mary, and wished me to remain over Monday, that they might have a meeting at night. Here, again, I had thirty hearers, and was able to distribute

among them a good number of revival tracts, which will do good in those dark regions.

Our friends wish the Baptists would take possession of that field by placing a laborer there. There is a large number of villages in the vicinity, where we have families of Christian miners, and might do good. I promised to go to them again on Christmas day.

They commissioned me to buy for them thirteen hymn-books. They wish to learn to sing. They have a joiner among them who knows how to play on the violin, and who will teach them.

There is a project on foot to unite, if possible, at the mines of Bruay all the miners in the vicinity, which would make a delightful flock.

An Important Field Opened.

An important work, therefore, is to be commenced in these villages, where Christian effort has been hitherto unknown. May God bless it, and grant to those who are commencing it the piety, fidelity and truth requisite to make it a solid and durable work.

The harvest is great and the laborers are few. Pray that God in his goodness may give us devoted and faithful laborers.

MISCELLANY.

MISSIONARY PHYSICIANS.

Unquestionably the Master's own method was to make healing an adjunct of preaching, and the curing of disease an auxiliary of missionary work. The New Testament illustrates constantly the interweaving of the art of healing with the labors of the evangelist; and it would have been well if the history of the Christian church in subsequent periods had illustrated it with anything like the same frequency. The power, position, and warrant of medicine, as an element of missionary work have been in a great measure overlooked by the church, and even now this agency is not employed to the extent it should be.

Our Saviour was not only Jehovah Jesus, but also Jehovah Rophi, the Lord—the Healer. St. Matthew says of Him that “He went about teaching in the synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” This was the Master's own method, and the same system he enjoined upon his disciples. St. Luke says: “Then he called his twelve disciples together, and gave them power and authority over all devils, *and to cure diseases*. And he sent them to preach the kingdom of God,

and to heal the sick.” And how did they comply with the command? The same evangelist adds: “And they departed, and went through the towns preaching the gospel and healing everywhere.” So when the seventy were sent forth, their commission was, “Heal the sick, and say the kingdom of God is come nigh unto you.” The same Divine lips which enjoined the twelve and the seventy to go and preach, commanded them also to go and heal. Deeds of mercy and words of love were ever interwoven in the commissions which our Saviour gave, and in the life which He Himself led. And so it should be now. The church should send forth healers, as well as preachers and teachers. Each of the larger mission stations at least should have its beloved physician as well as its preacher, its translator, and its teacher. We must heal as well as preach, and heal that we may the more effectually preach. He who knew what was in man, and was acquainted with the best way of drawing men to Himself, healed their sicknesses and cured their diseases; and what was so effectual then in removing prejudices and obstacles, and in gaining the good will and gratitude of the people, is equally effectual now. “The ready

access," as one has said, "which the missionary physician has to all classes of the natives, to the high and the low, the rich and the poor, to women often as well as men, even where the customs of society exclude the other missionaries from their presence, affords him great advantage for recommending Christianity, for exerting, personally, a religious influence, and for securing to his preaching brethren, to the schools, and to every effort of the mission, the favor of the people."

And as "great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan," went to the Saviour to be healed, so do great numbers flock to the missionary physician now. Especially is this the case when there is connected with the station a hospital and dispensary. Dr. Chester, of the Madura Mission, India, says that his patients sometimes amount to seventy in a day. Dr. Green, of Ceylon, writes that in six months he had three thousand five hundred and ten out-patients, and one hundred and seventy-two in-patients. Dr. Parker, of China, states that in ten years there were received at his dispensary no less than sixteen thousand patients. Indeed, the call upon the time and strength of the physicians just arrived in mission fields is often so great as seriously to interfere with the time which should be devoted to learning the language of the people.

In connection with these hospitals there is generally found a chapel, in which an ordained missionary, foreign or native, daily preaches to and converses with those who have been treated medically by the physician; and the solemn truths of the gospel uttered under such circumstances often fall upon grateful hearts as living seed into good ground.

The London Missionary Society has attached greater importance to the sending out of well qualified missionary physicians than any other Society; and this is, in part, the secret of the great success

of this Society's missions, especially in China.

For the following remarks upon the urgent call there is for this class of laborers, and the character of those who should be sent out, we are indebted to an article in a recent number of the "Missionary Herald:"

And while, with reference to Christian usefulness, reasons which urge the pious physician to look abroad are so many, the call for his services in his own land is much less urgent than in the case of ministers. Just at this time, the fields opening for ministerial effort in our country are so many and so needy, that the reasons which would detain young men, entering on this work, in their own land, are strong. But the demand for *physicians* at home, present or prospective, beyond the supply, can hardly be as great. The pious physician is providentially so situated, that he seems more at liberty to seek the wide and promising fields open among the unevangelized.

There are now, there are almost constantly, earnest calls from missions of the American Board, and from those of other Boards, for the right men as physicians, from stations where proper regard to the life and health of mission families demands their presence, and where opportunities for usefulness, in all the ways which have been hinted at, are most encouraging. Yet the number of such men offering their services, or who can be found and induced to go, is painfully small. The whole number of physicians now connected with the twenty missions, the one hundred and one stations of the American Board, is only nine, five of whom are also ordained preachers.

But it may be asked, Who should go? What are the qualifications required for this service, and who possesses them? Certainly not every professedly pious young physician. The same care should be used in selecting medical men for this work, as in selecting others; and by the candidates themselves, the same careful

scrutiny of their own qualifications. (a) First of all, there is required the heart—the grace—truly to consecrate one's self to *the service of Christ*,—to go abroad not for the sake of fame; not to see the world; not to find a field in which to gain professional reputation and pursue professional business without a rival; but to find and occupy the position of highest usefulness as a servant of the Lord. (b) Those moral, Christian, and social qualities which enable one to live harmoniously and coöperate happily with others are of great importance, that, so far as he is concerned, there may be no occasion for contentions or alienations, no want of mutual sympathy, respect and esteem in the mission circle. (c) Good common sense, a quality not so nearly universal as the term would seem to indicate, is one of the essentials. (d) There must be good mental ability and a considerable degree of mental culture. What is technically called “a liberal education,” always desirable, may doubtless be dispensed with; but not mental discipline, and to some extent, scholarly habits. (e) The call for the qualities just specified is specially seen in connection with what may be noticed as another requisite—a good degree of facility in acquiring language. The missionary, whether a physician or a preacher, should acquire (and the sooner he can do so the better) such facility in using the language of the people among whom he labors as to be well able, not only readily to transact ordinary business, but to communicate *truthfully* and impressively religious instruction. (f) There is required such a constitution, and such a state of bodily health, as may hold out reasonable prospect of life and vigor in the field to which one goes.

Possibly inquiries may arise in some minds as to the financial basis upon which missionary physicians should go abroad and be sustained. In all ordinary cases, it is believed, the interest of the great cause will be most promoted by their being sent and supported upon strictly missionary principles, as other missionaries;

receiving a competent salary from the society sending them, and devoting their professional, as well as other talents, to the service of Christ, in the work for which they are sent. In most fields, to a large extent probably in all, their services to the sick will be gratuitous, and whenever it may be judicious to receive compensation, what is thus received will be passed to the mission treasury.

These thoughts and suggestions are commended to the prayerful consideration of Christian young men now in, or looking forward to, the medical profession. The work of missions must progress, for the world must be so given to our Redeemer for his inheritance, that in it He may see of the travail of his soul and be satisfied. And the claims of this work upon those who would serve Christ in the practice of the healing art, are surely urgent. May they be considered by them in the full spirit of the inquiry, “Lord, what wilt thou have me to do?”

—*Spirit of Missions.*

THE LATE MANUEL MATAMOROS.

The 31st of July last died Manuel Matamoros, in exile, at Lausanne; and with him vanished from this earth one of the most powerful and sympathetic Christian individualities which has for a long time appeared among us. Few even of the religious public really knew what Matamoros was. When struck down by death at the age of thirty-two, he was already to many nothing but a memory. They just had some recollection of the young Spanish soldier, a convert to the gospel about eight years ago, who was rewarded by a dungeon for the zeal with which he devoted himself to the faith he had embraced. All knew that after three years' imprisonment he had been condemned to eleven years of the galleys; but that, thanks to the deputation from Protestant Europe, his sentence, and that of his companions in captivity, was commuted to exile. Neither were they ignorant that, in the confession of his faith before the tribunals, he displayed a

firmness worthy of the first martyrs of the Christian church, and that, when called upon to retract, he was ready to trace with his own hand the declaration of his faith, or, in other words, his condemnation.

He believed with all his soul in the religious future of Spain; he believed in it in spite of everything; and he confidently expected the day when religious liberty should dawn on that unhappy country. He did more than hope—he unceasingly labored for it. Without pledging himself or his brethren in the faith to advocate any political party, he nevertheless sought to inspire eminent Spanish journalists with a desire to advocate that holy cause. From the land of his exile he besieged the Cortes with admirable petitions. But he did more and better than this; he labored to establish in Spain evangelical churches which, steadily growing in obscurity, may the better flourish when able at length to come forth to the light. He had consecrated himself for some time to this work, when imprudence on the part of another led to his arrest in 1860. But the seed he had scattered was already springing up here and there. In one city eighty persons, professing to believe in the authority of Holy Scripture and justification by faith, assembled together, at great risk, to pray and read the Bible.

A year ago the number was three hundred, and it has been increasing ever since. Similar movements have taken place in other directions, and are spreading over the peninsula. The sufferings of Matamoros and those who were arrested about the same time, awakening the sympathy of all Europe in favor of these modern martyrs, had certainly much to do with this astonishing progress; but we must not overlook what is specially due to Matamoros himself. His captivity did not daunt him, but only confirmed his confidence in the triumph of his cause. From the depths of that dungeon where he contracted the affection of the chest which brought him to

an early grave, he, the victim of persecution, who had sacrificed to the truth all he possessed and loved on earth, encouraged without ceasing, by his truly apostolic letters, those whom he had led into the way of life. In his exile he continued to bear the burden of the new Reformation in Spain. His correspondence, when one day made public, will give some idea of the amazing activity which consumed him, and which, exhausting his bodily strength, finished the work of the cold stones of his prison and of the many sufferings he endured. We cannot but think here of the words of St. Paul: "Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? Who is offended and I burn not?"

It was not enough for Matamoros to testify, by the indefatigable ardor with which he encouraged, even in banishment, the churches in Spain, the faith which he had in their future; he showed this faith still more forcibly by founding in France and Switzerland, with the assistance of excellent friends, institutions destined to train his young countrymen and countrywomen for the work of Spanish evangelization. At the time of his death there were thirty pupils in these establishments.

Thus he made even his banishment tend to the greater good of his native land; and, preparing for its evangelization a machinery, the details of which anticipate the liberty of conscience there, he offered a challenge to the force of circumstances which we might call full of audacity, were it not rather full of faith.

One of the best friends of Matamoros, whose paternal sympathy was a great consolation to him in prison, was the venerable Dr. Capadose, of the Hague, who published three years ago a selection from the letters of the prisoner, entitled, "The Power of Faith; or, Details of the Life and Sufferings of Manuel Matamoros." This was an expressive title; for the moment Matamoros devoted his heart and life to the truth of the gospel,

those sufferings commenced which continued to the end, and of which it now remains for us to say a few words. He troubled no one with his martyrdom; he bore it alone, and apparently lightly enough. No one would have imagined, while seeing him so unaffectedly cheerful, or seizing with such sympathy and enthusiasm some noble and religious thought, that he had suffered so much, and that there were still in his soul depths of anguish and sorrow. We will merely touch on the material sufferings endured by him in prison to show how little he regarded them. For this purpose we may give an extract from a letter just received from a warm-hearted, spiritually-minded Christian, one of the earliest and most faithful friends of the prisoner of Granada.

"I visited Granada," writes Mr. Greene, "in the month of March, 1863. I had no difficulty in obtaining permission to enter the prison of the Audiencia, and you may imagine I lost no time in making my way to the cell of our dear Manuel. We had never met; but this did not prevent our cordially embracing one another; the acquaintance was quickly made. . . . My poor friend was in an apartment into which the wind entered through a large, unglazed window, strongly barred with iron. During the course of a year, nearly a thousand pounds had been sent by various friends to Matamoros, in hopes of mitigating the sufferings of these prisoners of the Lord and their families. I expected, therefore, to find a certain degree of comfort in the prison; but how was I mistaken! I thought of our Christians in London, their refined and even luxurious way of living. Thank God! the Christianity of Matamoros bore a nearer resemblance to the type presented to us in the gospels. He had taken little pains with his person; his clothes were much the worse for wear; no sofa, no easy-chair was to be seen. On a very small table was a formidable heap of papers and letters; I had never seen such a gloomy place. . . . When I asked the persecuted families

how their wants were supplied, 'O, most abundantly,' replied they. 'You do not know Manuel; he gives us everything, and keeps nothing for himself.'"

The persecution in itself was a cause of intense suffering to Matamoros; not on his own account; it never led him for a moment to waver. Those who are aware of the support he had at his side, without speaking of the strength given him by God, know this was impossible. His mother, a noble woman, whom he greatly resembled in appearance and disposition, and who is greatly venerated by the churches in Spain, wrote thus in 1862 to Dr. Capadose:

"I see him joyfully pursuing the thorny path which the enemies of Christ have prepared for him; I see him steadfast and immovable in the faith; with holy joy I behold him aspiring to the crown of life; and, forgetting his sufferings, I rejoice with him. . . . Had I seen him weak or wavering, O, then his poor mother's heart would indeed have failed, not from fear for his liberty, but for his salvation."

One day the director of the prison found the mother of Matamoros in tears by the sick bed of her son. There was a report that his enemies had poisoned him, and the director came to inquire into the matter. "You are weeping," he said to the mother of the prisoner. "Why should I not weep, when my beloved son is ill and dying?" "If he were not as bad a son to you as he is to his mother, the Church of Rome, he could easily dry up your tears," replied the director. At these words the mother rose hastily, and left the prison, saying, "If my son were guilty of denying his Saviour, Jesus Christ, I should, for my part, deny him for my son." The director, quite astonished, turning to Matamoros, said, "You have a noble mother."

As we have already remarked, it was the persecution in itself which troubled Matamoros. It was the very fact that, in his beloved Spain, the Bible was a forbidden book, and that those persecutions which three centuries before had brought such misery on his country were recom-

mencing. This wounded him at once in his ardent patriotism, and in his fervent longing to see that blessing extended over Spain which alone could elevate her. Who would not admire such feelings, and sympathize with the noble sufferings of his saddened heart? Must it not also have been hard to be accused not only of what he had done with a good conscience, but of evil deeds of which he was entirely innocent, even in thought?—to see his motives suspected, and to find himself compromised in some miserable insurrection, because some of those concerned in it, paid by his enemies, raised a cry of “Hurrah for Matamoros!” and to be charged with a serious political offence by witnesses basely bribed? It is true, that the man on whom his foes relied most in this iniquitous transaction, overwhelmed with remorse, twice attempted self-destruction, and at last produced no other evidence than the money which had been given him as the price of perjury to ruin the defenceless prisoner.

Matamoros was loved, and deeply too; and if anything could cheat his exile, it was those moments of the last years of his life, when the sympathy which surrounded him could almost have made him forget it. There was one little corner of the earth especially dear to him. Let us see what he wrote a year ago to some friends, who were among the most precious counsellors of his banishment. There was a question as to where Matamoros should pass the winter. “As far as my poor person is concerned,” he says in a letter to Pastor B. at Lausanne, “in two words, do with me exactly what you please. I shall wait to hear what you say, and go wherever you send me. At the same time, Lausanne has been to me such a place of true and holy comfort in my past trials, and has so completely satisfied all the desires of my heart, that, as in Spain, I would wish Malaga to be my grave, out of Spain I would fain die at Lausanne.”

In the month of June, 1866, he wrote to Madame B.: “On the day when your

poor adopted son leaves this world, assemble your other Spanish children together, and bid them sing a hymn of thanksgiving. No tears should be shed over my grave, but songs of eternal praise should rather be chanted there. That grave will be a mere illusion. I shall live in the midst of continual joy, peace and love, which I sought for in vain on earth. I found them indeed in a few noble hearts who love me, and whom I love in Christ Jesus; but they were ever here below watered by the tears of separation and suffering.”

Such was he whom we mourn. He has left a sorrowful blank to his friends; his loss to the evangelical churches of Spain cannot yet be fully estimated. But, when men like Matamoros fall, worn out by labor and suffering, that which they leave behind them is not merely a great void; it is a great work, which cannot perish; it is a great example, more needed, perhaps, now-a-days than ever; and that which they find in the presence of the God whom they have served, is a blessed rest, the thought of which comes to mitigate the sorrow of those whose hearts are troubled at their loss.

—*Christian Work.*

THE WORK OF A NATIVE MISSIONARY.

Two native preachers in the Madras District, India, have lately been ordained by the missionaries of the London Missionary Society. The following article contains the questions addressed to him by the ordaining council, with the answers in writing, just as they were given by the young preacher, who, it will be seen, has acquired a very tolerable knowledge of the English language:

Q. What grounds have you for your belief that you are a Christian?

A. When I look back upon my past history, I feel very thankful to God for his mercy in bringing me out of heathenism. I was born a heathen, and lived with my heathen friends till I was eighteen years of age. I received for several years a good education in our mission school. After long and close attention

to the Bible, I was very much struck with the truths that are contained in it. Then I began to see the difference between idols made by men's hands and the only true God, who is the Creator of the universe. I found that idols are nothing in the world, and that there is but one living and true God, who so loved the world as to give his only begotten Son to die for sinners. I then forsook my parents, friends, property, and broke my caste for the excellency of the knowledge of Christ Jesus. I am not sorry now for what I then lost; I feel that I have found the pearl of great price. Christianity not only shows the possibility, but the mode, of our restoration, and describes the happy condition of the restored, even in this world, by declaring that to be "spiritually-minded is life and peace." The religion which I professed before did not give me any solid happiness and comfort; but the religion which I now profess gives me true comfort and happiness, which I cannot adequately express by words. It is a glorious thing to be a Christian. I feel in my heart that I have been brought out of darkness into light, and therefore I believe that I am a Christian.

Q. What are the motives which urge you to the work of the ministry?

A. The motives which urge me to the work of the ministry are the following: I believe my chief motive is a desire to save souls. I voluntarily take upon me this honorable office; an office which it is right for a man to desire. This desire or motive which exists in me has no tendency to a worldly kind of honor; a motive not aiming at an allowance of money. The motive is that, by being ordained, I will be more useful in the great work of the evangelization of India. It will give me more power or authority over those who are under my charge or control than I have now; or, in other words, it will give me a high, noble and peculiar position in the church of Christ. As a minister, though I may not magnify myself, yet I may magnify my office. Though I esteem myself as

less than the least of all saints, and unworthy to be called a servant of God, yet I feel that I am an ambassador of Christ, intrusted with a message of salvation, entitled to the respect due to an ambassador, and to the honor which is appropriate to a messenger of God. To unite these two things constitutes the dignity of the Christian ministry.

Q. What, in your judgment, are the qualifications necessary to form a good pastor and missionary?

A. The qualifications that are necessary to form a good pastor and missionary are the following: 1st. He should have good health. 2d. He should have a clear and distinct utterance. 3d. He should have self-possession. 4th. He should possess the ability of acquiring and retaining knowledge. 5th. He should have good sense, and be a man of good private character, independency of thought and judgment, possessing and illustrating the Christian virtues by an upright life. 6th. He should be distinguished by profound knowledge of his own heart, and of Christian experience generally; a man who rules his own house well, and who thus shows that he is qualified to preside as the first officer in the church of God. 7th. He should possess appropriate sensibility, marked by a disposition for retirement and study, characterized by an enlarged and experimental acquaintance with the Scriptures; should be marked by facility in preaching; apt to teach; should be distinguished by readiness and fervency in prayer, and should be familiar with the people in general. 8th. He should be characterized by unfeigned humility and by ardent love to the Saviour, and especially marked by habitual communion with God; for he must be a man of prayer and guided by the Spirit of God, without which no qualification will avail. 9th. He should cherish a continual sense of dependence on the Lord Jesus, and an earnest desire to be useful. 10th. He must be a man of suitable age and experience, one who would not be likely to fall into the temptations that are laid for the young. Lastly, he must have a fair

reputation among those who are not Christians, as it is intended that the influence of his ministry shall reach them, and as it is impossible to do them good unless he is believed to be a man of integrity.

Q. What do you apprehend are the proper duties of the Christian minister and missionary; and what do you conceive to be the peculiar temptations to which he is exposed?

A. A minister's duties, with regard to the Christian church which is intrusted to his charge, are various in their nature. His studies and labors, in kind and in amount, should correspond to the state of the people, with a view to his being in the highest degree useful to them. The relation between a minister and people is a relation of reciprocal affection and obligation.

With regard to the heathen. It appears to my mind that no duty in the world is so important, so pressing, and so imperative as that of making known the saving truths of the gospel to those who know them not. Christianity is not a selfish religion; it is a religion of love. A Christian minister, therefore, cannot rest contented with securing his own salvation only; "plucked out as a brand from the fire," he cannot remain indifferent to the eternal interests of multitudes around him of his own countrymen, who are rushing headlong into the gulf of ruin. Sensible of his immutable obligations to the Lord, who has purchased him with his own precious blood, he cannot enjoy the "peace of the Spirit" without doing all he can to make his name "known upon earth." It has been my heart's desire to do so. When I see my countrymen laboring under the yoke of brahminism; when I see them following the tyrannical system of caste; when I see them worshipping three hundred and thirty millions of gods who have vile characters attributed to them; when I see them depending for salvation on the blood of goats and sheep, instead of the Messiah; when I see them left to the dominion and ruin of their sins, I cannot

but feel within myself that, as a Christian minister, I am in duty bound to preach to them that blessed gospel which has brought me out from Hindu error, and given me the hope of eternal life. I must be instant in season and out of season, to save them from eternal misery.

There are, I perceive, some temptations that are laid in the way of the minister—viz., pride, a desire to study for the sake of respectability, ambition, an expectation of passing an easier life after becoming a minister, falling off from the first zeal and warm affection to his Saviour and his work, becoming worldly in habits and feelings, and trying to be a lord over the flock of Christ. Another temptation in this country is, I think, to become ashamed of Christ before the high-caste heathen, and saying nothing about Him to those who hate both Christ and all those who have broken caste. To retain something of caste feeling and prejudice is also a temptation.

Q. You having some time past been engaged in the work of an evangelist; what has led you to wish to take upon you the more responsible duties of an ordained missionary?

A. I had been cherishing this thought of being ordained as a missionary from the time of my conversion. I remember full well what I said to Mr. Hall soon after my conversion. He asked me (when he and I were walking on the top of the mission house one evening eleven years ago) what work I would like to do in future; I told him that I would prefer this great work of the evangelization of India better than any work of a worldly kind. As I was a novice in Christianity, I had not clear views about it then. Though it was perhaps a mere wish then, yet God the Almighty began to open my eyes from day to day to behold my way clearly. The mere wish became the real and substantial desire in course of time. Then I felt that I was really called of the Lord for his work. With this intention, I joined the theological class in connection with our central institution. My father in Christ, Mr. Hall, trained me for

six or seven years, in order that I might be fitted for the work of Christ. God, through the instrumentality of my father, appointed me as an evangelist, and sent me as such to Tripatoor, whereto I now labor. I am usefully engaged here as an evangelist; but, by being ordained as a missionary, I shall be more useful and more active in the work of the Lord than I am now. It will give me a peculiar position among the people among whom I labor. When our Lord was on earth, He first of all called the twelve as disciples and afterwards apostles. Why was this? It was to distinguish them from those that were afterwards called disciples, and that each one should do his respective duties. Just so in our churches there are different orders, such as pastors or ministers, deacons or elders, and church members, &c. The pastoral position is the highest in the church of Christ. It is his will that there should be pastors. I believe ordination will make me more useful in edifying Christ's people, as well as in bringing the heathen to Him.

Then in our churches the honor of celebrating the Sacrament of the New Testament is connected with ordination, and, as one of Christ's ministers, I think I ought to obey this command. Though the duties of an ordained minister are more responsible than those of an evangelist, which I now hold, I think it wrong to shrink from responsibility in Christ's work. Under these circumstances, I wish to take upon me, before God and men, those responsible duties which an ordained missionary should perform.

Signed, C. PARTHASARATHY.

—*Lond. Miss. Chron.*

THE GREAT SORROW.

It is a sad thing to be bereaved of our children. Those whose hearts are still aching under recent loss, perhaps, can scarcely realize that there can be greater grief than this. Great, indeed, must be that sorrow which can outweigh it. Yet is written that the days are coming

(Zech. 12: 10) in which the tribes of Israel, long rejected and scattered, shall "look on Him whom they have pierced, and shall mourn for Him as one mourneth for an only son." I was lately touchingly reminded of this in an interview with a young man, a Hindu merchant of Furukhabad. He had called on me, and was taking much notice of my little girl, who was playing on the floor. I asked him:

"Have you any little children?"

"No," he sorrowfully replied; "I had two, but they are dead, both of them."

"That is, indeed, a heavy sorrow, to have lost your children."

"No; that is not sorrow."

"Not sorrow! I do not understand you."

"I mean there is a greater sorrow than that."

"A greater sorrow than that! what can that be?"

"To have an unbelieving heart like mine—this is the great sorrow; this is worse than to lose children."

I have often conversed with this young man; he is one of many in heathen, as in Christian lands, who are not far from the kingdom of God. Not far! even so near that we have almost hoped they were within. That, unlike many here, who for worldly motives profess interest in the doctrines of the cross, this young man has been taught by the Spirit of God, we cannot doubt. His tearful anxiety and sadness of soul, at times, because he could not find the way, have been most affecting.

Another incident may be referred to. I was talking with him of Jesus and his salvation, when he began:

"The other night I had a dream. I saw Jesus; around Him were all the Christians, standing—a great multitude and very joyful. I did not come near; I stood far off, looking. But Jesus saw me, and He called to me: 'Jagan Nath, dost thou believe upon me?' Then I told Him: 'Lord, there was a little child; he knew nothing, but his father must teach him; he could not even walk

alone, but his father must carry him. Such, O Lord, am I."

The reader will share the missionary's sorrow, when he has to add that, for three months past, apparent deadness has succeeded this painful anxiety. Has he grieved the Spirit away? He is very rich? has he gone away sorrowful because of his great possessions? Or, are the same questions struggling still in his heart, unseen by human eye? Only God knows.

Will not the reader lift up one earnest prayer, that Jesus may yet call him to Himself, and number him among that blessed multitude whom he saw in his dream, "standing around Jesus, very joyful." He has a sister and a wife. They, like him, have for these many months past forsaken all idolatry, and—which, for a Hindu woman, is a thing of great significance—have learned to read, and, at least lately, were in the habit of reading the Bible in their own tongue.

The sister, like her brother, in the seclusion of the zenana, untaught by any but the Word, was seeking for the salvation of her soul. Of her, J. N. characteristically remarked: "My sister feels just as I do; but she is much better than I am." What seeds of joy and glory have been sown in that Hindu home! Shall they spring up, or shall they perish without fruit?

Reader, pray that God may "give the increase." Christians at the monthly concert, pray that God may give the increase. Then will the husbandman wait for the precious fruit of the earth, and have long patience for it, until he receive "the early and latter rain."—*S. H. Kellogg.*

A HOPEFUL VIEW.

The view which Christ took of the work of the world's evangelization was a cheerful and hopeful view. This is implied in the very figure which He chooses to set it forth—plainly and necessarily implied—if there is any force and significance in the figure at all. To Him, the world over which his salvation was to be

carried was a harvest field—a field white to the harvest. He was, no doubt, gazing, as He spoke, over the rich and fertile plains and valleys of Galilee. The luxuriant soil teemed before Him with the promise of plenty; the tall, strong grain stood thick and heavy, pledging seed to the sower and bread to the eater; and just as Jehovah had done in his word by the mouth of Isaiah centuries before, so Christ now used this fair and joyous scene as the emblem of the growth and glory of his kingdom. And as He then said to his apostles, so He calls aloud to his church to-day, "The harvest is great;" "Lift up your eyes and look on the fields, for they are white already to harvest." The season which furnishes the metaphor is the most joyous and gladsome of the year. Doubt and uncertainty are ended; disappointment and famine are no longer possible. Even though he sowed in tears, the husbandman shall now reap in joy; and the song of the reapers, as they gather the golden sheaves, welcomes the harvest home.

And thus it is that the great Sower and Husbandman would have his people look upon the world, as they labor in it for Him;—not as a dreary desert, a barren wilderness, without flower, or fruit, or verdure, but as a harvest, rich and sure, in which "he that reapeth receiveth wages, and gathereth fruit unto eternal life;" where even he that has "gone forth weeping, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." He will not have them toil and labor on drearily in hard and sullen obedience, but expect great things from Him, as well as attempt great things for Him, and count on full barns and overflowing garners, when their work is done. He had his joy set before Him, that He "should see of the travail of his soul and be satisfied;" and that joy, that satisfaction, He means that they shall share. The means and methods are his, and his only, to appoint, and control, and bless; the times and the seasons are in his power, and are not for us to know; but the glorious result,

where and as He shall choose, He pledges to us beyond a peradventure. "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." "Israel shall blossom and bud, and fill the face of the world with fruit." "As the earth bringeth forth her bud, and as a garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." And how vain to attempt to describe or imagine what the final ingathering of that great harvest shall be! How utterly does anything we know fail to tell us what shall be the golden value of the sheaves, and the reapers' reward and joy!

When the great discoverer set forth from the shores of Europe, and found at last, beyond the unknown sea, the green shores of the long-sought land, he turned homeward joyously with the news that he had found a new world. And yet how little he knew then of its size, its shape, its surface, its position, its relations; how utterly beyond his wildest hope were its extent, its richness, its beauty! And now that almost four centuries have passed since that first glance, and the foot of adventure and of science has explored mountain, river and valley, and a teeming population has occupied and subdued it to the purposes of man, are there not, even now, grand heights whose summits human foot has never scaled, and broad territories not yet developed by busy industry?

And so, when the ingenuity of man, long baffled by the inviting but inscrutable secrets of the heavens, framed at length that marvellous aid to human vision which seemed at once to pierce the veil which hid the starry worlds, did it not seem as if their mysteries were all his own? And yet, through centuries, as he has peered further and further into those azure depths, he has but learned how little he knew, and how little he could know; and deeper and wider abysses, still opening as he gazed, and cloudy mists in the far heaven, resolving

before him into myriads of distinct and ponderous worlds, stretching to the dim outposts of the universe, have taught, and will forever teach, him the narrow scope of his own faculties and the boundless and fathomless glory of the works of God.

And in like manner, this gospel of Christ, when its richness and beauty, its great peace and unfading hope, its treasures of good will to men and glory to God, first meet our opened eyes, seems to break like a new and perfect revelation upon the astonished and delighted soul. But as we study and gaze with calmer and stronger vision, we marvel and tremble at the length and breadth, and depth and height, which we cannot grasp or understand. The landscape lights up, as we look, under the rising sun; the fair fields stretch into the vague distance of the far horizon; and "the deeps of God" spread out illimitable in the heaven above. We study and discover and press onward; we solve mysteries, and scale the heights of this science of heaven; but though ever learning, we are never able to come to the knowledge of the truth. In that world where we shall know even as we are known, we shall comprehend and measure, infinitely better than now, what marvels grace has wrought in the redemption of man; but even there, with sinless energies, and immortal powers, and the wide sweep of an angel's wing, we shall both enjoy without exhausting, and explore without mastering, "the fullness of the blessing of the gospel of Christ."—*Rev. W. Irvin in For. Miss.*

CAN WE DO MORE?

Wide and grand was the view Christ took of the work to be done—such was the view He demanded his church should take—and commensurate with it, therefore, was the parting charge He gave: "Go, make disciples of all nations, for I will have them all own me as Master and Lord. Go into all the world, for

there is not a corner of it in which I do not intend my church to be established, and my truth to prevail. Visit all its cities; for I have much people in them all. Preach the gospel to every creature—to the whole creation—that my kingdom may be set up wherever Satan has reigned, and that all flesh may see the salvation of God.”

Now it is undoubtedly true that the church has accepted and appropriated this broad view of her mission, and made it at least the theory to whose requirements her obedience is to be adjusted. Seldom has she been so false to her high calling as to shrink back, professedly and openly, where her Lord leads her on. Seldom has the true co-worker with Christ ventured so to limit the Holy One of Israel as deliberately to except this or that class, this or that individual, from the reach and scope of the grace of God. There are men, even nominally Christian, who scoff at the work as a wild waste of life and labor and money; but the church, as such, has accepted as her bounden duty a simple, literal compliance with the mandate of her Lord. But if we turn from her faith to look for those works by which faith is proved and perfected, how little—how very little, in all these long centuries, has been really done!

When treason is to be crushed, and a nation saved, hundreds of thousands of men leave all and go freely and gladly to hardships and death; and we pay hundreds of thousands more to follow them; and thousands of millions of treasure are lavished, almost without hesitation or murmur; we reck little of life, and nothing of money; and when the stupendous total of blood, and suffering, and tears, and debt is summed up, we look calmly at it, and say, “Liberty is worth all that it costs; nationality, and unity, and justice are cheaply won, even when so dearly bought.” But when redemption is to be offered to a world—when the glad tidings are to be preached to every creature—we send a man for a million—single scouts

instead of full battalions; we send a few spies before us, but the Israel of God enters not in to possess the land she is so well able to overcome; we light a few glimmering tapers here and there in the gross darkness of the world, which can no more light it up than stars can turn night into day—which twinkle in the murky gloom like the straggling lamps of a great city at midnight, just making darkness visible, while many a dark corner, where robbers prowl and murderers lie in wait, is still unlit by a single ray; we gather here and there a soul into the church, while the nations are marching in solid columns and gloomy processions to the hopeless grave and the dread judgment; and having done so little, are we not too apt, to sum up these petty fractional results, and recount them with satisfaction, as if we had measurably done, or at least were doing, the work the Master had given us to do?

Would we not have a different air, and attitude, and tone, in reference to the matter, if we looked at it as Christ looked at it—if we felt that our duty was undone and guiltily neglected, while there was one human ear within our reach in which the message from Heaven had not been spoken? Our plain and positive duty is simply to tell every son of man of the love of God, to bring every sinner face to face with the Saviour. Have we fairly accepted this as our work? Have we yet even set about it in earnest? The thing is within our power; the means and opportunities are in our hands; wide and effectual doors stand open, and we may enter in.

Until this is done, surely we and the Lord, whose we are, and whom we serve, are not at one in this matter. We do not see eye to eye; we do not stand side by side; we are not co-workers with God. When this is done, or at least when we have put forth every possible effort to do it, then, and only then, will our obedience square with Christ's commandment; then, and only then, shall we hear no longer his accusing voice, “Why

call ye me Lord, Lord, and do not the things that I say?" Until we do this, is there not a stinging reproach for us in those words of Paul, well thus applied, though not in the sense in which he uttered them,—“Some have not the knowledge of God; I speak this to your shame?”—*For. Miss.*

DONATIONS.

RECEIVED IN DECEMBER, 1866.

Maine.

Portland, Free st. ch., G. L. Churchill, for the Shan Miss., care of Rev. M. H. Bixby, 5; Monson, a friend 5; D. P. Bailey 2; Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 12; Fayette, ch. 30; Livermore Falls, Geo. M. Robinson 5; Jefferson, ch. and sec. 6; No. Livermore, a friend 5; 70.00

New Hampshire.

Henniker, Mrs. Silas Colby, of wh. 1 is for Kar. Bibles, 2; Bow, ch., Dea. T. Hammond 100; Stratham, J. T. Smith 5; Warner, A. Heald 3; East Washington, ch. 10; 120.00

Vermont.

W. Topsham, A. Sanborn 100; Windsor, ch. 63; Townshend, ch., Sab. sch., for sup. of a pupil in Rev. I. D. Colburn's sch., Tavoy, Burmah, 62.39; 225.39

Massachusetts.

Boston, a widow 5; a friend 2; 7.00
Boston South Asso., South Boston, a widow's thank-offering 15; Needham, ch., J. Burnham tr., 8.65; 23.65
Boston North Asso., Melrose, ch., Sab. sch. 25; Charlestown, 1st ch., a little girl ten years of age, on the day of her baptism, 2; West Cambridge, ch., T. O. Hutchinsor tr., 46.69; 73.69
Lowell Asso., Billerica, ch. 8.31
Franklin Asso., Bernardston, ch., J. B. Bardwell tr., of wh. 50 cts. is fr. a girl, 13.80
Worcester Asso., Fayville, ch., mon. con. 3.10
Sturbridge Asso., Three Rivers, Rev. Geo. Mixer 5; Miss Nancy Howard 3; Wales, Elijah Shaw 100; 108.00
Westfield Asso., Holyoke, 2d ch., Edwin Chase tr., 100.00
Taunton Asso., Taunton, ch., for the Bible cause, 50.00
Miller's River Asso., George W. Dexter tr., 18.15
— 405.70

Rhode Island.

State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 54.65 was collected at the Union meeting, tow. expense of sending out Rev. J. N. Cushing and wife for the Shan mission, and 67.43 is fr. mon. con., Aug. to Dec., 122.08; Jefferson st. ch. 14.63; Central ch. 104.25; Wickford, 1st ch. 23; Pawtucket, 1st ch. 28; 291.96

Connecticut.

Milton, E. Benedict 10.00

New York.

Churchville, Ann E. Bliss 1; Hamilton, for rent of chapel in Stockholm, care of Rev. J. A. Edgren, 30; Macedon, V. Perry 4; Mrs. S. Hoffman 1; Chestertown, Robert and Ann Wood 50 cts.; Fayetteville, ch. 1; Albany, Henry Fellmann 1; Rochester, S. H. Phinney, tow. sup. of Mounge See Dee, Bur. pr., care of Rev. M. H. Bixby, Tougoo, Burmah, 10; Manchester, per J. H. Dewey and M. H. Dewey, trustees of the personal property of the late Ruth Arnold, 20; Ticonderoga, ch., per Rev. F. A. Douglass, 7.07; Gloversville, a friend 10; Arcadia, Sidney Wilder 4; Eliza Wilder 4; 93.57
Coll. per Rev. O. Dodge, Dist. Sec., Stephentown Asso., A. H. Tucker tr., 23.00
Washington Union Asso., Mrs. Lucy Harrington 7.00
Hudson River Central Asso., Kingston, ch. 94.88; Sing Sing, ch. 115; 209.88
Madison Asso., W. H. Tompkins 9.00
Hudson River South Asso., Harlem, ch., Sab. sch., tow. sup. of a nat. pr., 70; Melrose, ch. 90; R. Watrous 10; Pilgrim ch. 10.25; 180.25
Oneida Asso., Utica, Bleecker st. ch. 71.90
Hudson River North Asso., Catskill, ch. 70; Athens, ch. 30; W. H. Gifford 5; A. Van De Boe, 25; 130.00
— 724.60

New Jersey.

Coll. per Rev. O. Dodge, Dist. Sec., East New Jersey Asso., Newark, 5th ch., of wh. 11 is fr. Sab. sch., 41.95; Middletown, 2d ch., bal. 5; 46.95

Ohio.

Painesville, ch., mon. con., of wh. 3.28 is fr. Sab. sch., to be expended for nat. pr., care of Mrs. Ingalls, 25; Norwalk, ch., Moses Yale tr., 28; 53.00
Coll. per Rev. G. H. Brigham, Dist. Sec., Chnton Asso., Centreville, ch., bal. 1.25
Zanesville Asso., Blue Rock, ch., 5.25; Mrs. Laura Sedwick 5; 10.25

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| Auglaize Asso., Lima, ch. | 8.25 | |
| Miami Asso., Lebanon, East ch. | 44.84 | |
| Mrs. George R. Sage and other ladies, for sup. of Sau Thah A., care of Rev. J. M. Haswell, Maulmain, Burmah, 40; Miss A. A. Ross and other ladies, for sup. of Sau Shaw-wing, care Rev. C. Hibbard, Maulmain, Burmah, 40; | 124.84 | |
| Dayton, Rev. G. H. B. | 6.45 | 204.04 |

Pennsylvania.

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| Philadelphia, Mrs. C. A. L. 30; Johnson Tolman 25; F. A. D. 5; Eaton, Dea. Thomas Mitchell 4; Martha Harding 2; Bethany, Eunice, Lois and Annie E. Torry, 50 cts. ea., 1.50; Lemon, Mrs. E. Carver 1; Burrell, Peter Snively 3; West Chester, 1st ch., Sab. sch., tow. purchase of a boat, under care of Rev. H. L. Van Meter, Bassein, Burmah, per James E. Jones supt., 50; Frankford, Rev. Joseph A. Warne, tow. sup. of a nat. pr., under care of Rev. E. B. Cross, Toungoo, Burmah, 22; | 143.50 | |
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Illinois.

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| Old Ripley, Peter Long | 1.00 | |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | | |
| Chicago Asso., Elgin, ch., of wh. 5 is fr. Miss Jane Smith, | 66.31 | |
| Dixon Asso., Sterling, ch. 32.55; York, ch. 30; | 62.55 | |
| Edwardsville Asso., Bunker Hill, a friend 5; Alton, 1st ch., Sab. sch., for Rangoon Theo. Sem., 13.40; | 18.40 | |
| Fox River Asso., Joliet, ch. 30.85; Kankakee, ch. 38; | 68.85 | |
| Galesburg Asso., Oneida, ch. 13.55; Monmouth, Miss Carrie Smith 1; | 14.55 | |
| Illinois River Asso., Canton, ch. 15.75; Peoria, Adams' st. ch. 3.25; | 19.00 | |
| Mc Lean Asso., Bloomington, ch., Luther Bishop | 5.00 | |
| Quincy Asso., Quincy, Vermont st. ch., E. Gove | 250.00 | |
| Salem Asso., Oquawka, ch. | 15.00 | |
| Rock River Asso., Rockton, ch. | 4.38 | |
| South District Asso., Troy, a few friends, for Rangoon Theo. Sem., | 10.00 | |
| Springfield Asso., Waverly ch., Miss M. E. Morehouse | 1.00 | |
| Elkhart, ch., Rev. R. Z. Willams, | 5.00 | 541.04 |

Indiana.

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| New Albany, Virginia Algood, for Bassein mission, Burmah, 5; New Philadelphia, Wm. McCoy 75 cts.; | 5.75 | |
| Coll. per Rev. G. H. Brigham, Dist. Sec., | | |
| Northern Indiana Asso., Sump-tions Prairie, ch. | 8.00 | 13.75 |

Iowa.

Strawberry Point, Sab. sch., tow. the education of children in

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| the sch. at Nellore, India, care Rev. J. E. Clough, | 7.25 | |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | | |
| Burlington Asso., Burlington, ch., Rev. G. J. Johnson | 10.00 | |
| Cedar Valley Asso., Osage, ch., Rev. A. Bush | 5.00 | |
| Davenport Asso., Lyons, ch. | 5.00 | 27.25 |

Michigan.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | | |
| Grand River Asso., Oakfield, 1st ch. | 43.00 | |
| Jackson Asso., Napoleon, ch., Sab. sch., tow. sup. of a Bible reader, under care of Mrs. M. J. Knowlton, Ningpo, China, | 12.00 | |
| Kalamazoo Asso., Kalamazoo, 1st ch., of wh. 30 is fr. Sab. sch., | 109.22 | |
| Wayne Asso., Highland, ch. | 45.00 | 209.22 |

Wisconsin.

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| Fond du Lac, D. D. Jones, to be expended in Mrs. Jenkins' sch., Ningpo, China, | 40.00 | |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | | |
| Dodge Asso., Beaver Dam, ch. | 47.60 | |
| Janesville Asso., Beloit, ch. 6.65; Monticello Prairie, ch. 28.50; | 35.15 | |
| La Fayette Asso., Tafton, ch. 6.40; Darlington, ch. 6.50; | 12.90 | |
| Lake Shore Asso., Pewaukee, ch. 30; Waukesha, ch. 46.09; | 76.09 | |
| St. Croix Valley Asso., Prescott, ch. | 15.00 | 226.74 |

Minnesota.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | | |
| Southern Minnesota Asso., P. C. Sheffield | 10.00 | |

Canada West.

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| Port Hope, William Craig | 20.65 | |
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French Mission.

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| La Fère, ch. 81.22; Cuise, ch. 55.75; Paris, ch. 31.98; | 168.95 | |
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German Mission.

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| Coll. fr. German churches, per Rev. J. G. Oncken, | 167.79 | |
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Burmah.

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| Rangoon, Rev. D. L. Brayton | 120.00 | |
| | | \$3747.53 |

Legacies.

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|--------------------------------------------------------------------------|-------|---------|
| Concord, N. H., Dr. Isaac Colby, James Morgan, Exr., in part, 2000.00 | | |
| Fayetteville, N. Y., Horace Chapman, D. H. Decker, Exr., per H. Edwards, | 10.00 | |
| Frankford, Pa., Mrs. Hannah Spratt, per Rev. Joseph A. Warne, Exr., | 93.51 | 2103.51 |

\$5,351.04

Total from April 1 to Dec. 31, 1866, \$62,898-99.

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No. 3.

AMERICAN BAPTIST MISSIONARY UNION.

HOW TO OVERCOME DIFFICULTIES.

BY REV. DR. DEAN, BANGKOK, SIAM.

The mystery that Paul made known to the Ephesians was that "in the fullness of time God might gather together in one all things in Christ, and make the Gentiles fellow-heirs with the Jews, and partakers of his promise in Christ by the gospel." This to the Jews had been a mystery; and now Paul glories in its revelation, and regards its publication to the world as a grand and glorious work; and with an inspired comprehension of the vastness of its results, gives himself with the earnestness of a Christian consecration to this one thing. We may derive from his inspired sentiment and corresponding example a lesson of instruction.

After the first great thought of the gospel, which reconciles man to God and gives him the hope of heaven through the blood of Jesus Christ, the next in order is to enlarge the boundaries of God's special favor, which had limited it to the Jewish nation, until the enclosure should encircle the entire household of the race. It is not strange that the early receivers of God's grace should be slow to understand the boundlessness of his plan, more than it would be to comprehend the depth of his benevolence; and it required miraculous intervention to break up, even in apostolic minds, the old prejudices which limited God's favor to national boundaries, and to lead them fully to understand what the Master meant when He said, "Go ye into all the world and preach the gospel to every creature." Perhaps we need a return of miracles to awaken us to a consciousness of our relations to this last command of our Lord, and to a Christian appreciation of the consequences connected with its fulfilment. Would to God that every Christian might have some just comprehension of the privilege, the profit and honor of an honest endeavor to obey God in this command, and see the importance of giving the gospel to the world!

Next to the comprehension of the magnitude of the Christian enterprise is the thought of a faithful continuance in the duties of the enlistment. It is saying only what is perhaps too apparent to all who review their own history, that many who began a Christian career with honest aims and high endeavors have unconsciously graded towards a worldly standard of living and selfish motives of doing business; and it may be that some have declined from the high standard of ministerial consecration to the common level of worldly matters, prompted by the common motives of worldly men,—if not exactly enlisting in the dust and drudgery of ordinary mercantile affairs, yet placing themselves on the shelf of some agency, or secretaryship, or into some editorial or professor's chair. These may all be high and

honored callings; but did they enter the early thoughts and earnest breathings of the young Christian when he first gave himself to the work of preaching Christ crucified? There may be cases where a man may leave the ministry with the same high motive and holy resolve with which he entered it, while it may be possible that this change of work, necessitated by some new adjunct of life in one, may be used as an apology by others without like necessity. It is becoming a man to enter a counting-house, or a work-shop, or the field, with the same high purpose and holy consecration to God as he would, if entering the pulpit or the work of missions; and each must alike be held responsible for the motive and the fidelity at the final decision. It is as futile as it is frequent for men to grade their moral standard by the circle of their influence, and to ignore Christian obligation because they do not occupy a prominent place or an official position in the church of Christ.

But the thought I wished more particularly to notice regards those of us who go forth as missionaries to the heathen. This service is often interwoven with our earliest Christian experience. When first the light broke in upon our hearts, we wished to reflect it upon a darkened world. When first we felt the peace of pardoned sin, we longed to tell it to every creature. The first love was benevolent, Christ-like, all-consuming, fearless of danger, and regardless of difficulty. To the first man, woman or child we met were the glad tidings given, "I am happy; I have found Jesus; I wish you to share in my happiness; I desire you to love my Saviour. I would the world knew Him, to love Him too. I wish the poor heathen could see and be saved by Him. O that I could go and tell them of the only Saviour of sinners. Home and its comforts I gladly leave; father, mother, brothers and sisters, farewell; I love you all, but I must leave you to tell the poor pagan of the love I feel, of the Saviour I have found."

This youthful ardor grows into a rich and ripened consecration. In the fullness of time, with a full heart and a firm step, he places his foot on the barque which is to bear him across the wide waters to the place of his work. He braves the storms, the nausea, the tedium of the lengthened voyage, and at last lands on the destined, distant shore. The people are savage; their faces, dark; their houses and hearts are darker; but his faith quails not, his heart is strong, and he longs only for the gift of tongues, that he may speak of Jesus to those who stand around and stare upon him. Wanting inspiration, he applies himself to study. The teacher is as ignorant of the missionary's language as he is of his religion; and the new missionary reciprocates all the heathen teacher's ignorance of language and religion in return.

Still, with an unfaltering faith he strikes the first blow as upon the rock; and this he repeats day after day and month after month, till he discovers at length some faint signs of living water. This encourages him to renew the strokes, till finally the waters flow, and furnish the means of communicating thought. How joyful when he can ask the first question and give the first answer! What gladness when he can utter first the name of Jesus, and pronounce the story of his death for a perishing world! Still, humble in his endeavors, and hampered in his work for want of language—"O could I speak with the tongue of this people, even though it be in language of the meanest mendicant! How gladly would I barter for it the crowns of kingdoms and the wealth of the world, were they mine to give!" Still plodding, and praying, and persevering,—till, after a few years, the climate wastes the energies of mind and body; the wretchedness and wickedness of the heathen wears away the freshness of Christian sympathy. The pagan remains wedded to his idols and superstition, and the devil suggests that they are, perhaps, beyond the reach of Christianity; and faith in the adaptation of the gospel to reach the wants and cure the woes of the heathen, is so far undermined that it begins to totter, and the poor missionary, fearing that they are beyond the reach of Christ crucified, begins to cast

about for some means of doing good aside from the simple work, which, in the warmth of early zeal and the maturity of Christian manhood, had induced him to leave home and all he held dear on earth for the sake of preaching in the primitive mode, by living lips to listening men, "the glorious gospel of the blessed God;" and finally he turns aside to teaching English, making a geography, editing a newspaper, or anything else, rather than preaching the gospel. This is no fancy sketch, but has too many practical illustrations.

A word more about the language. There once enlisted a young friend in missionary work, and after toiling for a while at the Chinese language, he came to the senior missionary of the station, with an expression of countenance corresponding to the sentiment, and said, "I have been studying this language diligently for six weeks, and haven't got it yet. I never expect to learn it. Still I intend to keep trying, just as if I expected to do it." The senior replied, "My dear young friend, suppose you adopt the same plan in regard to going to heaven—I never expect to get there; still, I intend to keep trying, just as if I expected to reach it." Drop your faith, and in either case, of what use are all your works? In both you need the aid of an assurance of success, and in both you will find a life-long work. As a Christian pupil, you begin first to creep and stammer; next you can walk with a trembling step, and utter a brief, articulate sentence. After that, you may run the shining way, and sing as you go. Still, your feet may sometimes stumble, and your words may be wanting in Christian harmony, till finally you reach heaven. So in Chinese; a brief time may give you a few words, and then the command of a few sentences, and after years you may speak intelligibly to the people of Christ and his salvation.'

This is true not only of Chinese, but of every eastern language. There are no graduates in Oriental learning. We are safe in the conclusion that every man in the Asiatic missions, whether he may have been there three or thirty years, may in truth say, "I am still learning, either in the reading, or writing, or the speaking of the language."

In this there is nothing discouraging, provided the learner begins with sober views of his task, and has the genius of perseverance. No other will ever learn an Asiatic language; and all such, possessing ordinary intellectual powers, may do it. One person may acquire language with less difficulty than another of the same general intellectuality. Still, no peculiar mental facility will atone for the want of a careful observance, and a persevering practice in reading, writing and speaking the language. The dictionary and grammar are useful in their place; but the intonation, idioms and practical use of the language must be gained by a careful study a practical imitation of the conversation of the people. As a general motto, one may to advantage adopt the following—Read, write and speak. Write, speak and read. Speak, read and write,—and keep doing so; and with ordinary health and a good conscience, in a reasonable time any language may be learned. When learned, let it be sacredly employed to promote the cause for which we come among the heathen, namely, to save their souls. When called for, one may give a portion of his time to a translation of the Scriptures, or to writing a Christian tract. In the absence of others who can do it, a missionary may be justified in translating a business paper, or a government dispatch; but these of course can be only incidental, and not to divert him from his great work of preaching the gospel to the heathen. This is an enterprise of sufficient honor and urgency to engross the powers of body, mind and heart of any man. And God will leave no one, who gives himself with a whole-hearted consecration and an honest endeavor to this work, to labor in vain. Let us try it and see.

CHINESE MISSION OF BANGKOK.

LETTER FROM DR. DEAN.

Labors of Mrs. Dean.

Bangkok, Sept. 15, 1866.—Mrs. Dean, in her usual daily visits at the dwellings of the natives for reading the Scriptures and religious instruction, alludes to a call at a Chinaman's house in the garden. The old man received her kindly, and introduced her to his wife and six or seven women, his daughters and granddaughters, all of whom listened respectfully to the reading of the Scriptures, and made interesting inquiries about the doctrine.

Yesterday a family was called on by Mrs. Dean, where the old lady of the house had, on former occasions, excused herself for want of leisure from hearing the Bible, and discovered a captious spirit, and said much in opposition to the gospel; but yesterday she listened attentively, and invited the reader to come again and read to her. At another house, where half a dozen women were engaged in smoking fish (like herring), they stopped their work to listen; and a man, passing the door and hearing the words, sat down and listened, and invited other persons in the street also to call and listen with him to the words of Jesus, "Lay up for yourselves treasures in heaven." One of them exclaimed, "The lady tells us to lay up our slings and fuangs (small Siamese coins) in heaven! How shall we get up to heaven to deposit our treasures?" And as they continued to listen, they heard the words, "Behold the fowls of the air, for they sow not; yet your Heavenly Father feedeth them." "Does He? Does He feed the fowls? That is what I want. I don't care about the clothes, but the *rice and with it* is what I want." To-day, a little girl of ten years listened, and proved that she also could read. This is the one who some days ago desired Mrs. Dean to go to her mother's house and read. Mrs. D. has a class of women daily who join in reading the Scriptures, and she has organized a Bible class for the family and domes-

tics for Sabbath evenings. God bless his word and those who publish it.

Attentive Listeners.

16.—This morning I addressed the people from the first chapter of Genesis. The house was well filled with attentive listeners. The Divine history of the creation of the world is so unlike the Chinese ideas, and being a subject on which they have familiar thoughts and daily conversation, they gave "the more earnest heed to the things" they heard to-day, and some made inquiries at the close of service.

Encouraging Signs.

Two or three new men came into the prayer meeting this afternoon. This we regard as a mark of greater interest than going into the chapel to hear preaching. In the latter case, the place of worship is on the great thoroughfare of the city, where multitudes are constantly passing, where strangers may step in simply to gratify their curiosity. In the former case, they have to walk some distance out of their way, expressly for the purpose of going to worship the true God, and where they expect to take some part in the service, or to answer some personal questions in regard to the doctrine or duties of Christianity. Chek Chong, one of the members of the church, rendered me good help in addressing the people in one part of the day. We hope in due time to see him devoted to the work of preaching the gospel to his countrymen.

This afternoon the subject of discussion was the conversion of the three thousand in one day, alluding to the kind of preaching and the kind of praying on that occasion, pressing on the church the necessity of coupling earnest, personal effort for the salvation of men with an honest, Christian trust in the Divine promise for the power of the Spirit to do the work. We close the day with the belief that God has been with us, and that some poor heathen among us are feeling after Him, with the prayer, "O that I might find Him!"

A Peril Escaped.

18.—Last evening, as Mrs. Dean was closing her dressing-room door, resting the left hand on the door-post, she felt in her grasp what she thought to be a lizard; but, dropping it on the floor, she saw to her amazement a poisonous snake! The cry of alarm brought help, and the venomous reptile was soon killed; but the natives, on looking at his lifeless form this morning, exclaimed, "Alas, alas, mem! he bites but to kill!" And when they saw that no harm had come to the lady, they looked upon her somewhat as the people of Malta looked upon Paul, when he had shaken the viper from his hand. The members of the household sent up devout thanksgivings to our kind Preserver, for preventing this personification of evil from putting out the light of our dwelling.

What Would You Answer?

26.—In reading a recent letter from the Rooms, one at my side asks, "Is there not one among the thousands added to the Baptist churches, during the past year, born of a missionary spirit, or is there not one among the numerous young men in, or preparing for, the ministry, who is ready to step into the place vacant by Chilcott's fall?" When one in our country's armor, in the recent struggle for liberty, had fallen, how many gallant hearts prompted the ready supply of the vacancy, to present an unbroken front to the foe! And shall not the cause, which we profess to prize above all on earth, have some practical proof of our faith? Yes! There is faith in God and his gospel in the hearts of our young brethren, and the world is yet to see it demonstrated. The redeemed youth of our redeemed country are to prove to the race that they are to act a part worthy of them in the disenthralment of the world from the oppression that sinks into hell; and in so doing, they are to find the surest road to mental culture, personal happiness, Christian maturity, theological knowledge and a fadeless crown.

It is too late in the day of God's effulgent light and Heaven's articulate utterances for a man to give himself professedly to the ministry of the crucified Jesus, and then ask how he can make its practical working best harmonize with his personal convenience, his private taste, his domestic comfort, his worldly honor. The voice that spoke peace to his soul, and points that redeemed soul to heaven, says, "Let these all either be bought or buried by the dead; but go thou and preach the gospel. I will give all needful attention to your wants, if you will honestly give yourself to my work. Do you believe it? Have you come to doubt my word?" says the Master. Men of money are making a thank-offering to God for their country's liberty. Where are the men in the ministry who are giving a corresponding offering of themselves to the Lord, in view of his wonderful doings and his still more wonderful grace? Are the pastors, professors and students keeping pace with the people in the wonderful march of the times?

Buddhism or Christianity—Which?

Oct. 9.—Mrs. Dean, while reading the Scriptures in the native houses yesterday, met a man, who said he had seen her while living here before, and that he had known Dr. Jones, and had heard the doctrines of Jesus; but they were not so fine as the doctrines of Buddha. The doctrines of the latter were like fine flour, while those of the former came in coarse lumps. He said it could not be so nice to go to heaven directly and ever stay there. The sameness would become tedious, and he would become homesick without some change; but the transmigration of the Buddhists allowed its votaries to pass through a great variety of changes, and experience a great many states of being for a very long time, and that would be delightful. Even though some of those states might be conditions of punishment and temporary suffering, he would feel better when he got out, so

that on the whole he thought the Buddhist creed the better of the two.

Spiritualism in Siam.

Then he discussed the subject of spirits, or demons, which, he said, were very common at this season of the year, and dwelt particularly in wild and wet places, and that they gave fever to people who went into the jungle. They give to the spirits the power of speaking, conversing with the dead, and of striking against the doors and walls of their houses. In short, their theory of demons embraces the principal features of modern spirit-rapping and table-turning, so that the disciples of that creed in the United States might find a numerous fraternity by coming into this region; for while the Chinese say that they saw the god of spiritualism going westward, riding a blue cow,—he must have paused to leave some converts in Siam on his tour toward the setting sun; and he, or some one else, has dropped some other superstitions here belonging to the same brood.

A Brighter Day.

22.—We were encouraged yesterday by hearing from five Chinese a request for baptism, three of whom had been in regular attendance at our Sabbath service, and the other two have heard the doctrine, one from Chek Tui, at Hongkong, last year, and the other had been at worship here years ago, but said he had “lost heart,” but to-day had “found it.”

He made a good prayer in our meeting yesterday afternoon, and appears well; so do the others. This seems a brighter day than we have enjoyed in the church since my return to Bangkok. Two Chinese boys came in to beg that the Chinese school might be resumed, that they could come to read.

The members of the church seem a little awakened, and confess the force of the morning discourse from the Master's words, “Say not ye, there are yet four months and then cometh the harvest? Lift up your eyes and look on the fields; for they are white already to harvest.”

O for more reapers to enter these ripened fields, and gather fruit unto eternal life, and then receive their wages! Wages? They are received before the work is done. A hundred-fold now, and then—who can tell what? Eye hath not seen it, and the heart of man hath not conceived it.

LETTER FROM MISS FIELDE.

Comfort in Desolation.

Bangkok, Oct. 20, 1866.—I rejoice in the hope of sometime being able to help these heathen. When my tongue is loosed, I will praise God in Chinese.

I am content in my surroundings, and thankful for the friends I have found. Every one, since I landed in this strange eastern world, has brought out the richest stores of kindness to enwrap me. Perhaps it is worth while to suffer, that we may learn the depth of goodness in our fellow beings and the wonderful love of God. Joy has gone from my house with my friend; but the faith with which he triumphed over death remains and lives with me. In my desolation, I feel myself held close to the heart of God, and am happy.

NINGPO MISSION.

LETTER FROM MR. KREYER.

City of Hangchow.

Ningpo, Oct. 1, 1866.—I have now seen for myself the field to which I desired to be sent, and will give as brief as possible an account of my visit and my convictions.

The city of Hangchow, the metropolis of this province, is situated at the foot of a mountain range, where a low plain begins to stretch itself to the left bank of the Tang-tsien river, towards the sea, on the one side, and towards Shanghai on the other. The wall that encloses it is some thirty or forty feet high, and some fourteen or fifteen miles round. The number of inhabitants gathered here, be-

fore the sword of the rebels or the terrible pestilence that followed their departure swept away four-fifths of their number, was, according to the most trustworthy accounts, one and a half million. At present, the number would scarcely run above 400,000. Yet from all provinces, and from all parts of this province, do they come to fill up the city, to rebuild the shops or places of business, to clear away the rubbish and rear their dwellings, though perhaps with less show than the expensive mansions of the former wealthy inhabitants of this centre of Chinese luxury.

Devastations of War.

The destruction with which this city has been visited, both by the rebel and the imperialist, can be realized only when you find that you may walk in some parts of it a mile and not meet a living being. Your footsteps resound hollow between the lofty walls of ruined houses, and you feel, what you can seldom feel in China, that you are really alone. You might almost imagine yourself in one of the ruined cities famous in Holy Writ. Nor can this destruction have come upon this place for the first time; for the walls of these ruins evidently contain the debris of the dwellings of former generations. The Christian, as he sees these ruins, cannot but think of the promised times, when this nation shall have accepted the Messiah, and when his teaching and his Spirit shall have extinguished forever the torch of the incendiary, when the warrior's sword shall have been transformed into a plough-share, and when the victims of rage and passion shall send no more their shrieks to heaven.

Hangchow Once a Centre of Idolatry.

The most celebrated part of Hangchow is the so-called West lake, outside of the city wall, on the banks of which are towering the most famous pagodas,—one with a celebrated relic of Buddha. This made Hangchow formerly the centre of Buddhist idolatry. It was to Chinese Buddhists almost what Mecca is to the

Mohammedan, and Rome to the Papist. Hundreds of thousands annually came from afar, and visited the temples on the banks of this lake, to pay their vows and burn their incense. With these came the scholar, who found here a landscape, in which was crowded together all that is graphic in Chinese poetry. With these, too, came the sensualist, who gave himself up to debauchery; for though the Chinese, unlike the Greek and the Hindu, do not deify vice, yet must we confess that its great centres are more or less directly the markets of lust, and that many of the temples are supported by the wealthy, in order that they may have a place where they can privately surround themselves with a seraglio.

Now Only a Ruin.

But now these shores are only the scene of grim ruins. The bell of only a single monastery keeps up its monotonous tone, as if it were ringing the knell of idolatry. Instead of the thousands of bonzes and Buddhist nuns, who made this beautiful valley resound with their choruses of adoration, you see only here and there a straggling priest at work amid the rubbish to rebuild a small shrine, that he may find a shelter for his idol.

Instead of the magnificent images, thickly-coated with gold, that once sat enthroned within these temples, you may now see perhaps a head or an arm of the former image, or a headless body, which the destroying rebels were too indolent to demolish completely. Or you will see an image which was small enough to be hidden away, and thus escape the fate of its divine compeers.

Will Idolatry be Restored?

Perhaps you are tempted, as you see the desolation, to ask the question, Will all this former grandeur be restored? Will these temples again be reared and its images restored? Will the throngs of idolaters again come from the distance and witness the choruses of Buddhist worship? Shall we hear again the noise of lewd songs, coming from the boats of lust

that plied on these placid waters? We answer that it is not impossible. All this once sprang from the religious nature of man. Its Titan attempts to scale the very heavens are too well known to need illustration. Nay, we may confidently say that they must be rebuilt to satisfy the cravings of that religious nature, unless Christendom will give to China something better than Buddhism, and put a new song into the mouths of these who are seeking in vain for religious peace.

The missionary must be sent to, and maintained in, Hangchow; his native assistants must be supported and encouraged, and those who supply the means must supply them with fervent prayers for the blessing of God.

Plans of the Missionary.

I have not been able thus far to secure a preaching place, as the people are either so prejudiced against foreigners that they are unwilling to let their houses, or they fear that the tax-gatherers will make the occupancy of a house by a foreigner a pretext for extortion. But I expect to return to Hangchow with two men to help me to preach,—one who has been employed already at Kinghwa, and another, a zealous young man, who is studying with me preparatory to the work of preaching, and who already has given me much pleasure, partly by his honest fidelity in everything I ask him to do, and by his earnest exhortations to his idolatry-smitten countrymen. If we cannot get a house to preach in, we will preach in the streets. We will visit the shops and speak with the people on “the one thing needful;” we will leave with them a suitable tract, or a portion or the whole of the New Testament, and God will not leave us without the blessing.

Resistance of Persecution.

I had also occasion, while at Hangchow, to interfere in a case of persecution. The circumstances were these. In the village of Singszi, some thirty or forty miles north of Hangchow, the local

magistrate had forbidden the preaching of the gospel, evidently for the purpose of extortion. The preacher employed by the American Presbyterians had, by the underlings of this mandarin, already been deprived of his watch, and dragged more than half way to prison; but, at the entreaties of the people, let loose again. The native assistants from the vicinity had attempted to obtain an interview with his excellency, the magistrate, for the purpose of showing him a copy of the American treaty, and especially the article referring to the propagation of the gospel; but he had declined the interview, and sent them word to leave Singszi immediately. In this plight they applied to me; and, as an American, I could not but remonstrate against this breach of treaty. Thus I went to Singszi; and after sending on my passport to the magistrate, and having been kept waiting in his shabby judgment hall for nearly half an hour, I was informed that his excellency was very sick indeed, and could not see me. I told the underling, however, very decidedly, that I must see his master, and that my business was urgent, and that I claimed, by virtue of my passport, due assistance in a difficulty.

Interview with the Mandarin.

This opened the way; and, by a ceremony too tedious to describe, we were ushered into, and finally seated in, the presence of his excellency. His appearance was very unprepossessing indeed; for he was evidently a decrepid opium-smoker. He listened quietly to our statement of the doctrine we preached, and looked at the treaty by right of which we do so. He had promised to issue a proclamation disapproving of any interference with the preaching of Christianity, and making known that the plea that this was the religion of the rebels, under which the arrest of the preacher had been attempted, had no foundation. But he refused afterwards to issue such a proclamation, and as we therefore had no guaranty of being permitted to preach Christianity, the matter of perse-

cution has been brought to the notice of the higher authorities of this province.

Unfortunate Omission.

The Chinese translation of the article of the treaty is very vague on an essential point, not stating that protection is to be afforded to persons professing this religion, with the qualification "whether native or foreign." Nor have we the advantage of the British, who expressly stipulated that in all cases of dispute the English copy, and not the Chinese translation of it, should be the standard of appeal.

MISSION TO THE TELOOGOOS.

LETTER FROM MR. CLOUGH.

Leaving Nellore for Ongole.*

Ongole, Oct. 24, 1866.—On the evening of Sept. 12, we bade adieu to the native brethren, many of whom we had learned to love, who had assembled *en masse* to see us off. With many and conflicting emotions, feelings too big for utterance, we took the parting hand of dear br. Jewett, with whom we have been so intimately associated, and family and those native brethren, looked around upon the compound and scenes which had been so familiar, and where we had found our first home in India after our long, tiresome voyage; the little family stepped into a palanquin, and I mounted a pony,—amid showers of benedictions and plenty of tears,—turned our backs upon Nellore, and soon were fording the Pennaar, then half a mile wide, and tumbling over the Arnicot and hurrying on to the sea, as though anxious to be free from the homage that the Hindus pay it.

I need not say much of the journey. The "ho hum, ho hum, hu hu" of the bearers, and the song that now and then took a more tangible form, and described the various supposed merits of Mrs. C. and our little boy, served as amusement, and to while away the hours of darkness as the miles wore slowly away.

*See Mag. for Dec., 1866., p. 467.

Lost in the Jungle.

The second night from Nellore we were less fortunate than the night previous. Our road for five or six miles lay through an open, highly-cultivated country. Then to pass around an arm of the sea, we were compelled to turn into the jungle and proceed by a circuitous route. We hoped for a clear evening to pass this lonely road, but were disappointed. Clouds overspread the sky, threatening rain. To add to the gloom, the bearers took the wrong path, and after winding around for an hour, we found ourselves lost. After much loud talk, confusion, and the promise of a fine present on my part if they quickly retraced their steps, we turned around, and in due time reached our next stopping-place.

The Sabbath and Disappointment.

Sabbath, the 16th, we passed at Singari-Konda, a famous place among idolaters in this part of the country. Here we expected to overtake our assistants, native preachers, who had gone on ahead of us, and to have a good time preaching to the people of this beclouded and priest-ridden town. But we were disappointed again. The assistants, having gone another road, failed to come up Saturday night, and I was suffering so much from fever, caused by having been vaccinated just before leaving Nellore, that I was able to be out but little.

Prayer Meeting Hill.

Monday morning, at an early hour, with head and bones aching, we again took up our march, and at day-break were in sight of what we call Prayer Meeting Hill. This is the name we have given to a hill, where nearly thirteen years ago br. Jewett and family, and Jacob, a native preacher, who is now in heaven, passed this way, met and prayed and sang to the great God. This hill overlooks the whole town of Ongole and the country for many miles around. To the north-west and south are beautiful fields, tanks, topes (groves) and villages, to be seen by scores, if not by hundreds. On

the east, the bay of Bengal, ten miles distant, appears like a long, blue line.

It is a beautiful scene; everything in nature seems from this place to praise God, but "man" only, foolish man, "is vile." Here, I said, a few devoted souls, nearly thirteen years ago, met and prayed to the true God. Prayed! what for? A hundred temples, shrines and mosques consecrated to false gods, and ten thousand idolaters steeped in sin were pledged to support them and transmit their religion to their children.

Prayer Recorded in Heaven.

One and Jehovah make a majority. The little band knew in whom they trusted. They prayed to the Lord, who hears prayer, that a missionary might be sent soon to Ongole, that souls from the throng below and around them might hear of Jesus, believe and be saved, and that heathenism might die. This was the burden of their prayer.

The little company pursued their journey,—the people lived, worshipped their idols, died, were burned or thrown into the river, as they have done for centuries,—but the prayer had been recorded in heaven, and was never forgotten.

On that bright morning of Sept. 17th ult., the first part of the prayer was answered. The second part of the petition, that is, for God's elect to be sent to the missionary, is yet in the future; but we believe the answer to that and many other prayers will come.

Prayer on Entering Ongole.

An hour later, just as the sun was beginning to shine, we entered the compound, and soon alighted,—again at home. Ah, as the sun dispelled the darkness on this beautiful morning, so may God dispel the moral darkness which envelops this wealthy but benighted town, Ongole,—was our prayer.

Reception and Comforts.

As the palanquin and pony stopped at the door of the bungalow, Obalco, the native Christian who has been here alone for years, trying, I hope, to lead a Christian life, but who has, I fear, made some

crooked paths, came running to us, panting and laughing, nearly beside himself, and capered around for joy, like a little boy.

I told him, as soon as he got quiet, that we were very tired and hungry, and wanted some hot water and milk very soon. He soon brought them, and Mrs. C. soon had some coffee made. This, with some bread brought from Nellore, was placed upon rather a novel table, and then our first breakfast in our new home was ready. Perhaps it might not suit an epicure to breakfast on mouldy bread, sheep's milk and coffee, but we thought it quite good.

Here we are, very happy—do not care to be any happier. True, we want money; but the Lord will send that. True, also, that we are up here in the wilderness with little, one might say no, society at all, and but few of the comforts,—what are commonly called comforts,—of life, are to be had, and they are obtained at fabulous prices. But we believe that here is where God wants us, and we are satisfied, contented, happy.

People of Ongole—Opposition.

The people generally are intelligent, larger in size and stronger than in and near Nellore; but Satan has got them bound, and his majesty does not like to have his subjects hear the gospel at all times. A few days ago, while my native preachers, Rungiah and Lutchmiah, were preaching in and near the bazaar, the devil stirred the people up, first to abuse them with words, and then to stone them. No one was hurt; but the event made me feel sad.

Since our arrival here, I have been ill a few days from the effects of a slight sunstroke, which I got on the 4th inst. For a few days I suffered a great deal of pain, and to appearances it came near using me up; but the Lord is good to us, and He rebuked the pain, and I am now well again, and ready to do anything that my hands find to do.

The Work Commenced.

We are preaching daily, morning and evening, in the town and villages around,

when not prevented by the rains. We have not as yet seen any particular sign of the Spirit's work among us. We may have to preach, labor and wait; but I trust that God will pour out his Spirit upon us soon. We need more faith in God, more trust in God, and less in ourselves. Do not forget to pray for Ongole and the mission family you have sent there, unworthy though they may be.

Chapel and School-house.

I am about to try to raise money in India to build a chapel and school-house. The cost of such a house as I want—everything is very dear here—will be about 1,500 rupees. How much the Lord will send us from India, I do not know. Two or three months more, and we can tell. I may have to call on the Executive Committee of the Missionary Union to help me out. I hope not.

MISSION TO FRANCE.

LETTER FROM MR. VORNIERE.

Religious Visiting.

Paris, Nov. 30, 1866.—The word of God teaches us that "there is a time for everything." Now if there is a time for everything, there is also a time for colporting, and a time to visit persons whom the colporteur has marked in the fulfilment of his trust. For much more is accomplished by visiting people in their houses at the right time than at the wrong. Since the month of September, therefore, I have endeavored, as far as the weakness of my limbs would allow, to make as many new acquaintances as possible in my work before the setting in of winter. Then, God willing, I shall visit all these new acquaintances as well as the old.

Circulation of Bibles and Tracts.

During the last month I have sold about ten Bibles and fifteen New Testaments per month. The number at first, perhaps, seems small; but it must be considered that sometimes one has to travel three or four days from street to street

and from shop to shop, in order to make sale of a single Bible. Many are the owners of a Bible which they have inherited; and when they are accessible, I give them tracts, for which I promise to call again. That I may save these Bibles from being covered over with dust, I have put down the names of ninety persons on whom I am to call again. The second time, undoubtedly, there will be fewer who show an interest. But let us hope that there will be some among them accessible to the gospel.

To find my old and new acquaintances, I have been obliged to traverse almost every street in Paris. Undoubtedly all these persons are not as much interested as we could wish; but one can sit down with most of them and say whatever he pleases. A person enjoying considerable reputation in the religious world said to me that this is all we ought to ask.

A Work of Difficulty.

To visit these people, it is necessary to go into five hundred houses to find one who is accessible in this mass of infidelity and depravity. Hence, when I find such an one, I attach to such a case considerable importance, following up the person continually until he makes it manifest that he no longer wishes for my exhortations or my tracts.

I admire the perseverance of those missionaries who labor for ten years without seeing any fruit of their toils. I feel how much need I have to entreat God to impart to me the same.

It is a thing of no small importance to have acquaintances whom we can visit in Paris. An evangelist of another church, with whom I was conversing, told me that they found it necessary to invent all sorts of means to get access to families. As we practise colportage, we are not reduced to this extremity.

Offer to Sell Bibles Back Again.

Such absurd things are said about the Bible, that I am really ashamed of the French nation. I have found some, even very lately, who wished to sell me again the Bibles which they had previously

bought. "Hear my reasoning," said I to some who were willing to listen to me; "do you not think it would be unworthy of the Creator to put us into the world without giving us the knowledge of his will? Well, what we have to do in order to be eternally happy is taught in the Bible. Now, if I should buy your Bible, I should be accessory to your eternal ruin."

Encouraged in the Work.

Sometimes I find a reward for my efforts. Here are two examples among many. A woman, to whom I offered a Bible, replied, "I will buy it, Mr. V.; I know a little about it. I will tell you how. At least twelve years ago, I lived at service in the family of a worthy English Protestant minister. I fell grievously sick. One morning, about six o'clock, he came to my bedside, read to me from the Bible, and then said, 'Mary, if you should die, shall I speak to a priest to bury you?' 'No,' said I, 'you must bury me, if you are willing.'" This woman was also glad to buy some tracts. For a long time she has frequented our meetings on the Sabbath in Paris, when she was not detained. Some time ago she said to me, "If I should die, I wish you to be called."

A tailor, who has heard the gospel and has some knowledge of the Bible, and reads our tracts with the greatest eagerness, was desirous of joining us every Sabbath, but finds the same difficulties as the woman of whom I have just spoken.

Suicide Prevented.

If a colporteur hears absurd things, he also meets with strange things. A well-educated woman, who had a Bible, which she inherited, and whom I urged to read it every time I visited her, one day, when I entered the house, was crying aloud—"How unfortunate to die in this way! O my poor children!" "What is the matter?" said I. She then showed me in her hand a phial of laudanum, half of which she had swallowed. My coming in had deranged her plans. She experienced no evil from what she had taken,

and I reprimanded her severely for her crime. She has since gone to teaching again, and I think has no idea of committing suicide.

I have gone as a colporteur among the colliers. The people whom we visit would not be visited by anybody else. They are not the great ones of the earth, but those by whom our church must be filled, if we are faithful. May we have grace to be so.

GERMANY.

LETTER FROM MR. HAUPT, BREMEN.

Visits to Wounded Soldiers.

On Monday, July 23, I packed my portmanteau full of tracts, Testaments and "Messengers of Peace," and went to Düsseldorf, where the roadside inns, turned into hospitals, contained many wounded warriors, both Prussians and Austrians. On my arrival I was met by two friends, to whom I communicated my intention, and one of them at once offered to accompany me. I was very glad of this, as I was somewhat of a stranger in Düsseldorf. My box was heavy, so we took it first to the large inn by the railway station.

The officer on guard said the surgeon was just then with the patients, and we must therefore wait.

I am no friend of waiting, so I proposed to my companion to visit another hospital in the meantime. There, however, we could not gain admittance, as the inspector said he was not authorized to admit us without permission from the surgeon. We were obliged to return and wait patiently. Before long, the doctor came. I told him I was a minister from Bremen, and requested his permission to visit the sick, to whom I would distribute Christian books gratuitously. With much politeness he gave his consent, and a superior officer, who was with him, also fully approved. We then engaged a porter, and requested him to take us to all the rooms where the sick were.

Tract Distribution.

Then our work began. For two full hours we went from room to room, where the sick men lay in beds. The convalescents were talking and smoking in groups, and complained of having nothing to do. All received the books with joy and thanks. Of the tracts, the favorites were "The Battle of Leipsic," "The Three Soldiers in the Hospital," "The Death of a Christian Soldier," "The Aged French Soldier," etc.

Conversations with Soldiers.

One Prussian soldier, shot through the leg, when he saw the title of the "Messenger of Peace," exclaimed with joy, thinking it was a placard announcing the terminating of the war. I comforted him by saying there were propositions of peace, but told him also that he stood in need of another peace,—peace with God. A powerful young man, just risen from his bed, was attempting to walk, but was not able. "My friend," I said, "what do you want?" "Want," he replied, sadly, "I want everything." "Well," I said, "I can tell you then to whom to apply, for Jesus has everything to give you."

Another was endeavoring to rise, but trembled all over; he said he had this affection during the Schleswig-Holstein war; and when he was again obliged to go to war, it had returned.

Several who were suffering from shot and sabre wounds were quite cheerful, and very anxious to tell of the battles of Langensalza and Königsgrenz; but I could not wait, as my porter was impatient. In one of the courtyards were a number of Austrians; as soon as they saw what we were doing, they surrounded us like bees, and all begged for books. Others, who did not understand German, begged likewise, saying their comrades would translate to them. They were as happy as if they had been at home; indeed, many were probably much better off than in their own homes. Certainly Prussia may be praised for humane treatment of her prisoners.

I was surprised that among the numbers with whom I spoke, I did not meet with one believer; a melancholy proof how thin the ranks of God's children still are.

Our box was much lightened before we reached the next hospital. The inspector, who had at first refused us admission, met us at the entrance, and with many apologies told us we were free to enter all the rooms. So we went from room to room to the bedsides of the wounded.

Three larger rooms were entirely filled with sufferers from inflammation of the eyes. It was a sad spectacle to see these young, powerful men, with their red, burning eyes, sitting in bed, trying, by the application of cold water, to lessen their sufferings. In this state they were of course unable to read; but they gladly took the tracts, hoping later to be able to make use of them.

As we returned to our friend's house with an almost empty box, we sighed to the Lord to water with his blessing the seed we had sown.

Prayer is the most important part of all work for the kingdom of God.

Evangelical Hospital.

In the evening I preached at Düsseldorf, and afterwards endeavored to visit the so-called Evangelical hospital, but was refused admission. The director made the excuse that most of the patients were Catholics,—as if they might therefore be visited by none but Catholic clergy. However he undertook to distribute the tracts himself, if I would give them to him, which I did. All that were left I gave to the cuirassiers at Dentz. Of the 1,500 tracts, 500 Messengers of Peace and 50 Testaments which I had taken with me, I brought back not a single leaf.

LETTER FROM MR. EWERT, KICINY, PRUSSIAN
POLAND.

Baptist Principles in Poland.

Our principles make most way among the Lutheran population of Poland, less among the Mennonites, least among the

Catholics, and not at all among the Jews. I notice, however, the conversion of a Roman Catholic woman, and also that of a priest, who has come to the knowledge of the truth, often reads the New Testament and explains it well.

The baptism of a woman sixty-three years old, the wife of a Mennonite minister, has roused much attention. Large meetings have been established at Podole, the fruits of which may be seen in the reception of eight persons. This roused the anger of a schoolmaster to such a degree that he tried to hinder the baptism by violent means, and gave himself a great deal of trouble to stir up the rabble of the place against the brethren. But not succeeding in this, he went to the minister, and brought it to such a pass that fifteen armed men were sent to arrest and drag me before the magistrate, who however found my passport quite correct, so that the design of the enemy was again overthrown. I completed the baptism and remained three weeks longer in this neighborhood.

LETTER FROM MR. STREHLE, BRESLAU.

Missionary Labors and Tract Distribution.

Breslau, Sept. 27, 1866.—I have been requested by Mr. Oncken to prepare some account of our missionary labors among the Prussian soldiers during the past war. I do it with joy; for many a good seed of Divine truth has been scattered among our brave troops.

I seized the opportunity afforded by the trains passing through our town full of soldiers, and distributed as many tracts as possible, all of which were thankfully and gladly received. On the day which our beloved sovereign set apart for prayer before the commencement of hostilities, we assembled to pray to the Lord of Hosts that He would graciously overrule the impending war to the furtherance of his cause, the spread of his kingdom, and the welfare and prosperity of the land. And now, after the termination of the conflict, we find our faith has not been in vain.

On this day of prayer, however, I had resolved to lose no opportunity, and invited all the brethren to come with me and assist in giving away tracts to the soldiers. To my great joy they all were willing; and we hunted up the soldiers everywhere, in the barracks, on sentry, at their quarters, in the streets,—in short, wherever we could find them. Our eagerness was so marked that the attention of the public was directed to us, and many were induced to take a tract. We distributed 1,200 tracts, and sold nearly eighty Testaments.

Generally speaking, there were very few troops quartered here during the war; the most were situated in the Reichenbach neighborhood, br. Knapp's district. I made it, however, a matter of duty to give a tract to every soldier I met.

Other brethren visited the hospital and distributed tracts among the sick and wounded. Here the patients showed us beautiful devotional works, tracts and Testaments, which the Church mission had distributed gratis, for which work a colporteur had been engaged. Still I sent "Friedensboten" (Messengers of Peace) to other hospitals. We distributed also a great many tracts among Austrian prisoners, who eagerly received them. I noticed that some of them had tracts which some of our brethren had already given to them.

It once happened that some Austrian prisoners were in a train by which I was going to one of our preaching stations. As I noticed this, I got out of the train at the next station, and, distributing tracts among the soldiers, was soon surrounded by by-standers. As the station-master saw this, he asked for a tract, which he immediately gave to a gensd'arms. The gensd'arms advanced and asked me who had given me permission to distribute these works. I replied that it was long since permitted by the State, and he ought only to read one of the tracts himself, and he would then see that they taught what was good and right. He looked then somewhat closer at the tract, and said, "Yes, it was all about God," and

so on, and then disappeared. I could then give away as many tracts as I liked, which I did, till I had no more left.

I came again, together with soldiers, to whom I also gave some tracts; and among others to an officer, who sat at a distance, I gave a tract entitled, "What Prayer can do." "Yes," he said, "what prayer can do! that we have learned in the past war." I kept up a highly interesting conversation with him.

I may say as a characteristic that many of the Austrian soldiers asked if the tracts were written against Benedek. As soon as they read the titles, they changed their minds.

As our brave troops were now about to return home, I thought how nice it would be, if on their entry they could be supplied with "Friedensboten." Further reflection, however, showed me that this would be unsuitable, as it would hinder them in their march, and I therefore resolved to look them all up in their own villages where they assembled previous to their triumphant entry into Breslau.

I packed up my travelling trunk full of Friedensboten and Testaments. A brother accompanied me and helped me to carry the trunk; so we set out on our tour. We went from village to village in the greatest heat of the day; the perspiration streamed down our faces, and our labor was not unrewarded. We went into every peasant's homestead and every little inn, and devoted ourselves exclusively to the soldiers, who the following day were to be received with triumphal honors in Breslau. To the question, What were these tracts intended for? I answered, "Your hearts are to be turned by these to the God who has given you the victory, so that you are now able to return with joy."

In this beautiful and blessed employment we labored till far into the night. It was half past nine o'clock when we first began to wend our footsteps home. We gave away above one thousand Friedensboten and tracts, and sold thirty Testaments. Altogether I have distributed

3,730 tracts, and sold three hundred Testaments.

General Missionary Labors.

As for my general missionary labor, I preach the word of God as often as I am at Breslau, service on Sundays regularly and uninterruptedly, hold prayer meetings frequently, and Sunday schools, and administer the Lord's Supper. I visit during the week, give away tracts, and conduct a Bible class or prayer meeting in the evening, or hold a singing class, or write to the brethren dwelling at a distance, to comfort them and strengthen them in their faith, according as the Lord gives me grace. I also preach one day in the week. Besides this, I visit our preaching stations regularly, and serve them with the word of life.

The Lord has deigned to bless my little work. I say it thankfully, for it is the Lord's work. This year we have already baptized twenty souls, and next Sunday I am to baptize in Breslau five more precious souls into the death of Jesus. Others are awaiting us at the outstations. The Lord be praised.

A New Helper.

A great weight lies on my shoulders in regard to the church, and I am tempted sometimes to break out into the apostle's lamentation (Phil. 2: 20, 21), "For I have no man like-minded who will naturally care for your state; for all seek their own, not the things which are Jesus Christ's." How long I have wished to have a faithful helper! The Lord has not turned away from my prayers, but has suddenly raised up a friend, who has pledged himself to give £15 a year for ten years for the support of a missionary, if the church can raise an equal sum. The church will do what she can; and, trusting in the arm of the Lord, with the aid of the other churches in Silesia, ventures to maintain one more missionary.

We have found this missionary in a dear brother, now in America, who was once in the service of the British and Foreign Bible Society, but was dismissed

when he became a Baptist, because the government withdrew its grant, in consequence of which he went to America. He enjoys the perfect confidence of the brethren, and everybody rejoices at his coming. I have already written to him, and know he will be glad and ready to come. I also rejoice with all my heart, knowing that he will be a faithful fellow-laborer in the vineyard of the Lord. May the Lord bring him over soon under his gracious and merciful guidance.

LETTER FROM MR. NIEMETZ.*

Quarter-century Celebration in Memel.

The church in Memel was constituted Oct. 3, 1841; consequently it was twenty-five years old Oct. 3, 1866. A preliminary meeting was held on that day, and the anniversary celebration commenced on the following Sabbath. For many years the church had desired to welcome again br. Oncken on that occasion, who was present at the organization of the church and had so often manifested his affection for it. But in this we were destined to be disappointed. Only three ministering brethren from abroad were able to be with us.

Br. Klempel preached on Sabbath morning, Oct. 7, from 2 Sam. 7:18, 19; br. Niemetz, in the afternoon, from Ps. 84:2, 3, alluding to the fact that fifteen years before, Oct. 12, 1851, the spacious chapel was opened, which was now almost as crowded as on that occasion.

Loving hearts and hands had adorned the interior of the chapel with festal flowers, which had been cultivated during the summer with reference to this ceremony. Festal hymns had also been prepared by the choir, which filled every heart with joy, and when they alluded to those who had fallen asleep, drew tears of sympathy from every eye. Then followed the baptism of three candidates, preceded by an address to the waiting

*The preceding communications regarding the mission in Germany were forwarded by Mr. Oncken. The remainder under this head were translated from the "Missionsblatt."

assembly. The Lord's Supper was then administered, the Scriptures being read and the prayers offered in the German, Lettish and Lithuanian languages. It was a blessed season. We sat in full rows, with strangers from Kurland and Petersburg, emptying the overflowing cups of bliss and joy which were put into our hands by the Master of the feast. The joy was the greater, because fifteen members who had separated themselves from the church two years before were now restored. Joyfully the hours sped away, till night came on.

On Monday, Oct. 8, the ministers and missionaries from Kurland and Petersburg, together with the brethren present from those churches, consulted together in reference to their interests. In the afternoon the whole church united in a love-feast. Then again rivers of joy flowed down from the presence of the Lord. A letter was read from br. Oncken, full of words of refreshing and encouragement. Then came friendly letters from other brethren, testifying to their Christian sympathy. These were followed by remarks by various brethren, making the occasion one of great enjoyment.

Ordination of a Russian Minister.

On Tuesday, Oct. 9, the consultations of the preceding day were continued, resulting in the resolution to ordain br. Gärtner, of Russia, who had been for several years a laborer in the vineyard of the Lord. In the afternoon a festival was prepared for the children of the Sabbath school, a hundred in number. In the evening br. Gärtner was ordained, and thus terminated this three days' festival. Long may it be remembered and followed by a still more prosperous and precious quarter of a century.

LETTER FROM MR. GRIMM.

Dedication of a New Chapel.

By the help of God a chapel was dedicated in Grodzisko, Oct. 7. Many brethren from far and near were present, indicating their sympathy and interest.

On the next day, two aged persons, on the borders of the grave, were baptized and received into the church.

The Field and its Need.

The meetings are generally well attended, and we hope soon to receive several more by baptism. Everywhere there is a hungering and thirsting for the bread of life. I am unable to meet the demands made upon me. My powers are insufficient for so wide a field. May the Lord have compassion, and send more laborers into his harvest. Two outstations, eight miles distant, which I am able to visit only once in a month, desire to be formed into an independent church.

Tracts are gladly received. On a journey, I sold in a railroad car twenty Testaments, eight of Spurgeon's sermons and some tracts. Up to this time I have baptized this year forty persons. These are proofs that the Lord has done great things for us. May He continue to have mercy upon us.

LETTER FROM MR. STANGNOWSKI.

Death of a Polish Missionary.

On the 22d of August, Mr. Thimm, one of our Polish missionaries, died after an illness of five months. He was buried in Baumgarth, Aug. 27. The exercises at his funeral were deeply interesting. The sermon, from the text—"Blessed are the dead who die in the Lord"—we believe will not be without fruit. He has overcome through the blood of the Lamb.

In consequence of the protracted illness of br. Thimm, the Polish churches have enjoyed very little pastoral care since the beginning of the year, and the entire work is in a suffering condition. The Polish brethren are pleading for a Polish missionary; but there is no one who can be sent to them. O ye who read this letter, pray the Lord of the harvest to send a Polish laborer into this field.

Church Festival.

We have lately enjoyed a delightful festival in Goyden. The church here was constituted Oct. 7, 1857. The present year, Oct. 7 again occurred on Sunday. We embraced the opportunity to celebrate the event which happened eleven years before. The promise of Christ—"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom"—the subject of the morning's discourse, has been abundantly fulfilled. Most of the original members were no longer present. Many had crossed the Jordan of death and entered the heavenly Canaan. Others had emigrated beyond the sea or removed elsewhere. A few others, like the lost tribes of Israel, were lost in the world. What sorrow filled our hearts in looking back upon them—as withered branches! Those who had still a place in the Lord's house, and who were permitted to be present, heartily rejoiced in the mercy and goodness of God.

The number of members is now more than double that at the founding of the church. Our daughter-church, Ksionsken, has also twice as many members as the mother-church.

MISCELLANY.

THE SPIRIT REQUIRED IN THE WORK.

The view which our Lord took of the work of the world's evangelization was a tender and compassionate view. "When He saw the multitudes, He was moved with compassion on them." Pity for man was the predominant feeling in the heart of Jesus.

It certainly stands out most prominently in the record of his earthly ministry. There were other emotions that might well and naturally have swayed Him. Sin, the great cause of his coming, had other aspects, especially to his eyes, than those which called for sorrow and com-

passion. Wrath and indignation as an outraged Sovereign, resentment as a slighted and ill-repaid Benefactor, rigid sternness as an inexorable Judge, might properly enough have characterized the attitude of the Son of God toward men. And then the keen and bitter suffering He must have experienced from the contact of his pure and holy nature with sinners and with sin, would have been but suitably and naturally manifested by an outward and evident aversion and disgust. The elevated and refined shrink instinctively from the low and brutal; the upright and moral turn with abhorrence from the profligate and the fallen; and in like manner, but with an infinitely deeper and sharper pain, must the holy Jesus have revolted at the pollution and the vileness of the fallen world. And both the depth of the degradation He found, and the bitterness of the hostility and ingratitude He met with, must have tended to produce a profound and overwhelming discouragement as to the success of his mission. And yet, not wrath, not disgust, not discouragement, but pity, was the foremost emotion and the mightiest impulse of the Lord Jesus. He was the very impersonation of it, as He bent over the disfigured and loathsome leper who kneeled before Him; and the tenderest compassion was expressed, more eloquently than words could speak it, in the tears He shed at the grave of Lazarus and over doomed Jerusalem. That briefest verse of Holy Writ, "Jesus wept," is the most astonishing revelation which even inspired words could convey of the attitude and feeling of Jesus toward men.

And it was not merely as a friend, or as a son of Israel, that He shed those tears; not merely for his loss in the one case, nor for the coming misery of his people in the other; nor was it, in general, simply the physical suffering which in all its forms He was so prompt to help and heal, which most deeply touched his heart. All outward griefs and miseries, all the curse and blight which rested on the world, were but the fruit and conse-

quence of sin; and, therefore, it was because of sin that "Jesus groaned in the spirit and was troubled;" it was over that sin that "Jesus wept." It was man as a sinner, far more than man as a sufferer, that moved the sorrow of the Lord.

To Him a sinner was the most wretched and pitiable object in the universe; a sinner, He well knew, was, and must ever be, as such, a laboring and heavy-laden man. He saw that the multitudes "fainted and were scattered abroad, as sheep having no shepherd." They were vexed, harassed and cast down, desolate, hopeless and forlorn, under the grievous burden and bondage of sin; and, therefore, "He was moved with compassion on them,"—the tender mercy of a God, and the yearning pity of a man.

Now, what the church needs, and what every member of it needs, in order to be more like the Lord, and to do more for the Lord, is just this spirit of Christ. We need to be pervaded and swayed and overmastered by the mighty impulse of a holy pity for sinners in their sin. No other man can, indeed, weep over sin like Jesus, because none can see its guilt and fathom its pollution, and gauge its heinousness, and comprehend its misery, like Him. And yet grace can teach us, as it taught David, to cry out, "Rivers of water run down my eyes, because they keep not thy law." We must at least share, if we cannot reach and realize to the full, the temper of Jesus toward a lost and wretched world, if we would labor with Him, and like Him, for its rescue and relief. We must learn to feel how terrible and desperate a thing it is to be a sinner, before we can worthily and efficiently reach out to a sinner a helping hand, in the name and after the manner of the Master.

That the church comes grievously and guiltily short in this particular—and surely it does come short—must be owing to a defect in the depth and thoroughness of religious life and feeling. Superficial conviction of sin, partial repentance, imperfect contrition for sin, slight perceptions of the tremendous evil of sin,

cannot but be the cause of our want of sorrowful sympathy for a perishing world. It was in such an unsanctified and un-Christlike temper that James and John proposed to call down fire from heaven on the inhospitable Samaritan village, and which Christ rebuked when He said, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." If the exalted Prince and Saviour would bestow on his church in richer measure the gift of repentance, and breathe on his people his own meek and lowly spirit, we should find harshness, and disgust, and discouragement, and impatience, and weariness in well-doing, whether in respect to the man at our doors who resists the truth, or the blinded and obdurate millions of heathendom, expelled, and replaced by the tenderest pity for all for whom Christ died. Just as we feel that we have been pardoned, are we willing and ready to forgive; as far as we know that Divine mercy has borne with us, so far and so long will we bear with others; as deeply as a humble yet grateful memory reminds us that we fell ourselves, so low will we be willing to stoop to the fallen. When that charity which "beareth all things, hopeth all things, endureth all things," shall have its perfect work in the church of Christ, and fill her with that warm and loving sympathy which beamed from the eyes of Jesus, then will she open her arms in her Master's name, and, after his example, to embrace and welcome and save the dying world.

Again, the view which Jesus took of this work was evidently one which prompted the most earnest effort and energy in its prosecution—the use of every means, and the putting forth of every power for its accomplishment. How singly and entirely He gave Himself to it—how persistent and tireless He was in going up and down doing good, it is the burden of the gospels to tell. The most complete and exhaustive record of a human life ever made is given in those two utterances of his own lips:

"The zeal of thy house hath eaten me up;" "My meat is to do the will of Him that sent me, and to finish his work." And this is what He demands of the church on which He laid the work of spreading his gospel through the world; not of his ministers alone, and surely not of the little band only who are his witnesses to the uttermost parts of the earth, but of every soul that calls Him Master and Lord. He looks upon the faint and scattered multitudes—He declares the greatness of the harvest—and then He calls for laborers, for apostles and evangelists, for pastors and teachers; yet not for these alone, but for all who can fill any place, and do any part of the work, in the vineyard. "Pray ye the Lord of the harvest, that He would send forth laborers into his harvest." "I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."

The division and allotment of work is as plainly a law of the kingdom of Christ, as of any other department of human exertion. Some sow, others reap; some labor, and others enter into their labors. Praying, giving and going seem to be the three grand departments of the church's work; and in at least one of these, every one of her members is responsible to the Master for his share. The Lord will have, not a ministry, but a church of laborers; and woe be to him who concludes that he has no work to do, and stands all the day idle. There, just as in the mechanism of human society, the wisest and strongest worker has but his own share to do; and the feeblest and humblest laborer is as necessary as he to the great plan which embraces all—just as the smallest satellite is as indispensable to the order and balance of the heavens as the mightiest orb in the firmament. No angel can be spared from the ranks of the host of heaven; and no Christian can fold his hands or follow his own devices, without wronging his neighbor and robbing his Lord. There and here, God's servants must serve Him, or they are not his servants at all.

A sense of personal, distinct responsibility for activity and service, is one of the earliest and most impressive thoughts that true religion awakens in the soul; and he has not learned the first lesson taught by the Holy Ghost, who has not been brought to cry with Paul, "Lord, what wilt thou have me to do?" with Samuel, "Speak, Lord, for thy servant heareth;" with Isaiah, "Here am I, send me." O brethren, partakers of the heavenly calling, if this were more universally felt and solemnly realized in relation to the work of making known the grace of God to all men, would our stated meetings for intercession for the world be so thinly attended and so coldly carried on? Would such scanty dribblets of our abundance find their way into the treasury of the Lord? Would hundreds of our churches, as now, utterly fail either to give or to pray—would the mass of those who bear the name of Christ neglect in any form of effort to spread the savor of that name, either in the shadow of heathen temples, or in the neighborhood of our own homes? Let us hear anew for ourselves, and let us sound again in the church's ears the solemn admonitions of the Lord: "Freely ye have received, freely give;" "To whomsoever much is given, of him shall be much required;" "That servant which knew his Lord's will and did it not, shall be beaten with many stripes."—*Rev. W. Irvin in For. Miss.*

WOMAN IN HEATHEN COUNTRIES.

In nothing are the effects of Christianity seen more remarkably in heathen countries than in its elevation of the condition of woman from a wretched slave to that noble place of companionship with man that God made her to occupy. The cause of missions to the heathen, therefore, appeals with great force to Christian women. They are everywhere zealous in good works. Their hearts are tender and their hands are ready to help the afflicted. Who are so afflicted, who so poor, who so wretched as the thousands, he millions of their own sex in heathen

lands? Christian mothers, daughters, sisters! read the following, which gives but a glimpse of the reality, and let it move you to more earnest prayer and more vigorous effort to send the gospel to the heathen.

The authors of the so-called sacred books of Mohammedanism and heathenism uniformly speak in the most disrespectful terms of woman, and endeavor all they can to degrade her. In the Koran she is classed with "impure animals." One of the precepts of that book is, "Pigs, dogs, women, and other impure animals, must not be permitted to enter a mosque." The Hindu Shasters, or Sacred Laws, say that "woman is as foul as falsehood itself, and she must not be permitted to read the holy text." Similar expressions are found also in many of the religious books of China; and Mohammedan, Hindu and Chinese writers agree in saying that the sole cause of woman's existence is to be the servant of the man, and to minister to his pleasure and gratification. The Shasters say, "Let the wife who wishes to perform sacred ablution wash the feet of her lord and drink the water; for a husband is to a wife greater than Sankard or Vishnu. The husband is her god, her priest, her religion."

A Hindu woman, of high caste, recently said to a Christian lady, "Yours is the woman's Bible. Our Shasters say nothing of women but what is hard and cruel; but your Bible is full of kind and loving words for us." There is deep meaning in this language from a heathen, and we cannot marvel that when the ancient and revered books of the Moslem and the pagan speak so contemptuously and cruelly of woman, her condition outside the bounds of Christendom should be so abject and pitiable.

How sad her lot is in India, from the cradle to the grave, is graphically shown in the following from an Indian correspondent of the Christian Work:

"The laws of Hindu society deliberately aim at woman's degradation. There is no law or usage affecting her sex which does not, in some way, serve to rivet

more firmly the chains of her serfdom. The whole system of social government seems to have been intentionally so constructed, as by a lingering but sure process, to stifle and extinguish as well all intellectual aspiration as all moral sensibility. Everything is against her. The domestic sphere is the only one in which she can move; and here she is a slave, made so and kept so by religion and usage. If buoyancy of spirit and freedom from care characterize childhood, then she never knew childhood. She received no welcome at her birth. From the time she could walk unassisted, and understand what was said to her, she was made to share her mother's household cares, and was encouraged, by being taught to present prayers and offerings to the gods, to make it her one solicitude to obtain a husband. If no husband came by the time she was ten years old, she submitted to the ceremony of marriage to a tree, that her parents might escape the shame of having it said that they had a daughter still unmarried. Or, having been married to a human husband while she was as yet only five or six years of age, she continued in the seclusion of her mother's zenana for a brief period longer, and then went to her husband's house, where she was at once inducted into the office of slave to her mother-in-law. Made to do all the drudgery of the house from morning to night, abused, ill-treated, beaten, maligned to her husband (for she is only serving the apprenticeship common to all Hindu wives), she resignedly toils and suffers, and suffers and toils, until she becomes a mother. Her condition henceforward is somewhat mitigated; but she nevertheless remains the victim of her mother-in-law's tyranny. It is only when her mother-in-law dies, that she hopes to gain her freedom.

"Let us suppose the old tyrant to have died—what now is the condition of the wife and mother? She has her children around her. Her girls obey her, and perhaps love her; her boys are taught to despise her and scorn her authority.

But now, perhaps, her husband dies. Her widowhood introduces her to new humiliations. British law has interfered to prevent widow-immolation, and she does not die with her husband. But Hinduism has found means by which the intent of the law may be evaded. If her husband's relations dare not force her to mount the funeral pile, they can, nevertheless, have recourse to refinements of cruelty at home, which work her death quite as effectually, if not as speedily. She shall never marry again, and the interval between her husband's death and her own shall be shortened by every means that a heartless ingenuity can devise. By way of foretaste, she shall begin by being stripped of all her ornaments—bracelets, anklets and necklaces are for wives, not widows. In place of the muslins and embroidered silks she once wore, she shall be clothed in coarse white linen, and in it shall bear heat and cold alike. She shall again become the drudge of the household, working the hardest and being thanked the least. Fish, which she was allowed to eat as a wife, is denied her as a widow. Indeed, she shall eat nothing more nourishing than boiled rice and greens, and that only once in the twenty-four hours. And then, if on sitting to her frugal meal, she detects in her rice the smallest particle of anything extraneous, forthwith the whole of the food must be thrown away, and she must contentedly starve till the next day. At the changes of the moon, and sundry other occasions, she must abstain from food altogether. When she falls ill, as she soon must, her enfeebled state of body rendering her very liable to epidemic diseases, her family may, to save appearances, call in a kobiraj, or native physician; but where recovery depends on the regulation of the diet, and the laws of widowhood interdict the necessary diet, what can a physician do?

"A young man once came to me in great distress of mind. His widowed sister had been seized with cholera, and mistrusting the nostrums of the kobiraj, he had persuaded his father to call in the

English physician of the place. The girl tided over the attack, but was very weak; and the doctor, knowing it would be useless to prescribe animal food for a Hindu, ordered her relatives to feed her with fish. He was told that it could not be.

“‘Why not?’ he inquired; ‘I know that you Hindus do not eat animal food, but you do eat fish.’

“‘That is true,’ was the reply; ‘but your patient is a widow, and widows may not eat even fish.’

“‘The doctor’s rejoinder was a very sensible one:

“‘Why did you go to the expense of saving her from death when you deny her the means of supporting life? If she does not get nourishing food, she will be sure to succumb to the very next attack of cholera.’

“No doubt the doctor was right; but the issue he predicted is just the issue which the law of Hindu widowhood distinctly meditates. The widow must be got rid of. To have persuaded her, when her husband died, to act the suttee, would have been the simplest, and perhaps the kindest, course to pursue; but as the British government has interfered to prevent self-immolation, the slower but equally sure process of starvation and cruel slavery must be resorted to. Hinduism teaches that when a woman or girl (as the case may be) loses her husband, it is owing to some crime that she has committed, either in this life or in some former state of being. Widowhood, therefore, is a token of the Divine displeasure; and the relatives of the widow, feeling her disgrace reflected on them, and dreading the anger of the gods, are restless and unhappy until she has been effectually disposed of.”

—*Spirit of Missions.*

SONS OF ISRAEL IN AFGHANISTAN.

About six millions of people in Afghanistan call themselves Pathans, or Beni-Israel. They dislike the Jews, and the Jews dislike them, and yet they regard themselves as “Children of Abraham,

Isaac and Jacob.” Some of them, however, affirm that they are descended from Saul, king of Israel. That the ten lost tribes of Israel have not been amalgamated with Judah has been repeatedly affirmed. Whether this affirmation has been made upon sufficient grounds, it is not our province to determine. Biblical critics of all names have discussed the subject, and various have been the conclusions at which they have arrived.

Dr. Angus says: “What became of the ten tribes is not known. Customs, rites and features like theirs have been discovered in all parts of the world.” New Testament readers will remember that the twelve tribes scattered abroad were in existence after the ascension of the Lord Jesus, and that the epistle of James was addressed to them. We are not informed as to where the epistle of James was sent. Sir William Jones writes with some definiteness as to the probable localization of ten of the tribes of this “scattered nation.” He says, “We learn from Esdras that the ten tribes, after a wandering journey, came to a country called Azareth, where we may suppose they settled. Now the Afghans are said by the best Persian authorities to be descended from the Jews. They have traditions among themselves of such a descent. The families are distinguished by the names of Jewish tribes. The Pushtoo language has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazareth, or Hazaret, which might easily have been changed from the word used by Esdras.”

Dr. Wolff, also, when passing through Afghanistan, was struck with the resemblance which some of the Afghan tribes bore to the Jews. Capt. James, Deputy Commissioner of Peshawur, publicly expressed his conviction as to the identity of the Afghans with the descendants of the ten lost tribes of Israel. “Whether in the streets of Peshawur,” he says, “the throngs about our courts, the villages in the plains, the secluded hamlets on the border, or in the caves upon the hill-side, wherever we meet a group of Afghans,

the resemblance to the Jews must strike the most careless observer."

It has been further alleged in support of the hypothesis that the Afghans are descended from the lost ten tribes, that "the Scripture history leaves the latter in Halah and Habor, by the river Gozan, and in the cities of the Medes" (2 Kings 17: 6, 18), and that the Afghans commonly affirm that they are children of Israel, who have come from a country west of Khorasan. This is the hill country of Kurdistan, which is near to the ancient seat of the Israelitish settlement. In three very ancient Afghan books, examined by Capt. James, the descent of this people is traced to the Israelites, who are spoken of as removed from their country and placed in Ghor and Khorasan. "The Tawarikh Afghani" also says, "When Bakht Nayar destroyed Jerusalem, and drove their ancestors out of Damascus, they took refuge in the hills of Kandahar." Kish was the first Israelitish convert to the faith of Mohammed. His name was then changed to "Mast" or "Pathan." He afterwards returned to Ghor, and the remainder of the tribes were converted by him. Since then, these Mohammedan Afghans have been called "Pathans." The title Afghans, which they also bear, these books derive from Afghana, the son of Jeremiah. It is said that, in consequence of Kish having also the title of "Mulik"—literally king—all the Afghan chiefs have since been called, and are called to the present day, "Muliks" or "Kings;" consequently they regard themselves as the "Kings of the East." (See Revelation 16: 12.) In 1854 one of them occupied the throne of Cabul.

Certain it is that the Afghans resemble the Hebrews in many interesting points. Like the Hebrews, they preserve their genealogies with great care. Like the Hebrews, they divide conquered lands by lot. Like the Hebrews, land is redeemed and the deeds of sale annulled by the payment of the purchase money. Like the Hebrews, the rite of circumcision has been maintained among

them. This was the case both before and subsequent to their conversion to Mohammedanism. Like the Hebrews, they are divided into tribes and branches, or families, and the names of some of their tribes are evidently Israelitish, as, for example, "The Isakzye," "The Ibrahim," and "The Yuzufzaees." Like the Hebrews, they will not intermarry with any of the people about them. Like the Hebrews, their rites and duties of kinsmen require that the hand of the nearest of kin should be the first to strike, to wipe out a deed of blood or shame. Like the Hebrews, they believe that sin and its consequences can be removed by the ceremony of a "scape-goat." When suffering from pestilence, they believe it is on account of their sins. They then endeavor to propitiate the Almighty by the priest's taking a calf, goat, or some other animal, leading it through the streets, and then sending it out into the desert, to bear away with it, as they suppose, the sins of the whole village.

The Rev. R. Clark, now missionary in Umritsur, who labored among the Beni-Israel in Peshawur and the neighboring villages, speaks of an occasion when an epidemic was prevalent in a village, the inhabitants of which bought a buffalo by subscription. His head they smeared with red paint; a crowd, with tomtoms, drove the animal through all the streets and around the village; and, during this progress, he was supposed to take upon his head the disease, and was then driven into the desert. As to their language, the Pushtoo, the Serampore missionaries, in translating the Bible into it, found more Hebrew roots in it than in any other Oriental tongue. As a first translation, the Serampore Pushtoo Bible had its imperfections; but its circulation was followed by the Divine blessing. A copy found in Cabul was the means of leading its Mohammedan reader to Christ, and that reader was afterwards martyred by decapitation at Bokhara, because he would not deny the Saviour.

Col. Sir Herbert Edwardes relates an interesting circumstance respecting this

Pushtoo Bible. A dealer in Afghan horses, named Mohammed Ali Khan, went to sell horses at the Hurdwar fair. There he was accosted by a missionary, who, seeing that he was an Afghan, offered him a Bible in the Pushtoo tongue, with strict injunctions to take care of it, for it was a precious book, and must be preserved from fire and flood, and some day he would surely find the value of it when the English should reach his country. The horse-dealer kept the Bible, took it to his home in the Derajât, and did not see another Englishman until nearly thirty years after. This was Col. Sir Herbert Edwardes himself. The old man brought out the Bible to show him. It was carefully wrapped up in many folds of silk. "See," said he, "I have kept it from fire and water." The colonel asked if he had read it. He said the village priest, who was a scholar, had looked into it, and said it was a good book, for it was all about Father Moses and Father Noah. Strange to say, when the Peshawur Church Mission to the Afghans was founded, and the missionaries then wanted to reprint the Serampore version of the Pushtoo Bible, the only copy that could be found in India was that one, which for nearly thirty years had been treasured up by Mohammed Ali Khan.—*Miss. News.*

THE KOOKIES OF EASTERN BENGAL.

The Kookies, respecting whom we purpose in this paper to put together as much information as can be gleaned from any source, are a race of savages occupying the higher ranges of the Tipperah, Cachar and Chittagong hills. The lower elevations are inhabited by a people half Mongolian and half Caucasian, who acknowledge the supremacy of the British government, and are learning gradually to appreciate the blessings of civilization. The Kookies proper, however, have no intercourse with the people of the plains, and resolutely maintain their independence. They are divided into five tribes, the Umroi, the Chutlang, the Halam, the

Baipai, and the Kochak Kookies. Little comparatively is known of their character and manners; yet enough to keep the villages of the border plains in constant dread of their irruptions. They are the most savage, and have hitherto proved the most untameable, of all the wild tribes of the north-eastern frontier. They have a tradition that they and the Mugh, a people occupying the hill tracts bordering on Arracan, are half-brothers, sons of the same father by different mothers; that the mother of the Kookies, having died, left her son to be cared for by the woman who succeeded her as wife, but that this latter, having neglected the Kookie in the care taken of her own child, the Mugh left him to wander about among the hills until he forgot all his civilization, and became as savage as the wild beasts. It is in this way that the Kookies account for the difference, in respect to habits and modes of life, between themselves and the Mugh.

The tribes enumerated are independent of one another, each selecting its rajah or king. These kingships are hereditary, royalty being clad, by way of distinction, with a small slip of black cloth secured round the loins, and having its long hair fastened in a knot, which is so fixed as to overshadow the forehead. The females of the rajah's family also wear black cloth, black being a color which only the royal family can use. Each of the tribes is divided into clans under the immediate command of their own chieftains, who are chosen by the general voice of the people, and are therefore, for all practical purposes, independent of the rajahs. The weapons that are used in the frequent wars waged against hostile tribes, or in their great hunting expeditions, are the bow and arrow, the spear, the club, and a small hatchet. Their shields are made of the hide of an animal called the gayal, and are ornamented on the inside with pendulous plates of brass, half an inch or an inch in diameter, which tinkle noisily as the warrior tosses about his arm in the dance or in the battle. Strings of shells

adorn the necks of the fighting men ; tufts of goats' hair dyed red are fastened round their thighs and knees, and broad rings of ivory sometimes cover their arms, all put on with a view to give them a terrible appearance to their enemies. The steepest and most inaccessible summits are usually selected as sites for their temporary villages ; for they are essentially a migratory people, and these villages are always defended by means of thick bamboo palisades. Day and night, whether during times of peace or of war, the paths leading into the villages are strictly guarded, and no stranger can approach without being noticed. Their houses are erected as close to one another as possible, and are built on a platform of bamboo raised about six feet from the ground. They are usually roomy enough to accommodate four or five families. Living altogether within a limited area, which is carefully fortified, the people provide effectually against ambuscades and sudden surprises.

Our most recent information regarding the tribes occupying Independent Tipperah is furnished in an interesting report, published four years ago by the Chief Civil Assistant in the great Trigonometrical Survey of India. He tells us that all the tribes agree to worship a deity called Lachee. The worship consists for the most part of offerings of cotton, rice, chillies, and other produce of the soil, and are presented with a view sometimes to propitiation, sometimes to simple petition for plenty. Sometimes the head and neck of a cock are placed in the basket containing the offerings ; but the oblation believed to be most acceptable is that of a young monkey killed by a single dash upon the ground, and left there for Lachee to pick up.

In their marriages the bridegroom is expected to show his gratitude for the bride he has gained by making a present of money to her father ; and in those cases in which the bride is fatherless, the king of the tribe undertakes the paternal duties, relinquishing them, however, the moment the happy son-in-

law has expressed his thankfulness in the usual way. The Kookies bury their dead ; the corpses of their rajahs, chiefs of clans, and men of distinction, being smoked and dried before they are interred. When a rajah dies, his household place the body on a wooden platform constructed for the purpose, and elevated about four and a half feet above the ground. Underneath this platform they keep up a moderate fire, which gradually dries up the humors of the body. Having been kept in this way for three months, the corpse is interred in a horizontal position, in a grave seven or eight feet deep.

The manner in which the people communicate a message throughout their tribes is curious. A *puroi*, we are told, is made out of peeled strips of bamboo, about eight and a half inches long. The two prongs of the fork are formed by splitting the upper portion of the central rod, to which a cross-piece is tied at right angles. If the prongs be aligned by holding the *puroi* so that the two shall appear as one, the missive will be seen to resemble a cross. The tips of the prongs and cross-piece being turned in breaks, indicate black mail to be levied, a rupee for every break. If an additional piece, having its ends charred, be attached, it implies that the people to whom the *puroi* is sent, are to come on even at night with torches. If a chilli (the Indian capsicum) is fixed at the intersection of the cross, it signifies that disobedience to the summons will meet with punishment as severe as the chilli is hot. If both the burnt bit of bamboo and the chilli are attached, they mean that the requisition is extremely urgent, and must be complied with forthwith ; while, if a plain piece of bamboo or stick be added to the cross, it signifies that disobedience will entail corporal punishment.

The practice of conveying their wishes by means of symbols is common to all unlettered tribes ; and the method employed by the Kookies of indicating the varying urgency of their requisitions is simple, but highly suggestive. With them,

no torment is severer than that produced by a pungent chilli, and no fear more potent than that induced by the rod. We are sure that in the adoption of the more civilized modes of communication, we sacrifice much that is suggestive to the laws of conventional propriety.

The Kookies of the Cachar hills migrated from Tipperah nearly a century ago, at the instigation of a Hindu rajah, who needed their help in repelling an invasion. They have remained in the hills of Cachar ever since that time. They differ in no way from their brethren in Tipperah. Major Butler, of the Bengal Native Army, and for some years principal assistant to the governor-general's agent in Assam, has given some account of them in his "Travels and Adventures."

When a Kookie wants to marry, his parents open negotiations with the parents of the girl he has chosen, by presenting them with a pot of liquor. If the liquor is accepted, it is an intimation that no objection will be made to the match; but if this first advance is rejected, the young man must seek a wife elsewhere. "On the liquor being accepted, however, he is sent for, and if his parents can afford it, they pay the girl's parents a sum of money (Rs. 25), which has the effect of removing all difficulties in the way of an early marriage. If the money is not forthcoming, the ardent swain is surrendered bodily to the care of the girl's parents, to whom he remains in bondage for a stipulated number of years. He has then earned his wife, and forthwith marries her. The custom of serving for a wife reminds us of the practice, as it existed centuries ago, among the people to whom the patriarch Jacob went when he wanted a wife. He served his father-in-law, Laban, seven years for Leah, and seven more for Rachel."

The marriage ceremony is brief, and to the point. The bride and bridegroom place their feet together on a large stone, and the ghalim, or chief of the village, sprinkles them both with water, and thus addresses the bride:

"This man has taken you to be his wife; be faithful to him. Live with him; cheer him with liquor and meat, and make him happy all the days of his life; and may you be blessed with a numerous progeny. If you act otherwise, you will be a worthless creature, and you shall be fined heavily."

With this very reassuring summary of the wife's duties and liabilities, the pair are dismissed. The husband receives no word of exhortation. To us, who have an idea that conjugal obligations are reciprocal, the Kookie marriage seems a very one-sided engagement; but the ghalim who gives the parties in marriage does not think so, nor do the people generally. When the bridegroom paid his twenty-five rupees, or gave so many years of personal service, he paid for the services of his wife. His part of the engagement is accordingly already fulfilled, and the wife must now redeem her obligations.

If a Kookie widower wishes to marry again, he must first gain the consent of his deceased wife's relations. A year after her death, he gives them an entertainment, and asks to be allowed to cut his hair; the unshorn hair being a token of mourning. Suffering another year to elapse, he summons them again, and having opened their hearts by means of pork and strong drink, he announces his wish to marry. If the company accede to his request, he is henceforth free to carry out his desire; if they refuse it, he must be content to remain a widower.

The Cachar Kookies ordinarily burn their dead. Vegetables and rice are brought to the spot where the cremation took place, and the relatives of the dead man thus address his ashes: "We bid you farewell to-day. Whatever money and rice you have acquired, leave with us."

The widow then steps forward, and having laid aside the flowers and other ornaments with she had bedecked herself for the occasion, bids adieu to her husband, saying: "Thus long have we lived together, this day are we parted." She

then prostrates herself on the ground, and returns home with dishevelled hair.

The Kookies have a vague notion of a future state of rewards and punishments; but they, for the most part, incline to the Hindu doctrine of transmigration. According to their rude code of morality, the chief sins a man can commit are, injuring the property of others, abusing parents, giving false evidence, being disrespectful to the aged, marrying an elder brother's wife, and walking over a man's body. The principal meritorious deeds are, giving alms to the poor, furnishing shelter to travellers, fanning one when he is hot, teaching the parrot and other birds to talk, bringing one home by torchlight who has been benighted in the jungles, obeying parents, and giving water to the thirsty. It is worthy of observation, however, that wrong-doing, according to this code of morality, becomes such only when its evil effects threaten to disturb the comfort and quiet of Kookiedom; and that it is not contemplated that the good deeds enumerated as meritorious should characterize the Kookie's relations with strangers.

One of the most offensive features of Kookie life is the disease that prevails among the people. The amount of disease among them, and the hideous varieties and types it assumes, are something appalling. Hill tribes are notoriously filthy in their habits and entire style of living; and of the diseases so generated, the cutaneous constitute the mildest kind. The people are more or less infected with leprosy, elephantiasis, cancers, and obstinate skin diseases. The elephantiasis prevalent among them is often accompanied with grapes at the angle between the foot and the leg. This prevalence of disease is attributable to the want of cleanliness, bad water, and indiscriminate feeding. Dogs, elephants, snakes and poisoned fish are regarded as furnishing legitimate food, and are even coveted. If a tiger happens to kill one of their number, the whole clan immediately rush to arms, and set out in pursuit of the offending beast. Should it be taken, the

family of the diseased make a banquet of its flesh, in revenge for the death of their relation; and until the animal is taken and so disposed of, the entire clan is regarded as excommunicate from the tribe. So, too, if a tiger slays one of a party of huntsmen, the party dare not return home without bringing the dead body of the animal with them.

The warlike habits of the Kookies make them a terror to the Tipperah hillmen and the Cacharis. Their arrangements for an attack on an enemy's village are made with consummate secrecy, the intended victims of their cruel revenge knowing nothing of the doom prepared for them, till they are startled by the savage battle-shout that announces the onslaught. During the time they are engaged in a hostile excursion, they never kindle a fire; but, carrying with them ready-dressed provisions in a bamboo tube which is slung across the shoulder, they march during the darkness of the night, and lie concealed in the dense forests during the day. The distance to the doomed village may be great, and the march may extend over days, but it is conducted throughout in perfect silence. No one speaks aloud; everything that has to be said is whispered. Tramping thus noiselessly through the thick jungles, the people of the fated village get no warning of danger. Having reached the neighborhood of the village, these savages halt, and lie in ambush till the night falls. At an hour well into the night, when the inhabitants of the village have all returned from their day's work, and have retired to rest, the murderous band steal forth from their hiding-place, and, without even a whispered word, form a cordon around the village. At a preconcerted signal, the whole party yell out their infernal battle-cry to the clanging of their shields, as they are struck with the heavily-barbed spears. The sound, too well known, stabs the hearts of the helpless villagers with dismay. In the wild eagerness to escape, they rush from their huts, hoping to elude the vigilance of their enemies at some point left

unguarded. But the hope is vain. While they are still running frantically to and fro, seeking a point of escape, the deadly cordon is being drawn closer and closer around them, and then ensues the indiscriminate slaughter. Neither woman nor child escapes the cruel revenge. The inhabitants are all slain, the village is blotted out, and the Kookies withdraw in triumph, each warrior bearing away the bleeding heads that betoken his prowess.

Sometimes a village is attacked, not on account of any existing feud, but simply because the savages are in want of victims for sacrifice. When a king or the chief of a clan dies, it is presumed that in the unknown world to which he has gone he will require the same personal attendance that he was in the habit of commanding here. The Bengalis of some other unfortunate village are probably selected for this purpose, and a Kookie party is immediately formed and dispatched against them, with a view to hurry away to their new duties these servants elect of the departed king. This peculiarity in the religious belief of the Kookies accounts for the frequent raids they perpetrate on the inoffensive inhabitants of the plains.

No systematic attempt that we are aware of has ever been made to bring civilizing influences to bear on the Kookies. A great drawback to any effort of the kind would be their restless, wandering habits. A Kookie village may be here to-day, and ten miles off to-morrow. The huts in which they live cost them nothing beyond the labor of erection, so that their frequent migrations are attended with no expense. The houses they provide for themselves are made of grass and bamboos, and these materials are to be had in abundance in these hills.

They cultivate the soil to a certain extent, but the agriculture is of a very imperfect kind. They will cut down a bamboo jungle, and when it has dried in the sun, they will set fire to it, and then wait for a heavy shower of rain. After the rain has softened the ground, they will, by means of oblique cuts made with

a dow, form numerous pits, into which the seed is dropped. The seed may consist of either paddy alone, or paddy and cotton and Indian corn, all mixed together. The cotton cultivation in these hills is more extensive than would at first sight be supposed. Large quantities of the fibre find their way to the markets of Chittagong and Tipperah; but as the local demand absorbs the supply, there is nothing available for exportation. The cultivation will need to be greatly improved before the Kookie cotton can compete with the produce in other parts of India. Out of every 75,000 maunds of uncleaned fibre, only 25,000 maunds of cleaned cotton can be obtained, the proportion of cleaned to uncleaned being as one to three. This proportion is in reality a grave disproportion, mainly arising from the tenacity with which the fibre adheres to the seed. The shortness and brittleness of the staple are also serious drawbacks to its profitable sale. The only way to correct these evils would be to improve the cultivation. As long as the people sow their cotton not only broadcast, but largely intermixed with other seed, so denying it the conditions essential to vigorous development, so long all that can be expected are a stunted plant, a small and sickly pod, and a weak fibre. The government of Bengal proposed some years ago to establish an experimental factory for the growth and preparation of cotton, but the proposition was negatived by the Supreme government. No private enterprise has as yet been attracted to these hills; and now that the demand for Indian cotton is fast abating, it is not likely to be so.

It seems to us that nothing can be done with these Kookies until they have been taught to dwell in fixed habitations. Their vagrant life is mainly owing to their mode of agriculture. They invariably joom their lands, that is, burn the jungle on them, and then drop the seed into the little holes carelessly notched out at the point of the dow. The success of the crop is left mainly to depend on the stimulus created by fire. When the ground

about their temporary encampment has been once used up, the people move somewhere else, where there is virgin land to be joomed. Thus the Kookies are perpetually moving. Up to this time no effort has been made to convey the gospel to them; and it is difficult to say when the door for such service will be opened. But the Kookies will not be forgotten in the providential government of Him who is to reign until He has subdued all things unto Himself; and when the set time comes to favor these ignorant and blood-thirsty savages, the opportunity will come with it, and the old power that has conquered elsewhere will begin its conquests in this new direction.

—*Christian Work.*

THE INDIAN THUG.

A Thug at Meerut, who had murdered more than one traveller, was captured under circumstances which made it vain for him to deny that he was a devotee of the goddess Kali. He was brought into the place heavily ironed, and thrown into a cell to await the arrival of the district judge. Weeks passed, and the wild and fearful-looking being seemed quite forgotten by all but the warder, who took him his daily allowance of rice and water. But God did not forget him. His eye, which sees every one of us, pierced into the gloom of that dungeon, and looked with pity on the poor deluded man. God could raise him up a friend, although he seemed of all men the most friendless.

A missionary was passing one day through the place and heard about this wretched man. Being anxious never to lose an opportunity of doing good, he at once sought him out and visited him. He found him a blind but sincere worshipper of the wife of Seeva the destroyer, who is supposed to delight in offerings of human blood. The good man spoke to him at once of that of which his own heart was full, the love of Jesus, and with such softening influence, that the

man at last lay at his feet eagerly drinking in all he heard. Kind words awakened kind echoes, and the message of gospel love, now for the first time poured into the ears of this wretched man, was like the dawning of a new day; and that good Spirit which draws to God began to work as leaven in his dark soul.

The missionary could remain only two or three days, in which he talked and read and prayed with him, and pointed him to "the Lamb of God who taketh away the sin of the world." Before he left, finding he could read, he gave him a New Testament in his own native tongue. Weeks again passed, and the judge arrived; the court was set, the witnesses were ready, and the prisoner was brought in. But his very outward appearance was quite changed. The softening influence of true religion had proved stronger than all punishment and restraint. His savage wildness had disappeared, and was succeeded by a mild aspect and manner. God's work was being made manifest; God's Spirit had wrought the change.

"No need of these!" exclaimed the prisoner, pointing to the witnesses. "I am ready to avow the crimes of my dreadful life." He then proceeded to declare that, having been brought up among Thugs, he had fully believed that by the shedding of the blood of each victim he had not only pleased the dreadful goddess, but procured her favor for himself; and he recounted murder after murder in which he had been engaged, some of them attended with such cruelty that those present, who had begun to feel some pity for him, again shrank back, the judge himself lifting up his hands and exclaiming, "How could you be guilty of enormities like these?"

The only reply the poor man made to the judge was to place his hand in the bosom of his linen vest to take forth a little book; then, holding it up in his hand, he said, "Had I but received this book sooner, the Book of Jesus, my Saviour and my God, I should not have done it."—*Missionary News.*

CORRECTION.

On pages 12 and 13 of last month's Magazine some statements were made by Dr. Dean in regard to the American and Foreign Bible Society, to the effect that contributions for Bible operations in the foreign field, passing through said Society, are subjected to the diminution of 25 or 50 per cent, more or less. Whatever ground any one may heretofore have presumed to exist for such a statement, none whatever now exists. Our Bible Society, following the excellent example of our Publication Society, has resolved to defray the expense of their Executive Officers, as they are now doing, from the profits of their sales-room; so that moneys, coming into their treasury for Scripture diffusion, shall go undiminished to the very object for which they have been contributed. Dr. Dean, not aware of this when he wrote, has furnished occasion for those unwilling to contribute to withhold their offerings. How glad, then, should he, and all others interested, be made to know the fact that now every individual, so disposed, may send his contribution to the Treasury of the American and Foreign Bible Society, and may trace it, if he wish to do so, undiminished, save by cost of exchange, to the place of its expenditure in Burmah, Siam or China, or to any other distant field the donor may designate.

The above is inserted at the suggestion of Dr. Babcock, Cor. Sec'y. of the Am. and For. Bible Society.
J. G. WARREN, Cor. Sec'y.

DONATIONS.

RECEIVED IN JANUARY, 1867.

Maine.

Bethel, M. J. Newton 10; Gardiner, Brunswick st. ch., A. E. Wing tr., 40.50; Rev. F. D. Blake 10; Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 12; Vassalboro', Mrs. Abigail White 50; New Sharon, Mrs. Clark 2.50; Waterville, ch., J. W. Philbrick tr., 47.47; Waldoboro', Henry Kennedy 5; 177.47

New Hampshire.

Exeter, Elm st. ch. 7; Antrim, Mrs. Lavinia W. Hadley 1; Nashua, 1st ch. 138; Fisherville, Prof. M. Weed 50; 196.00

Vermont.

Jericho, Fem. Miss. Soc. 10.75; Franklin, Rev. C. Hibbard 4.77; Richford, ch. 7; 22.52
Coll. per Rev. C. Hibbard, Sheldon, ch. 3.17; Huntington, ch. 3.07; Charlotte, ch. 4; Monkton, ch. 1.65; Cornwall, ch. 4.43; 16.32
— 38.84

Massachusetts.

Princeton, Asa H. Goddard 500; Boston, a friend of missions 10; 510.00
Boston North Asso., Cambridgeport, a friend 1; West Acton, ch., mon. con., James M. Brown tr., 10.93; Melrose, ch. 37.60; East Boston, Central sq. ch., Dea. B. L. Crocker tr., 100; Charlestown, 1st ch., Boardman Miss. Soc., L. E. DeWolf tr., 400; 549.53
Boston South Asso., North Wrentham, Charley's Miss. box 1.65; Brookline, ch. and soc.,

mon. con., T. Seaverns tr., 71.83; 73.48
Salem Asso., Haverhill, 1st ch., Geo. Appleton tr., 380; Gloucester, ch., of wh. 60 is fr. H. G. Sanford, tow. sup. of Kandura, care of Rev. M. Bronson, Nowgong, Assam, 86; 466.00
Berkshire Asso., Geo. Millard tr., 33.62
Worcester Asso., Manchaug, a friend 5; Ashland, Miss Nancy Brewer 5; 10.00
Millers River Asso, Wendell, Thomas E. Sawin 2.00
Old Colony Asso., South Scituate, Angela B. and Chauncy D. Ford, 1 ea., 2.00
Lowell Asso., Lowell, 1st ch., J. A. Brabrook tr., 85; Groton Junction, ch. 10; 95.00
Wachusett Asso., Clinton, M. B., quarterly contribution, 5.00
— 1746.63

Rhode Island.

Providence, 1st ch., Young Ladies' Miss. Asso., Alice L. Bradford tr., of wh. 45.50 is for sup. of a nat. pr. under the care of Mrs. Ingalls, and 25 is for the Shan Miss., to be expended under care of Mrs. Bixby, Toungco, Burmah, 70.50

Connecticut.

South Norwalk, ch. 13; Norwich, a friend 10; Lebanon, Mrs. Mary E. Haskell 1; 24.00
Coll. per Rev. J. V. Ambler, Dist. Sec., New Haven, German ch., per J. A. Schultz, 13.00
— 37.00

New York.

Brooklyn, Washington ave. ch., Sab. sch., tow. sup. of a girl in Rev. M. H. Bixby's sch. in Toungoo, Burmah, 5; Saratoga Springs, Mrs. Sarah W.

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| Cushing, to be applied in aid of "Rongkhoo," the Garrow youth, in his preparation to labor among his countrymen, care of Rev. M. Bronson, Nowgong, Assam, 40; Phelps, Miss H. S. Mack 10; Dryden, ch., A. Bailey 10; Shushan, Mrs. D. Dobbin 2; Jamestown, ch. 50; Gloversville, ch., Ladies' Karen Miss. Soc., tow. sup. of nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 68; Morrisville, L. Dean 1; 186.00 | Coll. per Rev. G. H. Brigham, Dist. Sec., Mount Vernon Asso., Mt. Vernon, ch. 4.20 |
| Coll. per Rev. O. Dodge, Dist. Sec., Worcester Asso., Worcester, 1st ch. 20.54; West ch. 20; Maryland, ch. 6; Richmondville and F. ch. 5; Decatur, ch. 5.38; Middlefield, ch. 6.59; Cherry Valley, ch. 2; coll. at semi-an. Asso., 18.40; 83.91 | Miami Asso., Cincinnati, 2d ch. 15.00 |
| Essex and Champlain Asso., Essex, Ira Stafford 5.00 | Miami Union Asso., Dayton, E. M. Thresher 5; G. H. B. 5; Piqua, ch., in pt., 30; 40.00 |
| Oswego Asso., Oswego, O. M. Bond 50.00 | Zanesville Asso., Miss Laura Sedwick 3.00 |
| Hudson River South Asso., Lee ave. ch., Sab. sch., 15; Williamsburgh, 1st ch., in pt., 258.73; Cannon st., Youths' Miss. 10; Stanton st. ch., in pt., 200; 483.73 | Wooster Asso., Wooster, ch., of wh. 15.11 is fr. Sab. sch., for sup. of nat. scholar in Mikir sch., Nowgong, Assam, care Rev. E. P. Scott, 48.59 |
| New York Asso., East Marion, ch., bal. 4; Brooklyn, East ch., in pt., 82.89; New York, North ch., in pt., 59.40; G. W. and J. S. Hillman, tow. sup. of Kar. pr., 60; 206.29 | — 308.04 |
| Dutchess Asso., Stamford, 1st ch. 3; Powling, Central ch. 20; 23.00 | |
| Canandaigua Asso., Elbridge, ch. 50.00 | |
| Franklin Asso., M. L. Boswick 10.00 | |
| Buffalo Asso., Rev. J. W. Simpson 16.00 | |
| Otsego Asso., Winfield, ch. 41; Rev. J. N. Hobert tr., 43.16; 84.16 | |
| — 1198.09 | |

New Jersey.

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| Mount Holly, Sab. sch., Miss. Soc., tow. sup. of Moug Yaugen in Prome, 36; Elizabeth, 1st ch. 25.59; 61.59 | |
| Coll. per Rev. J. V. Ambler, Dist. Sec., Pittsgrove, Rev. A. B. Still 5; Moorestown, Sab. sch., tow. sup. of nat. pr. in Henthada, of wh. 50 is to be expended under care of Rev. B. C. Thomas, 79.89; 84.89 | |
| Coll. per Rev. O. Dodge, Dist. Sec., East New Jersey Asso., Piscataway, ch. 35.00 | |
| — 181.48 | |

Ohio.

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| Bedford, ch., Sab. sch., of wh. 75 cts. is fr. Dea. Robinson, 15.75; Marietta, 3d ch., F. E. Pearce tr., 43.09; Delta, Hiram P. Barlow 1.70; Zanesville, Market st. ch., Sab. sch., Miss Belle Brooks' class 1.65; 62.19 | |
| Cleveland Asso., Cleveland, 1st ch., Wm. T. Smith tr., 145.06; German ch., Sab. sch., tow. sup. of nat. pr., 50; 195.06 | |

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| Philadelphia, Mrs. C. A. L. 30; Spring, Sab. sch. 5; Warrensville, German ch. 8.36; Hepborn township, Stephen Marguardt 2.42; Anthony township, of wh. 9.35 is from German Sab. sch., 33.79; Philadelphia, 5th ch., of wh. 200 is fr. William Mann, of wh. 150 is for sup. of Sonaram C. Thomas, and 50 to build a little zayat for Rev. M. Bronson in Nowgong, Assam, 273.09; 352.66 | |
| Wyoming Asso., Braintree, ch. 35.75; Eaton, ch. 1; South Auburn, ch. 75 cts.; a brother 25; 62.50 | |
| Coll. per Rev. J. V. Ambler, Dist. Sec., Hillstown, Mrs. Dinah Matthias 5; New Britain, Mrs. Rachel Matthias 5; Pittsburgh, 4th ch. 13; Upland, ch. 67.41; Hatboro', ch., of wh. 10 is fr. Sab. sch., and 30 is fr. H. Ashton and C. C. McMair, tow. sup. of nat. pr., to be expended under care of Rev. H. L. Van Meter, Bassein, Burmah, 99.50; Milton, ch. 11.25; 201.16 | |
| — 616.32 | |

Illinois.

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| Shabona Grove, Mrs. Sarah R. Carpenter 5.00 | |
| Coll. per Rev. S. M. Osgood, Dist. Sec., Carrollton Asso. Manchester, ch. Edwardsville Asso., Coal Branch, Sab. sch., tow. sup. of nat. pr. in Assam, 21.85; Upper Alton, ch., of wh. 16.50 is fr. Sab. sch., 34.50; Shurtleff College Miss. Soc., for Rangoon Theo. Sem., 8.20; Alton, 1st ch., of wh. 7 is for Bible distribution in foreign lands, 32.19; 96.74 | |
| Fox River Asso., Aurora, 1st ch., of wh. 100 is fr. D. W. Stockwell, to const. himself H. L. M., and bal. to const. W. T. Sherer H. L. M., 201.95; Sandwich, ch., of wh. 20 is fr. Sab. sch., 82.36; Newark, ch. 17.35; 301.66 | |
| Galesburg Asso., Galesburg, 1st ch., of wh. Mr. Ingersoll, Mrs. Ingersoll, Miss A. Ingersoll, Mrs. Dennis, Mrs. Drake, Mrs. W. D. Clarke, Mr. Sargent and R. Ogden, 5 ea.; Mrs. W. Ferris 6; Mrs. C. Leach, Mrs. | |

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| T. L. Clarke, Mrs. Lawrence and Mr. Samuel Holyoke, 10 ea.; Mrs. C. Leach Jr. 25 and Mr. C. Leach Jr. 75, tow. sup. of Rev. E. P. Scott, Nowgong, Assam, 221; Ontario, ch., Rev. C. C. Moore 10; | 231.00 |
| Illinois River East Asso., Delavan, ch., in pt., | 31.00 |
| Quincy Asso., Griggsville, ch., individual members, for Assam Mission, J. Pollock and Dea. J. Petrie 25 ea.; J. Brakefield and A. Wall 5 ea.; L. McMahen 3; N. W. Jones 2.50; L. B. Ellege, J. Bradbury, N. Bursh, J. Doanovan and E. Bryant and son 2 ea.; Rev. H. M. Day and wife 1.50; J. Bryant, A. Newman and W. Ingalls 1 ea., 80; Quincy, Vermont st. ch. 51.50; Payson, ch., Mrs. Geo. Hunter 1; Sab. sch., for sup. of boy in Mikir sch., Nowgong, Assam, 5; | 137.50 |
| Rock Island Asso., Rock Island, ch. | 50.00 |
| South District Asso., Oak Hill, ch. | 16.00 |
| Chicago University, Berean Soc. | 6.54 |
| | 880.69 |

Indiana.

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| La Porte, Young People's Miss. Soc., to be expended under care of Rev. N. Harris, Shwaygyeen, Burmah, | 13.00 |
| Coll. per Rev. G. H. Brigham, Dist. Sec., | |
| Bedford Asso., Lost River, ch. 10; Mitchel, ch., of wh. 2 is fr. Sab. sch., 12; children of the Parks family, on Christmas tree, 4; Bedford, ch., of wh. 1.95 is fr. Sab. sch., 7.55; | 33.55 |
| Brownstown Asso., Liberty, ch., of wh. 3.10 is fr. Sab. sch., 9.70; Seymour, ch. 15.10; | 24.80 |
| Indianapolis Asso., Franklin, ch., Sab. sch., tow. sup. of "Abraham," care Rev. B. C. Thomas, Henthada, Burmah, | 10.00 |
| Laughery Asso., Mis. Lydia Bond, Katy Ferris and Mary Cheek, for girls' sch., care Mrs. Johnson, Swatow, China, | 6.20 |
| Friendship Asso., Vernal, ch. 23; Bethel, ch. 13; | 36.30 |
| Michigan City, Rev. A. C. Skinner | 5.00 |
| | 128.55 |

Iowa.

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| Maquoketa, B. N. Bennett | 4.00 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Cedar Valley Asso., Fredericksburg, Rev. S. Sherman | 5.00 |
| Davenport Asso., Davenport, Calvary ch., in pt., | 38.55 |
| Alamakee Co., Swede ch., for the Jews in Burmah, | 18.75 |
| | 66.30 |

Michigan.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Grand River Asso., Ensley Centre, Florence Stillwell and her little brother | 1.10 |
| Jackson Asso., Mason, ch. | 6.75 |

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| Lenawee Asso., Fairfield and Seneca, ch. | 6.13 |
| St. Joseph's River Asso., Niles, ch. | 30.22 |
| Washtenaw Asso., Ann Arbor, ch., of wh. 50 is fr. L. Noble, tow. sup. of nat. pr., care of Rev. J. W. Johnson, Swatow, China, and 50 fr. Mrs. S. S. Cowles, tow. sup. of two boys, Martin Hale Cowles and Geo. D. Cowles, in Mikir sch., Nowgong, Assam, | 121.05 |
| Wayne Asso., Plymouth, ch., a lady | 1.00 |
| | 166.25 |

Minnesota.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Minnesota Asso., St. Paul, 1st ch., Sab. sch., for Mrs. Ward's sch. in Assam, | 75.00 |
| Southern Minnesota Asso., Rochester, ch. | 39.00 |
| | 114.00 |

Wisconsin.

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| Osceola Mills, ch. | 2.25 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Dane Asso., Columbus, L. Wepf 1; Madison, ch., of wh. 30 is fr. Sab. sch., to sup. a boy in Rev. M. H. Bixby's sch., Tougoo, Burmah, 130.06; | 131.06 |
| Janesville Asso., Janesville, ch., Sherman Sab. sch. | 5.00 |
| La Crosse Asso., La Crosse, ch., Mrs. Mary A. Light | 5.00 |
| | 143.31 |

Missouri.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Louisiana, ch., Sab. sch., to sup. Hamlin Randall, a boy in Mikir sch., Nowgong, Assam, by W. H. Stedman, Shurtleff College, | 25.00 |

Washington. D. C.

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| Calvary ch., R. C. Fox tr., 20; E st. ch., Youths' Miss. Asso., Geo. W. Rothwell tr., 50; | 70.00 |
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Kentucky.

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| O'Bannon's, L. F. Gowdy | 1.00 |
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Nova Scotia.

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| Acadia College, Rev. J. M. Cramp, D. D., | 1.00 |
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Canada East.

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| Eaton, "A" | 10.00 |
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Burmah.

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| Rangoon, a Karen missionary, for the Theological School in School in Sweden, | 50.00 |
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Ningpo Mission.

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| A. L. Freeman, per Rev. M. J. Knowlton, | 168.00 |
| | \$6454.47 |

Legacy.

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| Bluehill, Me., Rev. James Gillpatrick, Joseph P. Thomas, Exr., | 75.00 |
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\$6529.47

Total from April 1, 1866, to January 31, 1867,
\$69,428.46.

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No. 4.

AMERICAN BAPTIST MISSIONARY UNION.

THE FINAL TRIUMPH OF THE GOSPEL.

BY REV. M. J. KNOWLTON, NINGPO, CHINA.

But what of China, so long under the sceptre of the Prince of darkness? Can we discern any signs that day is dawning upon the long night of pagan darkness in this land? Are there any signs of God's kingdom about to come and overthrow Satan's empire, and assume its rightful sway over these countless millions of immortal beings?

Many have looked upon China as in a hopeless condition, whether considered politically, religiously, morally, or intellectually, and only fit for destruction; and I believe that all those most intimately acquainted with the wretched state of this nation must sometimes, at least, have convictions strongly inclined to this view. But there are two sources whence we may derive arguments, I believe, that will induce a different conclusion. One is, the Bible, with its prophecies and promises relating to the spread of the gospel throughout the world; the other, the "signs of the times," as relating to the same glorious consummation.

One favorable sign I regard to be the increasing facilities for intercourse between China and Christian nations. The vast and constantly increasing number of vessels visiting China; the number of steamers that are running up and down the coast, and visiting the interior; the regular line of steamers to commence running in January next between China and the United States; the great number of Chinese that already visit and reside for a time in California, and are passing back and forth between Hongkong and San Francisco; the telegraph lines, three in number, now in process of construction,—one in the southwest by way of India, one in the northwest by way of Siberia, and one from the United States by way of Behring's Strait,—by means of which constant intercourse can be kept up between China and Europe and America.

I refer to these things not as means by which any great amount of Christian truth will be directly communicated to this country, but rather as signs, and parts of that great scheme of Providence that is operating to bring the nations under the sway of Christ.

The opening of China to commerce and to missionary operations is another sign of special importance. What a contrast in this particular between the present and thirty years since! Then a few vessels crept in at Macao and Whampoa, while the whole foreign population in China, among which there were not more than five or six Protestant missionaries, were confined to Whampoa and the suburbs of Canton. Now

foreign trade is freely carried on at fourteen or fifteen ports; and a hundred and one missionaries at thirteen open ports and three inland cities, one of them being the capital of the empire, are freely laboring to promulgate Christianity throughout all the provinces on the coast, as well as a few in the interior. They are aided by over two hundred native preachers; and the native Christians at the present time number over three thousand.

Even so late as 1860, there was not a single missionary north of Shanghai. Now there are thirty-seven, of whom eleven are located at the capital, where they have already gathered a membership of native converts, numbering about two hundred and fifty.

The hand of God is plainly manifested in the opening of this vast nation, so long and obstinately closed against everything foreign, and the consequent extension and progress of the gospel. This progress, it is true, has not been rapid; but when we consider the character of the people, and the numerous obstacles to the first introduction of Christianity here, the result is full of encouragement and promise for the future.

Again, there are signs that the old hereditary exclusiveness of the Chinese government is thoroughly broken, or, at least, breaking down. This is indicated by the freedom allowed to foreigners at Peking. They are allowed to rent or purchase houses in the city or in the country, wherever they choose, and to travel wherever they like. No objection is made to the most active missionary labors in preaching and distributing books and making converts.

A Roman Catholic cathedral is being built within the imperial city, at the laying of the corner-stone of which several high Chinese officials were present, and whose towers overlook the imperial palace. And, though some objection has been made to their altitude, they still are allowed to remain at the height of eighty feet, which is much higher than any of the imperial palaces. The government favored, and aided in securing, a translation of a work on "International Law," for the express use of the Foreign Office. It is employing foreign teachers to instruct classes of young men in the English, French and Russian languages. It has sent commissioners to gather information respecting western nations. It employs foreigners to superintend the customs at the open ports, and also to instruct native soldiers in foreign military tactics and the use of foreign arms.

A striking fact, illustrative of the increased liberality of the government, is, that a Chinese official at Fokien, who was degraded from office several years since for writing a correct geography, has been recalled from his retirement and made a member of the Foreign Office;—the very fact of his superior knowledge of the geography of foreign countries constituting his chief recommendation.

The tendency of the government towards liberal views must go on in the same direction. It has gone too far to retrace its steps. Foreign nations will not allow it to return to its old exclusiveness, if it should attempt it.

It may attempt it; it may attempt what has often been threatened at Ningpo—to drive out foreigners; and scores of cruel massacres, like those enacted in India, may be enacted here; but it will result here, as there, in more widely opening the country, and the more thorough breaking-down of all exclusiveness and the barriers that hinder the progress of Christianity and civilization. China, passive and immovable as she is, cannot long resist the force of enterprise and progress that from every quarter is bearing upon her. She is already beginning to awake from a sleep of ages, and to rub her eyes, and to look around to see what is going on in the world, of which she is just beginning to realize that she forms but a part, and in many respects a part subordinate to other portions. The time is not far distant when she will be constrained to admit the advantages to be derived from steamers,

railroads, telegraphs and newspapers; and when she will keenly feel, what she is already beginning to realize, her vast inferiority to Christian nations. And when this is the case, we may hope that the immeasurable superiority of Christianity over idolatry and heathenism, will begin to be realized by the thoughtful people of the nation, and that converts will be gathered in great and rapidly increasing numbers.

Another sign, favorable to the progress of the gospel in China, is the opening of the Mandarin-speaking portion of the empire to missionary laborers. The prevailing dialect spoken throughout the whole region north of the Yang-ts river is the Mandarin. One of the great obstacles to extensive missionary operations throughout the central and southern portions of the empire is the constant change, as we pass from one district to another, in the dialect. A missionary may have perfect command of the dialect of a locality, and a hundred miles away he will not be more than half understood. Moreover, a book written in the colloquial of one district is not well understood by the people of another. These difficulties are avoided in the north. There, a missionary, who has thoroughly acquired the colloquial Mandarin dialect, may traverse and preach through all the northern provinces, and be well understood. Books, also, prepared in Mandarin, can be easily read and understood by all who have any knowledge of reading, and can also be understood, if read only to the ear of those who are unacquainted with the written character. The immense advantage of laboring in such a field as that, in disseminating Christianity, must be apparent.

In the providence of God many faithful heralds of the cross have entered that field, and are accomplishing a great work.

An able committee of missionaries at Peking are preparing a version of the Holy Scriptures in the Mandarin dialect; many standard tracts are also being prepared in the same, and are being published and sent forth on their great mission. I had the pleasure of witnessing the departure from Peking of a four-mule cart-load of tracts and portions of Scripture.

Thus the "word of life" is being disseminated through the great mass of moral death. Seed is being sown broad-cast, which, watered with the heavenly dews of God's Spirit and grace, shall yet spring up and yield a glorious harvest. May God in mercy hasten the harvest time. Some first fruits have already been gathered, and the character of some of the converts proves that the work is real, and that it is destined to go on and prevail.

Doubt has sometimes been expressed as to the reality of the conversion of any Chinese to Christianity, and it has been intimated that all who have professed Christianity have done so from sinister motives, a desire for gain, and the like. But there are some facts that show the falsity of such views. For instance, there have been frequent cases where good situations have been given up, and a business changed for one less lucrative, rather than to give up Christianity. Some, too, have contributed freely to aid in promoting the missionary work. Several native churches support their native pastors entirely, and defray all the incidental expenses of their chapels. Many others do so in great part.

The native Christians of Hongkong contributed, in 1864, for missionary purposes, the sum of \$1,000, and at Amoy, the same year, they contributed \$1,236. The native converts connected with our own mission here at Ningpo contributed, during the past year, the sum of \$142.75 for mission purposes and for the poor. At Chefoo, in the foreign settlement, there is a neat, substantial, brick chapel, the lot for which was given, and the edifice built and furnished entirely at the expense of a native Christian of that place. The same man last year gave Taels 300 (about \$400) to aid the Southern Baptist mission at Tung-chau. Such facts as these,—which no doubt could be greatly multiplied,—when we consider the extreme covet-

ousness of the Chinese, afford convincing proof of the sincerity of their Christian profession, and give most encouraging promise of their future liberality and zeal in supporting Christian institutions among themselves.

Their sincerity has often been tested by the opposition of relatives and neighbors. There is scarcely a convert who does not receive much abuse of some sort for becoming a Christian; some are beaten, some driven from home, some disinherited,—all of which, as a general rule, they suffer meekly for Christ's sake. There have been some false converts, who, like “the stony ground” hearers in the parable, could not endure derision and persecution. But I believe they form the exception, and constitute a very small minority.

Their sincerity is also shown by the faith which they sometimes exhibit in prayer. One instance of great faith occurred at Tung-chau. It was a season of alarming drought, when the heathen were making their usual processions and offerings to the dragon. In a thickly-settled country district there were three Christians among them, who agreed together to fast and pray for rain. They accordingly went on the top of a hill and unitedly prayed for two or three hours, when they separated, and each prayed by himself for the same length of time. Thus they prayed and fasted for about a day and a half, when they went to their homes amid a copious rain. The heathen neighbors were so impressed with this evident answer to prayer offered to the true God, that they brought their offerings to the Christians, and said, “Henceforth we will worship the God of heaven.”

Still, notwithstanding these proofs, and many others that might be mentioned, that Christianity is gaining real converts in China, it must be confessed that in spiritual development and in symmetry and completeness of Christian character, there has been great deficiency. This may be attributable, in part, to the degraded moral condition to which heathenism has reduced them, and the dullness of their moral perceptions. But a greater cause is, I believe, the want of a powerful work of grace in their hearts;—such a deep, thorough work of the Spirit as was experienced by the apostles and disciples as well as by a multitude of the people on the day of Pentecost. It is the Spirit's office to carry forward the work of grace implanted in the heart. During seasons of revival of religion, when the scenes of Pentecost are reenacted, Christians often experience what has been termed a “second conversion,” which is but a higher attainment in holiness, produced by the powerful operation of the Holy Spirit.

Our great want in China is the “outpouring of the Holy Spirit from on high.” We must witness Pentecostal seasons here, before converts will attain that state of enlightenment and faith and holiness which they ought to possess, and before the kingdom of God will make rapid progress in this empire.

I am happy to believe that such seasons are ere long to be witnessed here. Already there are some signs of this; indeed, some mercy drops have already fallen, premonitory of a coming shower. In the neighborhood of Amoy, a few years since there was a religious interest of great power, under the labors of Rev. Wm. Burns, which has extended over a large district, and the permanent fruit that remains, after a lapse of years, shows it to have been a real work of God.

A most interesting work began a few months since in the vicinity of Tientsin, in connection with the Methodist mission. A man, who had heard something of the gospel, became deeply impressed with his need of a Saviour, and went more than a day's journey to inquire of the missionaries. He was instructed by them in the way of life, and when he returned to his own town, he was rejoicing in the love of God.

It was like “fire in his bones,” and he could find no rest from preaching the good news till a multitude were awakened. They sent for the missionaries, two of whom were there, instructing, examining and baptizing those “who gladly received the

Word." They had been occupied in this glorious work two weeks or so, when I was there, and they reported about one hundred and thirty hopeful converts.

This event should encourage us to faith and prayer. So, pray for the outpouring of the Holy Spirit.

On the whole, if I do not mistake the signs of the times, there is much to encourage us, as missionaries, in our work. It is true, there are many things that look dark and discouraging; but we need not keep our eyes fixed upon those. We may often turn our attention to the bright side, and draw all the encouragement we can from the promises and providences of God.

Ningpo, Nov. 14, 1866.

CHINESE MISSION OF BANGKOK.

LETTER FROM DR. DEAN.

A Chinese Prayer Meeting.

Bangkok, Oct. 20, 1866.—Last evening we attended the prayer meeting at the gardens,—the services being all in Chinese; and four of the mission family and nine Chinese took part in the exercises. First, we sang a hymn. Next, old Pe Hien prayed. Then Chek Hi said he had been selling goods, and God had prospered his business and made him happy in his mind. Chek Liah said he had not been well for a few days, and his heart was heavy; still his hope was in Jesus, and he was happy in his service. Chek Kia, not a church member, said he knew but little of the doctrine, but wished to place himself under the instruction of the teachers. Chek Tung, not baptized, said he did not know what to say, but he was sure it was good to worship the true God, and he was determined to do it. Pe Put, eighty years old, said his mind was flowery, but his heart was clear, and his hope was sure of soon reaching his high home with Jesus. He then prayed in great simplicity and faith. Next, Fannie said, "I have been out reading from my Chinese Testament to the women this afternoon, and trying to explain to them the teachings of Jesus. I can do but little, and desire you to pray to God to help me to teach the people." Miss Fielde said (in English) that she had seen many beautiful things in Bangkok; but this meeting was the most beautiful thing she had seen. Willie said he was glad to see so many Chinese wishing to be Christians, and

that he wished to be a Christian himself. Pe Hien said God looked at the heart, and not at the face of man. If you wish to appear handsome to God, try to have the heart look well. Pua Sin Se said, when you pray, use the Lord's prayer, if you can use no other words. The pastor said, if your son desires to eat, he can say, "Father, I wish some rice, or I wish an orange, or I wish some fish. Now you can do the same if you want anything of God. He understands Chinese, and can hear you if you say to Him, 'I wish a clean heart. I wish to be pardoned. I wish to know the doctrine. I wish to be delivered from the devil.'" Others spoke and prayed. Then we said, "Peace be with you," and walked home by moonlight, being made happier by the prayer meeting.

Next Sabbath I hope to baptize some Chinese who are waiting for the privilege.

Climate of Bangkok.

Nov. 29.—Thermometer at 70°, and we, all in wool, still shivering from the cold, and Mrs. D. says, "We want a stove in the house." This, you say, is strange for Bangkok. But so it is; and you might see our Chinese boy decked out in an old cloth coat and pants from Willie; the coolie, in a black coat and woolen socks (without shoes), which makes him appear like a half-civilized North American Indian,—and the children say it is quite a desecration to father's old coat. The natives outside wind around their shoulders all the clothes they have, leaving the head and legs uncovered. The

Chinese put on the caps and clothes of their fatherland, so far as they have them, and laugh at the north winds which so severely pinch the Siamese, who have never seen a snow storm, nor felt the blasts of a northern latitude. To us this morning air is better than a dose of quinine or a voyage at sea, and not half so bitter to take as either. The climate here is truly delightful, and this sentiment I hear from the lips of many. We have now with us Capt. Ross and family, of the "Daniel Marcy," the good ship which took us from California to China, and they are delighted with the climate of Bangkok, so different from what they had supposed.

LETTER FROM MISS FIELDE.

A Good Field—Its Fruits.

Bangkok, Nov. 30, 1866.—One of the Chinese Christians has been ill, and will probably stay with us but little longer. He is one of the most humble and simple of souls. To such, especially, what a surprise and joy the New Jerusalem will be!

Among the missionary fields that I visited in China, I saw none more interesting or encouraging than our own. And in Siam, the character and circumstances of the Chinese render our work more hopeful than it may appear to some. The material may be hard, but it is durable.

Dr. Dean's labors are wonderfully and signally blessed; not so much in the extent, it may be, as in the depth, of the work. Perhaps it is owing to the faithful, simple teaching and preaching in the vernacular.

Even in the midst of sickness, peace and cheerfulness abide with us.

PROME MISSION.

LETTER FROM MR. E. O. STEVENS.

Up the Irrawadi towards Prome.

Manoung, Nov. 20, 1865.—Allow me to write a few wayside notes, while I

wait in this town for the next opportunity to go with my family to Prome.

Through the carelessness of the pilot, the steamer towing us up the river ran aground last Wednesday evening, the 14th inst., at a point about seven miles below this. Accordingly on Friday, the 16th, at the captain's suggestion, we transferred all our baggage to a cargo-boat, sent down to our relief, and started, in hopes of arriving the same afternoon. Two native Christians, returning from the Convention, and accompanying us from Rangoon, were passengers with us. An officer of the British army, with his family, on the way to join his regiment on the northern frontier, shared the boat with us. Besides these, there were two men-servants in the party. But the crew were so extremely inefficient, that although the passengers worked hard the greater part of the way, and a party of police sent to our aid gave us no little help at the setting poles and the towline, it was not until the middle of Sunday afternoon that the boat's burden was all unloaded and the baggage housed.

Opium Eating Among Burmans.

In the evening I sat down in the bungalow, which was very kindly furnished for our accommodation, heavy of heart. The question had been repeatedly asked on board the boat among ourselves, and after we landed, by those who extended their hospitalities upon our arrival, why it was that those eight oarsmen could not be made to put forth an average amount of strength in stemming the current and north-east monsoon. But it was not till dusk of that evening that the true cause came to my knowledge. Moung Company, the missionary to the Kyens, employed by the Convention, disclosed the fact, that every Burman that manned the boat, with the single exception of the owner himself, was addicted to the use of opium.

I had that very morning heard one of them laughingly speak to his fellow of the opium a comrade had taken, who was at the time lying motionless un-

der cover, overpowered with heavy sleep. But upon being pressed as to the nature of his remark, the young man tried to pass it off by saying he was only in fun; and my sincere hope being that such was the case, I let it pass.

It seems that the true reason why the men were unwilling to take advantage of the moonlight to push on the first night, was that they wished to have their opium on shore undisturbed; and that while we were aboard, Moung Company detected some borrowing going on for the express purpose of buying opium. With all this agreed very well a fight that sprang up between two of them, evidently upon the slightest grounds, and which, but for my interference, might possibly have proved something serious. My heart sank within me like a stone; for it was evident this was not by any means a very unusual case. That very evening Moung Company felt obliged to hasten to the house of his host before worship, because, from the number of opium consumers in the place, his baggage was in danger of being stolen.

Deadly Effects of Opium.

Hope almost died within me as I thought of those young men. I had reasoned with them with reference to the comparative claims of Buddhism and Christianity, and plead with them to accept of salvation through Christ. They had listened with respect and interest, and had begged for tracts; and yet it appears that all the while they were fastening upon themselves chains, which, in time, no human power would be able effectually to break. Our Saviour has taught us that it is hard for such as trust in riches to be saved. It is equally true that "it is easier for a camel to go through the eye of a needle" than for the slaves of opium "to enter into the kingdom of God." This vegetable poison is not as quick in its effects as arsenic is said to be among the Tyrolese; but certainly it is in some respects similar, and if the use of it is indulged in long, it is sure to prove fatal in the end.

A confirmed opium-smoker suffers indescribably when unable to procure his favorite drug; and yet if he continues using it, he has before him the prospect of dying a most miserable death in consequence. When all pecuniary means for obtaining it are exhausted, not having the physical strength either to do much honest work or to undertake open robbery, he will resort to petty thieving and dark treachery to accomplish his purpose. He becomes a pest to society; his sunken cheeks, yellowish-looking eyes and emaciated form, a most melancholy spectacle.

Favored by the British Government.

The rulers of the country know all this perfectly well, and what is the course pursued with reference to it? In the king's dominions, arrack-drinking and the use of opium are punished with merciless fines and confiscation of property. In British Burmah, to say nothing of the larger towns, it is probably safe to assert that on the average there is an arrack shop in every village; and as for opium, it is a government monopoly, and any diminution in the use of it on the part of the people might seriously affect the public revenue. The remark of a government official, made in my hearing upon the subject a few months ago, was to the effect that it were hard to deprive the people of their luxuries; that as well might an Englishman think of doing without his beer, as a native without his arrack and opium.

The result is, that whereas the habit of using opium was almost unknown among the Burmans of this province fifteen years ago, the official returns of the amount furnished year by year to the licensed dealers show that it is making fearful strides. Besides, the amount introduced by smugglers into the villages is known to be very great. Br. Rose's able report on opium, read before the Convention, will in due time appear in print. I could wish that it might be printed by thousands and sent to every Baptist church in America, whose mem-

bers feel any interest in the welfare of Burmah. Let the fact be known, that where tens are converted to God through the instrumentality of their missionaries, hundreds are ruined both for time and eternity.

The reason why I have written this, instead of waiting until those better able to give facts upon the subject should lay it in all its true bearings before the Christian world, is that the fire in my bones waxing hot, I could refrain no longer. I ask the privilege of sending out these rude thoughts, in the hope that they may perform the office of a note of alarm, to stir up the minds of the brethren at home to a more intelligent and more earnest prayer for the salvation of Burmah.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

Progress in the Work.

Nowgong, Nov. 17, 1866.—The first volume of the Dictionary work, I trust, will be finished by the close of the year. I am now on the last letter of the alphabet.

The cold weather is fairly set in, and doing wonders for us on the score of health and spirits,—thanks to our Heavenly Father. We desire to lay all He gives us on his altar. Our Sabbath congregations are full and interesting. Many come in from around us. The pupils of the school are going on well, and we feel that there is much to encourage us. We want associates. You are not sending help to Gowahati a moment too soon.

I have had a great deal of anxiety about the interests there on account of several families of Bengali Christians, whose lives have been notoriously bad, and whose influence has been most deleterious on our people.

The Work among the Hill Tribes.

Besides Assamese, we have great facilities here at Nowgong for influencing Mikir and other hill tribes.

Day after day something occurs to show us that God is with us. One of our plain Mikir boys left this morning, to begin his work for the cold season among his countrymen. He seemed much affected by a sense of the responsibility and difficulty of standing alone among his countrymen, a Christian. He goes to talk and teach and work any way he can. I was amused by his request for two Assamese hymn-books; for he said some twenty young men asked him to bring them, so that they could learn to sing the hymns as he could. These hymns are made effectual preachers.

Encouraging Cases.

This evening a mountain boy came in, who has been absent three months. He learned to read quickly, and committed to memory portions of Scripture and hymns. While absent he has talked these over and over wherever he has been, and has gathered a small school and been teaching what he has learned. He now comes, saying that his purpose is fixed to serve Christ. He must hasten back and stay two months, and then his business will permit him to come down and renew his studies. He hopes he has a new heart, and can become a disciple of Christ by public profession.

Another young man, an Assamese, presented himself last week, saying, "My father helped build your bungalow and heard much about the Christian religion. I wish to come to the Bible and Sunday school class on Sunday to learn more of this religion." And so he has come the last two Sabbaths and given his Bible lesson. Although we often meet with great prejudice and opposition, I believe that the light of the gospel and of science is gradually leading the people as a body to inquire after the truth. Pray much for Assam.

MISSION TO THE TeloogooS.

LETTER FROM MR. CLOUGH.

A Privileged Work.

Ongole, Dec. 8, 1866.—We are still plodding on, have plenty of work to do

and thanks be to God, who has always been very kind to us, we have health and strength to work from early morning till ten or eleven o'clock at night. This is a glorious work—to preach Jesus to this poor people. We are happy in our work, and thank God daily for the privileges we enjoy; the privilege of preaching to the Telooagoos in their own language. They no longer seem like a strange people. If any of our friends from America were to visit us and come unannounced, they would hear Telooago from one end of our house to the other;—Telooago from my little boy, who speaks it as fluently and readily as a native child; Telooago from Mrs. Clough and her Telooago scholars, who keep up a constant hum, and Telooago from the writer of this, as he talks to those who come to the mission house to hear about the new religion,—or with some inquirer, whose heart the Holy Spirit has touched,—or with the native preachers; or, during the intervals, he, with teacher by his side, is digging into the crooked roots of some Telooago verb.

Labor in Ongole.

We have now been in Ongole upwards of eleven weeks. Since the first of October we have had much rain, and as a consequence we have been much hindered in our mission work; yet we have not been idle. With umbrella in hand, to protect us from the rain, we go on rainy days to the village of outcasts or pariahs, secure a seat in some place under some shelter or friendly roof, and then converse with the poor people about a crucified but living Saviour, and eternity. Here I must relate a brief narrative.

To my mind it proves that although we are far away here in the wilderness, yet we are not alone; that God is here, and that He is calling, seeking after his lost sheep, and that they are beginning to hear his voice,—beginning to follow Him, although, as yet, Peter-like, afar off.

The Pariah Village as it Was.

Pariahs, or outcasts, as the brahmins call them, are in looks and actions of all

heathen the most unprepossessing and heathenish. Near our mission house, only a few rods distant, is a village of these Pariahs. The village contains, perhaps, a hundred families, or three or four hundred inhabitants. Since I commenced writing this letter, Lieut. Henning, Superintendent of Police, who has been absent from the station for some time, called in to see us, who, together with his predecessor, occupied our mission house for several years previous to our arrival in Ongole in September last.

Among his first questions to day were these: "How do you get along with the Pariah village? Do they let you sleep nights? Do not you wish that they were banished? They troubled me," said he, "almost to death. Every night there was either a quarrel, or row all night, or most of the night, or sacrificing to their idols, with music and rattling on their tom-toms (a kind of drum), or feasting, or a marriage, or a funeral, with their usual accompaniments, arrack and drunkenness, so that the nights when I had peace and quietness were the exceptions." Such were his questions and complaints, and my answer was as follows:

The Pariah Village as it Is.

"When we first came here, they did and acted as you say. We had but little quietness, either by night or day; but since then, a great change has taken place, and now we seldom hear any quarrelling, and I don't think a tom-tom has been beaten in the village for a month." And I concluded by saying that we have been preaching to these poor people almost every day since we came here.

What authority, the powers that be, the lieutenant, with two or three hundred policemen, acknowledged he could not do, the gospel is accomplishing; it has in ten or eleven weeks produced a marked, a radical change. Now from this village, every Sabbath, from ten to twenty men come to meeting regularly; their idols are neglected; some have stopped work on the Sabbath, stopped drinking

arrack, etc., etc., are begging me to establish a school for them; and ere long we hope and expect to see many from among them come out, take Jesus as their Saviour, and become themselves the instruments of giving the gospel to others around them.

MISSION TO FRANCE.

LETTER FROM MR. CRETIN.

The Fruits of Conversion.

Denain, Jan. 3, 1867.—We have just had a remarkable instance of conversion in Preseau, in the case of a young woman who devotes herself to making known the Lord Jesus, and to repairing the evil she had done in remaining among the Catholics after she knew the truth. Happy in the peace which Jesus gives, she combats her uncle, who has gone over from rationalism to Swedenborgianism.

Many come to our worship and appear well disposed. The village is continually excited on account of the progress of the gospel in changing public opinion. The people confess more and more that the right is with us. A friend of the curate, who opposes our brethren, has purchased a Bible, in order to assail us with the better advantage. He boasted that he could easily confound me, and came to the meeting on purpose to make an attack upon me, but could not answer a word. When they bantered him on this account, he replied that he knew very well what I would say in answer, and that I should wind him up,—in fine, that there was nothing to be said against us.

Such avowals have produced a great influence on our community. A year ago the same man came with one of his friends to make fun of me. On coming into the meeting, they laughed and made faces; but when I began to speak, they became more serious, and at last listened with the greatest attention.

Re-action against Popery.

Some of our friends labor for the people of Marèches, to whom they speak of the gospel and lend them tracts. The

curate was alarmed by such an act of propagandism, and preached against the Protestants, forbidding his people to give them work, and declaring that he should inquire who hired them. The curate had supreme power in the commune, and they obeyed him, giving no more work to our sisters. There was one woman to whom her neighbors said, that if she persevered, she would be refused absolution. "Then I will do without it," she replied. "When I was in great difficulty, neither the curate nor any one else came to comfort me, nor to lead me in the right way. These women alone comforted me by reading the Bible. They wept with me, and taught me to forgive my enemies and to pray for them." Influential people blamed the curate, and said that he deserved to be brought before the court. A re-action has thus begun against him. Those who hired our sisters have come back to them again, condemning their curate and asking for tracts for them and for their neighbors, who also desire them. Thus the word of God will be read in this commune, and it is to be hoped that the work will go on, so that the wicked one will be foiled. Preseau is to us a living oasis, a green spot of love and joy. I hope God has "much people" in this commune.

Glad Hearers of the Word.

I was telegraphed to attend the funeral of a child of one of our brethren in Bruay. I being absent from home, they sent two leagues for a miner, who spoke very well, but he was a man without reputation. The friends distributed tracts which I had given them, and the day after the funeral I arrived and held good meetings. Members were found belonging to fifteen families who prefer our worship. Many other families have the Bible or a New Testament, and read our tracts.

Having promised to go thither to spend Christmas day, I heard on my arrival of the death of a child belonging to one of our friends. The church being in the cemetery, we appointed the hour for the funeral when the people were just com-

ing out from High Mass. We had more than three hundred hearers, who, notwithstanding the cold, listened to me with the greatest attention; and we gave away from two to three hundred tracts, which were gladly received. These villages are strongly attached to Catholicism; but prejudices are becoming dissipated. They say that we, too, believe in Jesus Christ, the Virgin and the saints, and that our religion is better than that of the priests. In the afternoon, notwithstanding the bad weather, I had forty persons at our meeting, and in the evening, thirty. The people wish us to have meetings there on the Sabbath; but we have no Sabbath which we can give them.

Opening Fields.

The curate of Buisnière, having made a flying visit at Bruay, preached against the Protestants, and said, "Bring me the books distributed by the Protestants, and I will show you that they are bad books." Many of his hearers said they would not give up their books, because they were good. I sent five tracts by mail to the curate. The next Sabbath he said, at the Mass,—*"There have been Protestant tracts distributed among you; some have been sent to myself, also, from Paris;"* but everybody was surprised that he did not say whether they were good or bad. There are Christians in St. Pierre, Marle, Bully-Grenay, Lances, Carvin, &c., all along the railroad and the mining regions. In all these Catholic villages, the work is yet to be begun. We need a pious, active and devoted pastor and a good colporteur for this work. There is a good field in which to commence a work at Pas-de-Calais and in the north, towards Douay and Lille. The national pastor at Anas, six leagues from Bruay, having heard of the revival there through a colporteur, came and held a meeting at St. Barbe, and offered his services to baptize, marry, bury and hold worship. We ought not to delay the opportunity of taking possession of this promising field.

LETTER FROM MR. LEPOÏDS.

State of the Church in Lyons.

Paris, Jan. 10, 1867.—Last month I visited Lyons, St. Etienne and the vicinity. I was much blessed in my intercourse with the friends whom I met at Lyons. One thing, however, troubled me, namely, the removal of five members for various causes. One of them, a young soldier, was obliged to join his regiment, which has been transferred to another garrison. A Bible colporteur, in the employ of the London Society, who was very useful in our little church, being a member of it, and who conducted the meetings in my absence, has fallen under the ban of a Pædo-baptist in Lyons, who accuses him of Baptist propagandism. He has been sent away with his wife, who is also a member, to the other extreme of France, to pursue his work as a colporteur there. Two of our sisters also have been obliged to leave Lyons for want of work. Our poor laborers there have suffered much on this account the last year. The members of the church of Lyons now remaining number only seven.

I embraced the opportunity, however, to visit several former members, who only wait for a permanent minister, resident in the city, to rejoin the little flock. I also saw several families who gave me encouragement. I held several meetings at Lyons, consisting generally of from twenty to forty persons; our little upper room could not accommodate any more. Two asked for baptism, but I thought it prudent to wait.

There are several persons in the Protestant church in Lyons inclined to our principles, which they regard as the only true ones. But we also have there numerous and powerful adversaries, who are engaged in incessant opposition. We cannot hope to see our work advance in Lyons until we have a convenient place of worship, and a pious, able, active and prudent pastor.

It is impossible that our visits, made only once in three months, should forward

the work. We can only keep the ground and prepare it for the future.

I met at Lyons a well-educated and pious teacher holding our principles. He is the son of one of our former laborers in that region. I think he might become one of our helpers and evangelists, if he could pursue some theological studies with one of our pastors.

The Church in St. Etienne.

I visited also, with the Divine blessing, our friends at St. Etienne. I found them engaged in discussion regarding a member, whom some wished to exclude on account of some imprudences on his part, while others wished to retain him, because he had shown some manifestations of repentance. After several conversations with them, as I feared a division in the church, I advised the church to request him to withdraw for a time,—which he did, to the satisfaction of all.

I had the pleasure of partaking of the Lord's Supper with sixteen members, and had five meetings, embracing both Catholics and Protestants, numbering more than forty hearers. After one of these occasions a man, moved to tears, shook hands with me, trembling with emotion. Then the son of one of our brethren asked to be baptized. I advised him to wait till my next visit in the spring. A brother from Feurs, one of our former evangelists, asked, with his wife, to be readmitted to the church.

I have visited, besides, five other members of the former Baptist church in St. Etienne and three at Forminy, fifteen miles from the city, and five at Feurs, twenty-four miles farther. I had the satisfaction of partaking of the Lord's Supper with these dear Christians, who have continued faithful. This makes twenty brethren and upwards who remain in this region; but only sixteen are members of our church in St. Etienne.

I also went to lead a meeting at Andrexiens, where we have some good friends; but they are persecuted by the curate of the commune. A revival is evidently commencing in that village.

In fine, if we combine into one the work in Lyons and St. Etienne and the vicinity, there is certainly labor enough to occupy two men, a pastor and an evangelist. May the Lord help us soon to send these laborers into his harvest.

The Church in Chauny.

I cannot forbear to recur to the capital fact for our work here, namely, the religious liberty, waited for so many years, and finally conceded by our government in 1866, by the re-opening of the chapel at Chauny, which had remained closed for thirteen years. A thousand times blessed be the Lord, and may He now grant to this church, always dear to my heart, more prosperity than ever.

MISSION TO SWEDEN.

LETTER FROM MR. WIBERG.

The Work of Revival Advancing.

Stockholm, Dec. 8, 1866.—The Spirit of the Lord is working in an especial manner during these days, even in our country, and we often receive information of revivals in different parts of the country apart from those related in the regular reports sent in by our evangelists, or colporteur brethren. Thus in the village of Knifsta, parish of Wika, province of Dalecarlia, a revival commenced last fall, as it seems without any human instrumentality. Br. Nas Per Pehrson afterwards visited the place, when two were awakened. After this visit the members of the Baptist church went to the village on Sundays, to converse and pray with those who had been awakened; and in six weeks twenty had found peace in believing, several of whom have professed their faith in baptism. In the neighboring parish of Husby, ten children, in a day school kept by a Baptist sister, received peace in believing during the last term. These children were reported, previous to their conversion, to have been very bad.

I am peculiarly happy to relate that even in my native parish, Tuna, province of Helsingland, a revival has, during the

last weeks, commenced, and a number have been awakened. Br. O. Bergstrom has held a meeting in my father's house, and has been invited to hold meetings there as often as he wishes.

To-day a letter from br. Ola Hanson, dated Dec. 22d, was handed to me, in which he says, "I am now on a preaching tour in the south part of Skane (Scania). The Lord is with us. We have had a gracious visitation from the Lord. I have been at Illenstorp, parish of Wram, six days, and there were twenty-three born again, who now confess Jesus with their mouth, and many more have been awakened. Even some backsliders have been renewed into the faith of the Son of God and restored to the church. There was a happy season. I have scarcely experienced such a season in my life. There were whole houses and families brought to believe in Christ.

Converted Children in Stockholm.

Here in Stockholm a good work is going on among the children in one of our Sunday schools. Eight to ten have lately been awakened.

Br. Broady continues to preach in the chapel on Sunday evenings. He is popular among the people, and draws a crowded house. I have been informed that several have been awakened under his preaching.

Brn. Drake and Nystrom usually preach in the chapel on Sunday mornings. The congregations are said to be good, considering the early hour of meeting (9.30 A. M.) and the fact that we have simultaneously meetings in four places.

The Theological School.

The first term of our Theological School closes on the 20th of this month; it is to be reopened on the 20th of January. During this term eight have received instruction, two of whom have paid for their tuition. Most of the students are employing their vacation in preaching the gospel in different parts of the country.

Influence of America.

This year is soon ended. It has been an eventful year to the world and to the Swedish Mission. We rejoice especially in the bloodless victories gained by the friends of liberty and justice in the United States. We see in those victories a regenerated America, and in a regenerated America, the salvation of the world. The gospel in its purity, joined with civil and religious liberty, will henceforth, in the hands of American Christians, accomplish a mission among the nations of the earth, of which we can now form no adequate conception. Even Sweden, with Norway, Finland and Russia, will share in the blessings resulting from such a mission, and coming generations in those countries will have a special reason to thank God for the work which the American Baptist Missionary Union this year has commenced in Sweden.

LETTER FROM MR. EDGREN.

Encouraging Work in South Stockholm.

Stockholm, Dec. 31, 1866.—The station on the south is not a new preaching station, as it has been occupied for years back; but it has not for sometime been in the hands of the Baptists, until last fall. They have, however, preached there before, and I remember having spoken in the same place before going to America.

The work of the Lord is continuing on the south. A deep anxiety has been felt by many, and in every meeting that feeling has found expression. There are always many who request prayers in their behalf, and among them we constantly see new faces. My congregation has very much the character of a running stream,—a constant change of hearers,—so there is a good chance to "cast bread upon the waters." Some of these passers-by have been caught by the word, and I trust by the Spirit, of God, and I see them returning, and so increasing the number of regular attendants.

Some seem to have been truly converted. One of them was baptized long since. Another is by her parents kept from following the Lord in this command, as she is now studying to be confirmed in the State church. One, an old man, who often has stood up for prayers in our meetings, was asked the other day how it was with his soul. He replied, "I found peace fourteen days ago in the evening meeting." Sunday before last, towards the close of the meeting, a woman stood up, and said she had once been a child of God, but long walked with the world and in unbelief. "How often," said she, "I have wished I could believe one minute, and now I have believed one quarter of an hour; and O, how good it is!" She then addressed the anxious and the unconverted, and finally closed by saying, "I now believe in Jesus, and I hope I shall believe forever." Her testimony came from the heart and went to the hearts of many present. There was much weeping and a deep feeling of the real presence of God. Last night two women stood up in the congregation and testified to the power of the blood of Christ to save sinners. They had both for some time wished they could wholly trust in that blood, and now they fully could, and rejoice in the Lord. Another woman said to me, after the meeting, that she had found Christ since she commenced to attend the preaching at this station. "Now," said she, "my peace is constant, even in temporal matters. I fear nothing, for the Lord is my God and my portion." These are glorious and encouraging facts.

The Opposer Conquered.

Again an attempt has been made to disturb the meeting. A hard-looking soldier stood up several times, and said something to interrupt the preaching, and afterwards he mockingly rose twice for prayers. But I think the next Sabbath I saw him there again. That spiteful smile was not on his face. He listened attentively, and finally, seeming in

real earnest, he rose for prayers. He has ever since been an attentive member of the congregation. May he be made a member of the host that shall sing the Saviour's praises in heaven.

Death-bed Repentance.

It has been my duty to stand by the death-beds of two or three persons; but I find the death-bed is not the place for repentance. O what fears, what uncertainty, what terror do they experience, who are not sure of eternal life when death is near! They that have lived without Christ will generally die without Him. One, a young man, wasting away with consumption, feared exceedingly to die. And yet, when I first spoke to him, he seemed very shy, lest any of the others present should understand that he wished to hear of Christ. When I afterwards returned to see him, he was eager to know of the way of salvation, and did not care about the others in the same room of the hospital. I found he deeply felt he was a sinner, and also that he could not find the least to recommend him to the favor of God. I then repeated to him Is. 1: 18—"Come now and let us reason together," etc. He immediately, with some appearance of faith, said, "Yes, that is really a glorious promise;" but he was already beginning to be somewhat delirious, or at least very weak. Shortly after he said, "Whether you believe me or not, I have rejoiced in my spirit over these truths." I left him. Perhaps he believed, but it is so uncertain; for his mind was not clear. O that men would stop and think before they stand on the verge of the grave! If Satan has carried them so far in his service, he is very likely to carry them through.

The Sabbath School.

Christmas day we had a little feast for the Sabbath school. Speeches were made, etc. We had a Christmas tree and some gifts for the children. Among them there also seems to be some feeling. The number of scholars has increased from thirty to about sixty-five. A faith-

ful brother is superintendent. The pupils of the Theological school are mostly out in the country, preaching. We intend to commence studying in January again.

GERMANY.

LETTER FROM MR. FREITAG.

Revival in Lübeck.

Lübeck, Nov. 9, 1866.—The prospects for the advancement of the kingdom of God in Lübeck have long been very unpropitious. The brethren here, as well as myself, felt it and wished it might be otherwise. I remembered former days, and thought the same Lord, who has worked with me elsewhere, can and will do the same also here in Lübeck. He is the same Saviour here as He was in Königsburg, and He is just as almighty; but I am as poor and weak as there. But I said to Him, "Thou canst work wonders with a broken staff. So, then, here I am; Lord, use me."

And now I attempted to wield the sword of the Spirit; I endeavored to show its power to my associates, the little band of my brethren, and then we called upon our King to lead forth the battle.

After the divine service on Sabbath evening in my own house, we met together to hold a Bible class. A few were made sensible that they were not members of Christ's little flock, and had no inheritance in the kingdom of heaven. On Monday morning, at the missionary concert, I took a view of the mission field here, comparing it with others. We felt the peculiar difficulties of our position, but rejoiced that during the last summer five had been added to our little number, and read for our encouragement John 16: 23, 24—"Verily, verily, I say unto you, if ye shall ask anything in my name, I will do it." This was enough for us. And, holding firmly to this promise, we began to pray, first for our children, then for those in riper years. I went home full of hope.

Beginning of the Work.

On Thursday evening I was meditating on 2 Sam. 5: 22-25,—“And when thou hearest the sound of a going in the tops of the mulberry trees, then shalt thou bestir thyself; for then will the Lord go out before thee to smite the host of the Philistines. . . . And David did as the Lord commanded him, and smote the Philistines.” As I meditated upon these words, I prayed, “Lord, so let it be here soon.” Just then I heard a knock at my door, and the eldest son of one of our brethren came in, saying, “I have found Jesus, and He has forgiven all my sins.” “Hold,” said I; “the Lord is now going forth; there is ‘a sound of a going in the tops of the mulberry trees.’” Then he told me how he had promised a young companion here eight weeks ago that he would never be a Baptist. But the Lord had mercy on him, and last Sabbath he wrote to his friend, informing him that he could not keep that promise. On Monday evening, after the concert, he could find no peace, but spent the entire night in prayer. The next morning, while he was at work, he found peace. Then I encouraged him to pray for his friends also. “Yes,” he replied, “and especially for the one above-mentioned.” We knelt together, thanking the Lord for his love and mercy, and praying for others by name. On Thursday afternoon, the eldest sister of the young convert, about twenty years of age, came to me full of joy, and related how, after a night spent in prayer, at four in the morning, she had found the Lord. Again we gave thanks and prayed for others.

At the evening meeting, a brother informed us that another young woman, passing the day at his house, was so impressed on hearing of these two cases of conversion, that she cried aloud, and began to weep and pray for mercy. One of our sisters prayed with her, and also with her own five children, when all of them, down to the youngest, began to pray, and they were all present at the evening prayer meeting. On the follow-

ing day, Nov. 8, at half past two in the afternoon, my wife came to my chamber, her countenance glowing with joy, and asked me to come down at once. I followed her, and behold, the two next children of the same family, twelve and fourteen years of age, had come to inform me that they had found the Saviour, and wished to be baptized with their elder brother and sister. Again we gave thanks to God and prayed for others. Then I went to the city to exchange loan-tracts, and to visit the brethren. I found everywhere that the Lord had gone forth with his army, and that the Philistines were put to flight. In one house several came together, with whom I read the Bible and prayed, and related to them the above events. Afterwards I visited another brother's, and told how these two children had found the Lord. They had a sick daughter at home, sixteen or seventeen years of age, who heard the account. Her mother proposed that we should pray together. We did so. The daughter remained upon her knees, at first in silent prayer, but afterwards she broke out and prayed aloud, wrestling with the Lord. Then I went to another house, where we prayed again. Early on the ninth, I went again to the city, and during my absence another young woman called and told, with great joy, how she had found peace in Jesus. Another, also, was awakened while we were at the meeting praying for her on Wednesday evening. O brethren, pray for us, as long as the "sound of the going" is heard; for "the Lord is gone forth with the host."

Conversion of Children.

12.—The Lord is still among us, riding forth to victory. On Saturday morning, a very intemperate man came to me, mourning and telling how troubled he was. I knew him well, for he had often been to our meetings. I read to him the narrative of the man possessed with the devils, in Mark 5: 1-15,—whom he resembled, and exhorted and prayed with him. As he left me, I told him to do as

the man possessed with the devils did,—to go home and fall down before Jesus and pray to Him until He had mercy upon him.

In the afternoon, I went to the city, exchanged tracts, made pastoral visits, and invited people to a meeting the next morning. A young girl, twelve years old, told me that she was present on Thursday evening, when I pointed out to her Is. 40: 11, and that she prayed until the dear Saviour took her in his arms and forgave her sins, and now she wished to be baptized. Then I visited again the sick girl before spoken of, and found that she had not yet obtained peace; but her younger sister, fourteen years old, told me she thought she had found the Lord, and wished to be received to the church. On going home I found two of these dear children waiting for me, one serious, the other full of joy. Both related to me what a blessing they had received. One of them said that on Wednesday evening her mother asked her to accompany her to meeting, but she refused; but, half an hour afterwards, she became greatly troubled in her mind, feeling that she was a great sinner, and that she must pray. When her mother, on her return, related how they had been praying for her, and that one of her young friends had found the Saviour, she became still more anxious and prayed more earnestly; and when she heard that the two other young people of the same family had found the Lord, she was convinced that the Lord must have mercy on her or she should be lost forever. At length, after continued prayer, she obtained the assurance that her sins were forgiven. The other said, when her mother came from the meeting Wednesday evening, she told her how the two eldest children of one family had been converted. She also brought with her a tract, entitled "Come," and read it. The child was so much impressed that she was obliged to pray. Her mother also prayed with her; but she did not then find peace. Subsequent accounts of the conversion of other chil-

dren impelled her to be more earnest in prayer; she also visited some of them, that she might see for herself. She found them perfectly happy; but this only increased her anxiety. On returning home, her mother again prayed with her, and at last she found peace. Both of them now wished to be baptized.

A Joyful Sabbath.

Yesterday, Nov. 11th, we had a blessed Sabbath. The meeting in the forenoon was well attended, and among our number there were seven newly-converted souls; an eighth was also with us in the evening. Such a week as that which had just elapsed had never been enjoyed in Lübeck. Of the eight souls, five were still scholars in the Sabbath school, and two had formerly been so, but were now grown up. They were all from twelve to twenty years of age. Our joy this day was very great.

In the afternoon I took the lead of the Sabbath school. After the children had recited their lessons, I took up our Confession of Faith, proposing to go through it with them as thoroughly as possible, on several successive Sabbaths. Of the twenty children present, thirteen had not yet found the Saviour, but desired to do so, and begged the rest to pray for them till they should all be converted.

The evening meeting was crowded. The sermon was on the conversion of the jailer, Acts 16 : 30, 31. The Lord blessed the word and it was not without effect. After the administration of the Lord's Supper, we closed this precious Sabbath with a Bible class. May the Lord continue to bless us and fill us with joy.

LETTER FROM MR. WIEHLER, REETZ.

Baptisms—Blessing Following Tract Distribution.

Reetz, Nov. 21, 1866.—God in his mercy and faithfulness has recently granted us a rich harvest. Last Sabbath we had the joy of receiving nineteen converts into the church by baptism,—among them, a boy of eleven years old, and two school-girls. Twelve of the num-

ber were from a place where hitherto there have been no believers. Others inspire the hope that they will soon follow.

This rich blessing and the opening of this new door is to be ascribed chiefly to the diligence of one of our brethren in tract distribution, which led to our receiving an invitation to preach there. Br. Liebig had the privilege of preaching the first sermon in the place, enchaining all hearts. Hitherto this out-of-the-way village had been deemed of no consequence; but now the neighboring preachers of the National church are all stirred up, and preach alternately every Wednesday evening. So the village is doubly blessed.

One of the sisters baptized was awakened in consequence of the prevalence of the cholera.

The Sabbath brought us unmingled blessing. Notwithstanding the unfavorable weather which preceded it, numbers of faithful members came from great distances, so that the chapel was filled. After the other exercises of the day, a love-feast, continuing till midnight, closed the ceremonies, and three new cases of conversion proved that the Lord had been with us.

LETTER FROM MR. DE NEUVI.

New Church Constituted in Holland.

On the 20th of October the church in Franeker was organized in due form. At four, P. M., the brethren met in the chapel. After singing, reading the Scriptures and prayer, the minutes were read, and it was voted unanimously to form an independent church.

The commencement of this church is as follows: In 1857, with another brother, I made a journey to Netherlands, when we made the acquaintance of Rev. Mr. W., who visited us in Ihren in 1859. Our visit to him and his to us, together with our mutual correspondence, led to discussion on the subject of baptism, which led him to bring up the topic for debate at the Synod of the "Seceders," held at Herenveen, Friesland. The

preacher here, Mr. Peters, was so much excited that he undertook to publish a book on infant baptism. One of our brethren replied. The reply was read, the truth confessed, and we received a written request, addressed to us in Ihren, inviting us to visit them. On the 18th of April, 1864, in company with another brother, I came hither, delegated by the church in Ihren. On the 21st, I preached for the first time in a private house. The next Sabbath afternoon the minister of the Mennonites kindly offered us the use of his chapel, which has since become our property, and here I proclaimed the gospel. On the evening of the same day I preached again in the private house, according to request, on the subject of baptism. We had a blessed season. About the same time I became acquainted with a brother from Makkum, in consequence of which a flame was kindled in that place also. April 25th the first four persons here were baptized. From this time I visited the place regularly two Sabbaths out of five, and the Lord constantly added to our numbers until the present time. The present number is forty-one. May the Lord help us to grow in strength and in numbers, for the enlightenment of this region and the glory of his holy name.

Three brethren were elected deacons, and a fourth to be an evangelist. After addresses to each of the new officers, the four brethren kneeled down and we laid our hands upon them, and three of us offered prayer. The services were closed by singing and the benediction. Every one felt that the Lord was there, sealing the act. These precious hours will never be forgotten.

Several brethren of the church in Franeker have succeeded, with the help of God, in restoring union in the church of Amsterdam, which had been split into two parties.

Interesting Events in Breda.

A brother in Amsterdam writes that the truth on baptism has penetrated into Breda, a city in North Brabant. He

says: "Yesterday br. Klökers, many years a missionary in China, visited us, and communicated the fact that Mr. Gröneward, recently from the Cape of Good Hope, is now in this section. A house or room has been opened in Breda for Bible-reading and evangelization. A military officer of high grade has the care of this house and sees to providing preachers. Mr. Gröneward, having been invited to preach, spoke of conversion in his sermon, not thinking that he was trespassing on the views of another. Then he added, "You say, 'we are baptized Christians;' but it is not true; you are not baptized. The preacher only baptized his own finger." Instantly the whole assembly was in commotion. On returning to the officer's house where he lodged, they had a sharp debate, and, without coming to any result, each retired to his chamber. The next morning Gröneward first met the commandant in the breakfast room, who informed him that from the first moment he had been convinced of the truth, and now "he wished to be baptized, and thus confess Christ in the way He had commanded." A moment afterwards the lady of the house came in, her eyes red with weeping, and said that all night long she had been reading, praying and conversing with her husband, and that she could no longer resist the truth. Soon afterwards the officer came in and made a similar confession. A spark of the truth fell also in another family, and kindled into a flame. There was a universal excitement. The people wrote to each other back and forth. The mother of a clergyman hastened back from a visit to the Hague, to caution her daughter against the heresy, but was won over to the truth together with five other daughters. In short, sixteen persons were baptized in Breda a few days ago, and many more are inclined to follow them.

A rumor of these events soon reached the Reformed minister, Mr. Helderig, in Hemme, the home of br. Klökers. Mr. H. requested br. K. to make a journey to Breda, giving him a certificate that he

was a Baptist minister from China, that he might take direction of the work and not allow mere excitement to gain the mastery. Br. K. accordingly visited Breda, administered the Lord's Supper, and returned."

Whatever may be the result of this excitement—some account of which has already appeared in the periodicals—it is certainly remarkable as one of the signs of the times. It is another proof that if the Spirit of God begins to work, all opposition is in vain; all impediments are put out of the way; hearts, though as hard as adamant, are melted, and the "dry bones" begin to live. A single seed

of his word, energized by his Spirit, grows in a single night into a tree.

The Work in a New Place.

Last evening I preached for the first time in Tzümmarüm. A large room, hired for the occasion, was more than filled, the congregation numbering about three hundred. Many tears showed that the gospel was making its way to the hearts of the hearers. This is the more encouraging, inasmuch as efforts have been made to close the doors against us. Last Friday we baptized a sister from Makkum, and two others are candidates for the ordinance.

MISCELLANY.

THE WORK AND ITS SUCCESS.

The missionary work will never be done as it should, until all of Christ's followers come to act upon the understanding that this obligation imposes upon them, individually, the necessity of personal service for the promotion of Christ's kingdom. And there is one principle which should enlighten us as to the nature and extent of this service; and that is that every great and holy work necessarily involves self-denial and sacrifice. It has been so in the whole history of mankind. The world's progress has been at the cost of the persecution and suffering, and often of the death of those by whom it has been secured. Our beloved nationality, the source to us of such precious social and civil blessings, was not established without eight years of bloody endurance and sacrifice; and it has just now been saved by four years of desperate conflict, in which the blood of our choicest sons has been shed, and the sound of wailing been heard in almost every home in the land. The kingdom of God constitutes no exception to the operation of this law. It is rather a peculiar exemplification of it. The whole progress of the church has been accom-

plished through the self-denying efforts of believers, and the sacrifices and blood of the missionaries and martyrs of Christ.

With this principle impressed upon our minds, let us inquire what our special duty is in regard to missions in foreign lands. It is a fact well worthy of our consideration, that all the Christianity of the world at this moment is the result of foreign missionary labor. But for foreign missions the church would have either been annihilated, or dragged out a wretched existence, confined to the land of Judea. Suppose doubting Thomas had stood up in the Apostolic Council at Jerusalem, and urged that in his view foreign missions were impracticable undertakings, and that no effort should be made to convert the Gentiles until all had been converted at home. And suppose this argument had prevailed,—where would have been the Christendom of to-day? This is very like what a great many are saying at the present time. But such was not the view which St. Thomas, although constitutionally a doubter, took of his obligations to Christ, or the possibility of evangelizing the Gentile world. He went himself to far distant lands, and labored, as tradition tells us, among the

Indians of the East, establishing those churches, the traces of which are to be found to-day upon the coast of Malabar.

It is sometimes said that Christianity has had its development among all the races to which it is adapted, and that the other races are incapable of apprehending the spiritual ideas which lie at the foundation of the Christian religion, and in some cases are in such decrepitude and decline that it is not worth while to make any effort to save them.

How strangely this objection must sound to any one who understands the intellectual capacity of different races of men. Shall no effort be made to win to Christ the courtly and accomplished Persian, who, so far from being deficient in the power of spiritual apprehension, holds a religious system exceedingly remote from material and sensible ideas? Are the Chinese doomed to remain always on a lower plain than that of the simplest Christian conceptions—the nation that ages since produced the philosopher Confucius, who in the spirituality of his system may rank as the rival of Plato? Shall the Hindu be regarded as incompetent to grasp the spiritual ideas of the Christian religion, whose subtle intellect has elaborated that vast system of ideal Pantheism, before which the speculations of German metaphysicians sink into insignificance? And if there are races on the eve of extinction, passing rapidly away in the presence of the more powerful races of their fellow-men, does not that very fact give them the strongest claim upon our compassion, and furnish the most cogent argument for our instant and earnest effort in their behalf.

As I was travelling, at an early hour this morning, upon that wonderful road built over the Alleghanies, I looked out upon the scene which, at the breaking of the dawn, was just beginning to open upon me. The faint light, struggling among the lofty peaks, only served to reveal the gloomy masses of shade upon the huge mountain's side. The dark foliage of the boundless forests,

dimly perceived, seemed colorless, shrunken and dead. But soon crowns of golden light rested upon the summits of the hills. Slowly the floods of radiance descended till they touched the plains, and then the forests, which had seemed so dark and dead, were lighted up with an indescribable glory. All the gorgeous colors of our autumnal foliage were revealed, wondrously softened and subdued through the delicate veil of haze which almost imperceptibly hung over them. It was a scene of sweet and touching beauty, which I shall not readily forget. My reflections had been occupied with those declining races, of whom I have just spoken, and as I thought of their present darkness, and the helplessness which seems to hang over their future, I could not but breathe the prayer that ere, by the process of inevitable decay, they should fall like autumn leaves to perish, the beams of the Sun of Righteousness might rest upon them, and illumine their latter days with the beauty of Christian virtue and the glory of Christian hope.

But we are sometimes met with the objection that the results of modern foreign missions are so small compared with the means expended, that the whole enterprise is exceedingly discouraging. I have to reply to this, that even if the objection were based upon a fact, it would make no difference in regard to our duty. That duty is made imperative upon us by the command of our Lord; and even if there were no results in foreign lands, and not a single soul converted to Christ, still the church at home is incalculably blessed, if there is only an earnest effort to accomplish so desirable an end. But the objection is not founded upon a fact. The results of missionary effort among the heathen, for the last fifty years, have been wonderfully great. I will not occupy your time with referring you to the various instances of this glorious success. I will point you to only one testimony as a specimen of many others I might adduce. It is a

statement made by S. Williams, LL.D., U. S. Secretary of Legation to China. He says: "The progress made in evangelizing China, during the past thirty-two years, has been, I think, greater than was made in the five hundred years between A. D. 350 and A. D. 850; and another fifty years will, I believe, change the government to a nominally Christian one, if progress is unchecked. There are now one hundred and ten Protestant missionaries, and about four hundred and fifty Romish missionaries in China. This week I heard of a Buddhist priest, who is rich enough to own a temple, gods, altars and all, who wishes to throw down his gods, and take the Lord to be his God;—turn his temple into a church, and begin a preaching service there. One chapel in Peking was an idol-shrine only four months ago, and now seats two hundred or three hundred hearers of the gospel within its walls, three or four times a week. When I came to Canton, over thirty years ago, there seemed more likelihood of reaching the North Pole by ships than Peking and Japan by missions. But when God's time has come, his agents are not far behind."

When we remember that it was nearly a thousand years before the whole of Europe was converted to Christianity, the success of the last half century in founding Christian schools and churches and in organizing Christian society, in Greenland, among the aborigines of our own continent, in China, in India, in the islands of the east, in Syria, on the eastern and western coasts of Africa, and all through the island groups of the Pacific, is marvellously great, and demands the deepest gratitude of our hearts to God.

I do not mean to say that there are no discouragements in this work. There are discouragements of a serious character and bitter disappointments constantly occur; but without these, where would be the heroic faith, which believes in apparent impossibilities, and holds right on in its way, because it trusts in God?—*Rev. Dr. J. C. Smith in Spirit of Miss.*

MOHAMMEDAN DECAY.

The unevangelized millions of our world are as the dreary waste, painful even for the eye of the Christian man to look upon. How much more, then, for the eyes of God! Let the statements of any traveller, who, having investigated the character and habits of the people among whom he has sojourned for a time, has with fidelity witnessed what he has observed, be carefully weighed, and then how deep, how dreadful, is the demoralization of the unevangelized world, whether Mohammedan or heathen.

Shall we glance at Mohammedanism, and refer to Pulgrave as a competent witness on this subject; for he has been at the fountain-head of Mohammedanism, and among those who are regarded as the strictest sect—the Wahabees? This, then, is his testimony:

"Results are the tests of systems; and narrowness of mind, frightful corruption, or rather extinction of morality, cruel or desolating war on the frontiers; within, endless discord in all its forms, family, social and civil; convulsive fanaticism alternating with lethargic torpor; transient vigor, followed by long and irremediable decay—such is the general history of Mohammedan governments and races. And that such is actually and visibly the case has been already shown, in part, by the existing development and course of events in that model state of genuine Islamism, that Utopia of Koranism, the Wahabee empire, and will even more appear in all its odious lucidity, through the further course of this narrative, the recital of what has been seen by the eye and heard by the ear, not from far off, but on the very spot.

"Christianity is living, and, because living, must grow, must advance, must change— . . . Islam is lifeless, cannot advance, cannot change."

Over the fairest portion of our earth Mohammedanism has enthroned itself; the European provinces of Turkey, the wide extent of Asia Minor, rich in productive powers, if only brought into action by the

energy of man—over these its sceptre is extended; but the ruling power is feeble and enervated, and the traces of decline and decay are everywhere visible. The illustration of the sick man has passed into a proverb; and although, at the crisis of the Crimean war, he rose with a spasmodic effort to defend himself, it was only to relapse into his former state of hopeless decay and apathetic indifference to approaching ruin.

The Rayahs, the most industriously disposed of the population, are grievously oppressed by taxation; harassed by the rapacity of the Pashas, and yet left unprotected by the government which so severely mulcts them; they are exposed to the depredations of Turcomans and Bedouins, and, becoming discouraged, cease to exert themselves. The process of depopulation is distinctly marked by the extensive cemeteries which the traveller passes on his route; but death seems to have absorbed the living, for there are no villages near. Cities once renowned for their commerce and wealth are dwindling into poverty and ruins. Thus, of Bagdad, a recent traveller writes: "Once containing, it is said, a population of 500,000, and, within a recent period, a fifth of that number, it is thought that the inhabitants do not now exceed 60,000, if even there are so many. The vast and empty spaces contained within the crescent of the walls, and strewed with ruined heaps of rubbish and filth, show the present decadence of the city from its past glory.

"No remains whatever exist of the palace of the Khalifs. The houses that now stand bear, in their slovenly, neglected, and dilapidated appearance, signs of the comparatively languishing state of the town, and the mosques and other public edifices show but too plainly the indifference or poverty of the true believers. In short, it would seem as if long-continued oppression and misrule had nearly done their worst. The once-thronged town, with its stately palaces, and close-built houses, formerly filled with a teeming population, now appears

in a fair way to become, what many once even greater cities in the same region are already—a waste and desolate wilderness."*

One town is described by the same writer as presenting a remarkable contrast to the signs of decay and stagnation which prevailed elsewhere—Kerbelah, the burial-place of Hosien. Not only do the living come here on pilgrimage, but the dead are brought here to be buried. "They arrive, at some periods of the year, in such numbers, that if all were permitted to enter together, disease might ensue, and, in addition, the streets would be too thronged for passage. A thousand sometimes arrive by a single caravan, which is also accompanied by a vast number of devotees, making a kind of minor hadj, or pilgrimage." The tomb of Hosien—this is the centre of hope and expectation. The corpse which is laid on this is assured of being remembered by the saint at the last day, and, re-united to the soul, of being introduced into the joys of everlasting happiness. After it has touched the tomb, it may be carried out, and "buried anywhere in the cemeteries, or in pits dug for the purpose, except, indeed, the friends at whose expense these obsequies are performed are sufficiently affectionate and rich enough to pay the required fees, and so obtain the privilege of interring the body of their relative in the hallowed spot; for those whose bodies are buried near the Imaum shall stand as close to him at the last day.

Let us look across the boundary into Persia, the inhabitants of which are all Sheahs, or followers of Ali. Here the same blighting influences are at work, and in every direction may be traced the decay "of a people, in acuteness, natural talent and cleverness, second probably to none in the world; but whose lying, deceit, treachery and dishonesty have reduced them to be a by-word in the East, where their very name is considered synonymous with all that is false and

*John Usher's "Journey from London to Persepolis."

dishonorable. Their country, which, if we can believe historians, was once a very garden of fertility, has now, through their idleness, incapacity, and want of industry, become, in most parts, a waste; the few wretched and poverty-stricken villages scattered over it only serving to render more hideous the surrounding sterility. . . . The ruins of what once were considerable villages near the dilapidated caravanserais, show the rapid decline of the country; and the general absence of security, coupled with the degraded character of the people, makes it a matter of surprise how any government whatever can be carried on in a society so debased.

"The Persians generally are poor, ignorant, and sunk in vice of every description. The higher classes, shameless, degraded, false and treacherous, at once ungrateful for the benefits they receive, and vindictive on account of even the smallest injuries, are utterly lost to any sense of disgrace. The governor of a province, or other powerful officer is, allowed to rob, plunder and oppress the people under him for a long period, until it is presumed he has acquired considerable riches, when he is seized, his wealth confiscated, and the money, wrung from the poor by every sort of despotic act, thus at last finds its way into the pockets of the father of his people."

The condition of the great cities verifies these statements. Ispahan, the old capital, once containing 800,000 inhabitants, has now a population of not more than 80,000, "and this number is so rapidly diminishing, that in a short time the once proud city, which gave laws, only a couple of centuries ago, to so large a portion of the East, may have dwindled down into a village, surrounded by heaps of rubbish and shattered fragments of brick-work."

The Julfa, or Armenian quarter, participates in the general decay. "Its population hardly reaches as many as three thousand, while, even within the last quarter of a century, it reckoned more than three times that number of inhabi-

tants. The once busy trade carried on by the industrious colony no longer exists. Constant and unvarying oppression has broken the spirits of the Armenians, so enterprising and eager for gain in other lands; and in a few more years, unless some unforeseen circumstances should occur to arrest the progress of decay, the once prosperous and thriving suburb of the ancient capital of Persia will become a ruin, and its gardens so many jungles."

How dreary the aspect of those regions where the religion of the crescent is in the ascendancy? What extensive wastes do they not present? When shall there be a way into this Moslem wilderness, by which the evangelist may enter, and rivers break forth in this desert, so that it shall rejoice and blossom as the rose? There is one who can bring this to pass—"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." May that promised interposition be hastened; for, at present, in these vast tracts there are but few spots on which the eye can rest. The movements among the Armenians and Nestorians, these are full of promise; but throughout the Mohammedan millions of Arabia, Turkey and Persia, where shall we find as yet one oasis?

— *Church Missionary Intelligencer.*

AWAKENING IN NORTHERN CHINA.

Our mission (the Methodist New Connexion, England), (says our correspondent), was established in Tientsin, in the year 1861, by the Revs. J. Innocent and W. N. Hall, both of whom are still in the field. The Lord has signally owned our labors in this large city, where we have three chapels for preaching to the natives, and a small boarding school for the Christian education of Chinese youths. During the time we have been in this city we have baptized thirty-three converts, of whom thirty are now with us in church fellowship; and several persons are earnestly inquiring after the

truth. We have five native preachers now in constant employment, and several students preparing for the work.

The place where this gracious awakening has taken place is four days' journey from Tientsin, in a small village in the midst of a fine agricultural district. It had never been visited by a Protestant missionary before my colleague and myself visited the place to see the work of the Lord.

The old man, mentioned as having visited Tientsin to inquire after religious truth, came first, about the 3d of April, 1866; and from his return to his own village soon after may be dated the commencement of this gracious movement. The result at present, as stated, is forty five baptized converts to Christianity, besides a great number of earnest inquirers and a wide diffusion of Christian influence throughout the district.

I quote from the letters received :

You may remember my referring to an interesting case of religious awakening in the province of Shantung, brought about, under the Divine blessing, by the influence of an old man who had visited Tientsin, and heard the gospel in one of our chapels. This old man had been very much exercised in mind for some time previously about saving truth, particularly under a long affliction of which he had been the subject. The Roman Catholics had an occasional service in his neighborhood; and, being dissatisfied with the religious systems of his own country, he became an inquirer among them. Their teachings and the conduct of the followers of that faith, however, did not meet his decided approval; and he thought that by coming to Tientsin, as the headquarters, he should certainly find better teachers and more consistent professors. At that time he was ignorant of the existence of Protestant missions. He came to Tientsin, and inquired at the inn where he stayed for the Roman Catholic church, and was ignorantly directed to our city chapel. There he listened with rapt attention for the first time to the glorious message of salvation,

and became so deeply interested that he exclaimed, at the conclusion of the service, "This is the doctrine I am seeking!" He conversed with our native preacher for some time, and then promised to come the following day. He remained about a fortnight, attending every day with increasing interest. His case became known to us, and he wished to be baptized, but we did not feel at liberty to accede to his request. We urged him to return home and continue to ponder the truths he had heard, and daily to pray that the Lord would increase his light and save his soul. We gave him some copies of the Scriptures and some tracts, that he might not only read them himself, but distribute them among his neighbors. He left us, saying, "That he would exhort his neighbors to believe in Jesus; and that he should come to Tientsin again." To our surprise and pleasure he returned the following month, with an evidently increased interest in the holy truths of Christianity, and to inform us that some seven men in his village, with himself, had been reading the books he took, had destroyed all their household gods, and were meeting almost every day to study the Scriptures. They had deputed him to come and request us to send them a competent teacher, and they would provide him a house and food, and receive him with respect and joy.

After remaining with us again some days, we sent with him an earnest Christian colporteur, a native member of our little church, that he might sell the books on the way and at the place, and ascertain the real state of the case. On the return of the colporteur, we found the old man's report not at all exaggerated, and that many more than he had stated had become deeply interested. Our agent plied his bookselling during the day in that and surrounding villages, and every evening met the little band in the room they had provided, for prayer and exposition of Scriptural truth. The demand for a resident teacher was presented with even greater urgency by him on their behalf. I was then at Shanghai; but my

colleague, Mr. Hall, thought it best to send some Christian agency to the place, until we could meet and decide upon what steps to take. Two other colporteurs were sent in the same way as the first. They labored most zealously in that place and for miles round, so that the evening meeting increased wonderfully. People came from great distances to hear the word of God, and the last night they spent at the place, they had nearly three hundred souls present to hear the message of the Cross. We felt with them that such a state of things indicated the presence of God among the people, and that a loud call was made upon us to take active measures for sending a preacher. We were led to send our most experienced assistant, whom you will remember, Hu Hsien Seng, and his devoted Christian wife, that she might labor among the women. They left here in the first week in August. They were greeted on their arrival with a most enthusiastic reception; a house was provided for them, and everything done for their comfort. Every day they had crowds of visitors to inquire about the doctrine. They formed separate meetings for the men and the women. Being harvest time, the people were all busy in their fields; but they met every morning for prayer, and every evening for a preaching service. During the interval, visitors from all parts were coming in constantly to see Hu and his wife, with whom they conversed and prayed. On the Sabbath days they had people from places distant three li, ten li, twenty li, even to seventy li, who regularly came on the Saturday night, and spent the Sunday at the chapel. Upwards of a hundred persons entered their names as candidates for baptism. The idols were utterly abolished, and they began to pray to the "one living and true God."

In September Mr. Hall and I went to see the place, which is 430 li distant from Tientsin, being under the Tisien city of Laou-ling, or Leu-ling. It is impossible to describe the joy with which the people received us, or the joy we felt at seeing

such a manifestation of the grace and power of God as was there displayed. Our presence could hardly be said to have attracted greater numbers than attended the services before; nor yet could we say that the people listened with greater attention to our preaching than to that of the native preacher; they evidently were more interested in the gospel than in us, receiving it as the word of God and not as the word of man. Still, we could not have had greater reverence or more courteous and kindly treatment from any people. They regarded us as the servants of the Most High God, and showed the most unequivocal marks of gratitude for our having visited them for the purpose of teaching them the way of salvation.

Our time was chiefly spent in examining the candidates for baptism, private visitation of families, and acquainting ourselves with the region over which the truth had so rapidly and gloriously spread. The most sanguine expectations we had entertained were far exceeded. In many cases we found whole families living in the fear of God, and waiting to be received into the church; in other families, the father and mother; in others, the children. Then, there were applications from many of the neighboring and distant villages, where one or more of the believers resided, for us to open preaching stations, with every prospect of blessed results. In one village, ten miles distant from the chapel, a rich, intelligent farmer had opened his own house twice a day for prayer and the reading of the Scriptures; and nine persons met with him every day, and on the Sabbath came with him to the chapel to hear the native preacher. This man has given us a commodious house, rent-free, for a chapel and a preacher's residence, which we have taken, and sent a preacher to live among them. This man is one of the brightest examples of Christian faith, humility and devotedness I have met with in China. His heart is full of zeal for Christ; he longs after the conversion of his family and neighbors, and,

though the head man of the village, is more humble and unpretending than any. When Mrs. Hu passed through his village on her way to Tientsin, his anxiety and importunity to detain her, that she might instruct his wife and daughter-in-law, were most impressive and affecting; and only the pledge that she would return in a few weeks induced him to allow her to proceed on her journey with her husband. I might mention many similarly interesting cases.

But, as I was saying, our work was chiefly to decide on who were fit for baptism; and the result of a most careful investigation was, to choose forty-five men and women as the first fruits of this most glorious movement. Of this number, twenty-eight were men and seventeen women, all most sincere and earnest believers in the Lord Jesus Christ, whom we baptized on Sunday, the 23d of September. And still the movement goes on; and, as I return next week, I expect to find numbers more, ready and willing to enter the fold of Christ.

One thing is certain, that is, the circulation of the Holy Scriptures and religious books by the colporteurs of the Bible and Tract Societies, has done much to pave the way for extending this work, though it originated in the poor old man who had never seen a Christian book until he came to Tientsin. I am sure such a fact will, among many others, tend to encourage the friends of the Bible Society in England. Indeed, all who are interested in the spread of the Saviour's kingdom will rejoice to hear of this bright event in the religious history of poor China. We have to ask for your earnest prayers for these people, and for us, that the Lord may give us the heavenly wisdom and grace needful to direct so important a movement. To compass it, and take hold of every advantageous position as it offers, will require means as well as prayer; but only let us have the prayers of God's people, and I have no doubt the means will be forthcoming. This work shows that God can carry on his work without much of human agency, and,

therefore, we will trust Him.—*Christian Work.*

SIXTY YEARS' PROGRESS IN CHINA.

It is over three hundred years since Europe, under the lead of the Portuguese, began to trade with China. The Dutch, then the English, followed in their steps over a hundred years later. It is humiliating to read how desire for trade and love of gain led these nations to submit to the insolence of Chinese officials, and to suffer even injustice, in order that their commercial relations with the country should not be interrupted. Some foreigners have even descended to mean acts of submission, without, however, deriving any commercial advantages to compensate their loss of respect. It was not until the western nations had inspired the Chinese with a salutary dread of their power, that they succeeded in obtaining those treaty stipulations which rendered life secure, and terminated those capricious and arbitrary regulations which had been so oppressive to commerce.

During this period of weakness and temporizing policy, trade was most sensitive to anything that might endanger its interests. For over one hundred years' England was content to confine herself to merchandise, and made no effort to make known the gospel to this vast nation. The whole commercial interest was hostile to its introduction, fearing lest the relations then existing with China might be disturbed, and thus loss be incurred. When Robert Morrison went out, the pioneer of missions in that country, not being engaged in commercial pursuits, he dared not be known as an Englishman, and he therefore remained as an American. He, himself, wrote home, shortly after his arrival, that his remaining there would be beset with difficulties on account of the Chinese, the Portuguese clergy and the strict orders of the East India Company. So fearful was he of being ordered to leave the country, that, for a time, in order to avoid the observa-

tion of the people at Macao, he lived a prisoner in his own house, never walking out, and only allowing himself such exercise as his courtyard afforded. This close confinement and hard study so reduced his strength, that at length he could hardly walk across the room with ease to himself. The first time he ventured out to the fields adjoining Macao, was on a moonlight night, under the escort of two Chinese. How wearing and distressing must have been those first years of his residence; to feel that the delicate circumstances in which he was placed required incessant and the most rigorous caution; to know that a single imprudence, a single misstep, might be fatal to his cause! And then, added to all this, was the fear that notwithstanding all his watchfulness and care, the government might, at any moment, issue the order for his instant departure.

These were not the groundless fears of a nervous recluse, as is seen from the case of M. Richiniz, a French missionary. He had been ordered about this time by the government of Canton to leave the country, and a clearance had been withheld from a vessel until it consented to take him. On his return to Macao, he was seized by the Chinese officers and conveyed to Canton in chains. Finding it impossible to preach to the Chinese, and feeling that a much longer residence there as a missionary would not be possible, Mr. Morrison therefore accepted the office of translator to the East India Company, so that, in this capacity, he might carry out his design of translating the Scriptures. In his new position he still continued his Sabbath services. These were conducted with great privacy. In an inner apartment, with the doors securely locked, would he address, not without fear and trembling, his little audience of two or three persons.

Nor was his position more favorable upon the arrival of his colleague, six years subsequent to his own. Hardly had Mr. Milne landed (he had only been five days ashore,) when the peremptory

order came that he must leave in eight days. All entreaties to rescind the order were unavailing; the only favor the governor of the place would grant was an extension of the time from eight days to eighteen. And so, thrust out of this place, he was obliged to go by stealth to Whampoa, and there secretly take passage for Canton. Most trying and discouraging must this have been to the youthful missionary, after a long and tedious voyage, to be driven out of one spot and to be obliged to steal into another, fearful lest some suspicious and jealous eye, observing the movement, might lodge the information which would result in his arrest and imprisonment or deportation. Escaping this danger, he remained there unmolested for some months. As, however, it was felt impossible much longer to elude the notice of the provincial government, it was deemed advisable to select another point as the seat of the Chinese mission.

Malacca was the place chosen, for which Mr. Milne set sail in April, 1814. Thus did China seem to be more securely shut than ever against the preaching of the Cross. Yet darker days were to come upon the cause of missions. In 1815, the Court of Directors of the East India Company, alarmed by the intelligence of the publication by Mr. Morrison of the New Testament and religious tracts, and also understanding that the circulation of these translations was effected in defiance of an edict of the emperor, rendering the publisher of such works liable to capital punishment, and in consequence apprehensive of serious mischief to their trade, directed that the connection of Mr. Morrison with the Company should be severed. This order was not, however, fully carried out. As his services could not be dispensed with, he still continued to sustain a semi-official position to the Company.

Attempts to make known the truth only excited the government to enact severer laws and redoubled the vigilance of the officials to detect their transgression. In 1826, there was an edict directed against

the Roman Catholics, declaring that the propagator of new doctrines should be put to death, and that the converts should recant under penalty of transportation and servitude.

In 1835-36, when attempts were made to introduce Christian books into the country by making voyages along the coast, another edict was issued, commanding the governor of Canton thoroughly to investigate the matter and discover the offenders.

Still, Christians were not discouraged. Other Societies engaged in the work. In 1830, the American Board sent Mr. Bridgeman to commence the first mission on the territory of China at Canton. Yet so determined was the opposition of the government, so persistent their efforts to trammel or thwart all their plans of aggressive action, that it was not until 1844 that the mission was fairly established. Nominally some alteration was obtained by the edict of 1845; but its influence was feeble and all the previous prohibitory laws on the subject remained apparently in full force.

In the year 1861, we witness an entire revolution in their state policy. This was not the consequence of a sincere adoption of liberal and enlightened principles, but merely a surrender to the principles of powerful nations of the West, and a hesitation to irritate them by a refusal of what they considered reasonable demands. The year 1861 will be a noted era in the history of Chinese missions.

In the treaties with the respective powers of England, France, America and Russia, we have the remarkable admission from a heathen, bigoted and most exclusive people, that the principles and practices of Christianity tend to benefit mankind, and that therefore the fullest toleration shall be granted by the government to all their subjects to embrace Christianity. Further, permission is also given to preach and travel in the interior, provided the missionary be furnished with a passport. Article 13th of the French treaty is so striking, that I transcribe it entire:

“The Christian religion, having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in article eight. No obstacles shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity, if he pleases, and to obey its requirements without being subject on that account to any penalty. Whatever has been heretofore written, proclaimed or published in China, by order of government against the Christian faith, is wholly abrogated and nullified in all the provinces of the Empire.”

Let us rejoice and give thanks in view of the glorious progress of sixty years. Morrison labored twenty-seven years, and yet to his grief and disappointment was never permitted to preach publicly to the Chinese. Where once he was obliged to speak low in an inner apartment to a few persons gathered together, trembling for fear of detection, one of our Presbyterian missionaries is now allowed to make a journey of 400 miles in the interior, publicly proclaiming the gospel to assembled crowds of people, and freely distributing Christian books without the least opposition from the authorities. Where it took twenty-three years to gain a foothold, and a struggle of fourteen years longer to secure that already gained, we now occupy eleven provinces, varying in population from eighteen to thirty millions, and have in them no less than 130 stations and outstations, supplied by twelve ordained native preachers and 200 other native helpers.

Where once the whole power of the government was directed against the intrusion of the unwelcome missionaries, we may, as has already been done, claim the interposition of the government to secure us in the possession of treaty rights. With full liberty to preach and reside in

the country, with the removal of all penalty from the profession of a Christian faith, how should we be encouraged to look forward and expect still more magnificent results. Could Morrison on his death-bed have looked forward twenty-seven years to the treaties of 1861, would he not have said, "I die content. These twenty-seven years of labor and anxiety will yet bring forth a glorious harvest. Barred, bolted and locked China shall yet be thrown open to missionary effort." Let us, too, look forward with prophetic sight and behold the time when the millions of Chinese shall not only hear, but also believe, the gospel; and when heathen China shall take her place among

Christian nations of the earth. Has not the time for which the church has long been praying and laboring at length arrived? Have we not often prayed that every obstacle to the spread of the gospel in this land might be removed? God has answered these prayers in a most surprising, most unexpected manner, not by leading us on step by step, province by province, but at once by the stroke of a pen, four times repeated, throwing open the whole country to missionary effort. Surely such an answer to our prayers should only excite us to still greater activity in the work and make us confident of still greater results in the future.

—*For. Miss.*

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The fifty-third annual meeting of the American Baptist Missionary Union will be held in Chicago, Ill., on Tuesday, May 28, 1867, at 10 o'clock, A. M. The annual sermon will be preached by Rev. D. Read, LL.D., of Illinois, or by Rev. Thomas Armitage, D.D., of New York, his alternate. G. W. BOSWORTH, *Rec. Sec.*

Lawrence, Mass., March 16th, 1867.

In accordance with a provision of the Constitution, the fifty-third annual meeting of the Board of Managers of the A. B. M. Union will be held in Chicago, Ill., immediately after the final adjournment of the meeting of the Union, which convenes on Tuesday, May 28. G. J. JOHNSON, *Rec. Sec.*

Burlington, Iowa, March 16th, 1867.

DONATIONS.

RECEIVED IN FEBRUARY, 1867.

Maine.

York Asso., Geo. W. Roberts tr., 50.95
Yarmouth, ch., H. A. Hart 23.50; Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 12; Fayette, C. T. Weston 12; Bluehill, 1st ch. 4; Charleston, fr. the estate of Rev. Charles Miller, per Benj. Frost, trustee, 3; Bangor, 1st

ch. 100; 2d ch. 50, per C. J. White, 204.50
— 255.45

New Hampshire.

East Washington, Mrs. E. Smith, for Scripture distribution among the Shans, care Rev. M. H. Bixby, 5; Campton, ch. 9; Concord, Pleasant st. ch. 24; 38.00
Salisbury Asso., Isaac Etwell tr., Sutton, ch., 50 cts.; Lake Village, ch. 7; Bow, ch. 6; 13.50
— 51.50

Vermont.

Enosburg, ch. 4; Burlington, 1st ch. 47.58; West Haven, ch. 12; St. Alban, ch., S. S. Robinson tr., 38; Ludlow, ch. and soc. 40; 141.58
 Coll. per Rev. C. Hibbard, Middletown, ch. 3.11; East Wallingford, ch. 5.29; Rev. E. P. Merrifield and wife 9; H. H. White 1; John Jackson 1; Mrs. Huntington 75 cts.; Putney, Mrs. Knight 1; Mount Holly, ch. 18.30; 39.36
 — 180.94

Massachusetts.

Boston South Asso., North Weymouth, ch. 10; Brookline, ch., T. Seaverns tr., 16.96; Weymouth, ch. 11.50; Roxbury, C. E. Woodman, for Bibles for the heathen, 150; South Boston, 4th st. ch. 74.08; Dorchester, a friend, for sup. of B. W. Barrows, in Rev. L. Jewett's sch. at Nellore, 50; Mrs. Susanna Tucker 25; Sharon, ch. 30; Middlefield, ch., R. A. Battell tr., 8.75; Boston, Harvard st. ch., J. Putnam tr., of wh. 54.42 is fr. mon. con., 245.55; Newton, Theo. Institution, Soc. of Miss. Inquiry 19.50; Newton Corner, ch. 22.50; 663.84
 Boston North Asso., Cambridge, Lyman Tiffany 100; Chelsea, Cary ave. ch., mon. con., E. C. Fitz tr., 117.51; Boston, Bowdoin sq. ch., C. H. Moulton tr., 146.61; No. Cambridge, ch., H. R. Glover, for sup. of nat. pr., care Mrs. Ingalls, 125; 489.12
 Salem Asso., Haverhill, Portland st. ch., Samuel Brainard tr., 184.60; Gloucester, 1st ch. 41.50; Lowell Worthen st. ch., Geo. D. Hills tr., 36.99; Beverly, 1st ch. 177 (previously received 177.75); Salisbury and Amesbury, ch. 50; 490.09
 Lowell Asso., Chelmsford, N. B. Edwards 5; a friend 50 cts.; Lawrence, 1st ch., Sab. sch., A. C. Whittier tr., to be expended under care of Mrs. Bixby, 65.04; 70.54
 Wachusett Asso., Clinton, ch. 50; Barre, ch. 2; 52.00
 Taunton Asso., Taunton, Philip E. Hill 25; Mrs. Hill 5; 30.00
 Barnstable Asso., Edgartown, ch. Millers' River Asso., Amherst, ch., L. B. Fish tr., 25.00
 Worcester Asso., Leicester, Greenville, ch. 8.00
 — 1838.59

Rhode Island.

Providence, Mrs. H. S. Wayland, for the Shan Mission, care Rev. M. H. Bixby, 50; Friendship st. ch., tow. sup. of two girls in Mrs. Bixby's sch. among the Shans, 15; Newport, Central

ch., R. H. Stanton tr., 200; Central Falls, ch., A. D. Nickerson tr., 30.50; 295.50

Connecticut.

Brookfield, Wm. Biddle 1; Andover, ch. 12; 13.00

New York.

Mechanicsville, M. M. Ingham 3; D. A. L. Ingham 1; Norway, Rev. J. W. Starkweather 4; Napanoch, ch., H. Stevens, for the Ningpo Miss., care Rev. M. J. Knowlton, 10; Lafargeville, ch. 5; Skaneateles, Almira Town 5; Oneida, John Smitzer 10; Spencerport, Sargent Bagley 10; Harpersville, D. F. Leach, 4; Clifton Park, ch. and soc. 56.50; Saratoga Springs, ch., of wh. 100 is for sup. of Moung Oo, care of Rev. M. H. Bixby, Miss A. E. Wayland, tr. of M. Soc. B. C. S. S., 138.75; Rochester, 2d ch., Sab. sch., to const. Hon. George W. Rawson H. L. M., 100; Sardinia, ch., Rev. J. Huntington 12; Springfield, a friend 5; 364.25
 Ontario Asso., N. H. Cole tr., Benton, ch. 25; Bethel, ch. 10.30; Gorham, ch. 1.25; Bristol, ch. 5; 41.55
 Coll. per Rev. O. Dodge, Dist. Sec., Rensselaerville Asso., Charleston, ch. 10; Berne and Knox, ch. 4; Preston Hollow, ch. 28; Greenville, ch., of wh. 6.75 is fr. Fem. Miss. Soc., 10.75; New Baltimore, ch. 14.25; Sloansville, ch. 11.16; South Durham, ch. 24.75; Rensselaerville, ch. 9.57; Duaneburg, ch. 10; Westerlo, ch., of wh. 16.21 is fr. F. M. Soc., 22.21; coll. at semi-annual Asso. 16.31; 161.00
 Hudson River South Asso., New York, Calvary ch., Sab. sch., tow. sup. of a nat. pr., care Miss Fielde, at Bangkok, Chinese Miss., 69; Mariner's Harbor, ch., of wh. 18 is fr. Sab. sch., 55.08; Williamsburgh, 1st ch., in pt., 100; New York, 16th ch. 240; H. L. Stale 5; Pilgrim ch. 110; Bloomingdale, ch., in pt., 45; 624.08
 New York Asso., New York, 5th ave. ch., in pt., 212.34
 Seneca Asso., Bennettsburgh, ch., bal. 12.00
 Buffalo Asso., Buffalo, J. C. Harvey 60.00
 Union Asso., Red Mills, ch., bal. 19.50
 Hudson River Central Asso., Poughkeepsie, anonymous 25; 1st ch., bal. 7; Cornwall, ch., bal. 13; Sing Sing, F. M. Soc., for sup. of nat. pr., 70; 115.00
 Hudson River North Asso., Sand Lake, ch. 25.00
 Franklin Asso., Milford Centre, ch. 24.75; treas. of Asso. 6.83; 31.58
 Cortland Asso., Solon, ch. 16;

Cincinnatus, ch.7.15;
Kinderhook, T. M. Burt

23.15
10.00
—1699.45

New Jersey.

Bridgeton, 1st ch., of wh. 100 is fr. Miss Hannah Mulford, to const. H. J. Mulford H. L. M., and 100 fr. H. J. and I. W. Mulford, to const. Miss Hannah Mulford H. L. M., 311; Millburn, Sab. sch. 5; 316.00
Coll. per Rev. O. Dodge, Dist. Sec.,
East New Jersey Asso., Jersey City, Union ch. 172; No. Orange, ch., in pt., 600; Newark, 5th ch., bal. 11; West Hoboken, ch. 46.20; 829.20
Coll. per Rev. J. V. Ambler, Dist. Sec.,
Upper Freehold, ch. 22.25; Cherryville, ch. 34. Haddonfield, ch., of wh. 23.78 is fr Sab. sch., 98.08; 154.33
—1259.53

Pennsylvania.

Alleghany City, Sandusky st. ch., to const. Charles W. Cooper H. L. M., 400; Corry, Sab. sch., tow. sup. of a nat. student at Rangoon Theo. Sem., 25; Philadelphia, Mrs. C. A. L. 30; Upland, J. Lewis Crozer 500; Samuel A. Crozer 500; Pittston, ch., Sab. sch., for Scripture and Tract distribution, care of Mrs. Ward, Sibsagor, Assam 20; 1175.00
Coll. per Rev. J. V. Ambler, Dist. Sec.,
Germantown, 1st ch. 35.25; Canton, Rev. Loomis 50; Jackson, Eli Barns 5; Branchtown, Union ch., of wh. 15 is fr. Sab. sch., 39.50; Reading, ch., of wh. 10 is fr. Sab. sch., 70.38; Sabbath Rest, Martin Bell 30; 230.13
Philadelphia, Broad st. ch. 368.75; Cumberland st. ch. 26.70; 11th ch. 42.56; Miss C. Sheldon, for Mrs. Bennett's orphan sch. in Rangoon, including exchange, 37.75; a friend of missions 2; Spring Garden, Sab. sch., for sup. of Moung Myatt Goung, at Promé, 100; 10th ch., in pt., 186; North ch., in pt., 67.13; Roxborough, Sab. sch. 93.65; 924.54
—2329.67

Ohio.

Sandusky, Mary Barber 2.00
Miami Asso. F. J. Titus tr., 30.25
Coll. per Rev. G. H. Brigham, Dist. Sec.,
Clinton Asso., Washington, ch. 1; Asenath Yeaman 4; B. L. Ogle 2; 7.00
Wills Creek Asso., Centre ch. 11.60
Zanesville Asso., Berean, ch. 55 ct.; Zanesville, 1st ch., in pt., 18.20; 18.75
Scioto Asso., Licking, ch., Young People's Miss. Soc. 5.00

Wooster Asso., Wooster, ch., additional, 3.00
Loraine Asso., Rev. H. H. Bawden 1.75
Mohecan Asso., Mansfield, Central ch., in pt., 12.20
Seneca Asso., Tiffin, ch. 20; Mrs. Phebe Hull 2; Clyde, ch. 7.11; 29.11
Columbus Asso., Delaware, ch. 30; Columbus, 1st ch. 55; 85.00
Maumee Asso., Toledo, 1st ch., of wh. 10 is fr. Sab. sch., 70.00
Miami Union Asso., Urbana 26.00
Miami Asso., Hamilton, 1st ch. 96.00
Dayton, G. H. B. 5.00
—402.66

Indiana.

Evansville, Rev. A. L. Robinson 10; Manchester, tow. sup. of a nat. pr., care of Rev. M. H. Bixby, 30; 40.00
Coll. per Rev. G. H. Brigham, Dist. Sec.,
Freedom Asso., Ladoga, ch. 11.45
Union Asso., Wabash, ch. 12.00
Currie's Prairie Asso., Terre Haute, 1st ch. 62.15; Mount Zion, ch. 16.71; Union, ch. 4.18; Prairie Creek, 2d ch. 8.75; 91.79
Tippecanoe Asso., Crawfordsville, ch. 11.05
White Lick Asso., Green Castle, ch. 15.45
Indianapolis Asso., Cumberland, ch. 11.32; Greenwood, ch., R. H. McAlpine 5; F. M. Tague 6; W. F. Polk 1; Franklin, ch. 17.28; Charles Cleveland, for Mikir boy, "Resai," 1; Willie Tarlton 10 cts.; 41.70
—223.44

Illinois.

Beaver Creek, a missionary box 13.25; Peoria, a friend 50; 63.25
Coll. per Rev. S. M. Osgood, Dist. Sec.,
Bloomfield Asso., Georgetown, C. A. Hawes 5.47
Carrollton Asso., Winchester, ch. 62.00
Chicago Asso., Elgin, ch. 42.75
Edwardsville, Coal Branch, Sab. sch., tow. sup. of a nat. pr. in Assam, 4.30; Brighton, Mrs. A. A. Hilliard 2.50; Upper Alton, ch. 7.50; Shurtliff College, Miss. Soc., for Rangoon Theo. Sem., 15.80; 30.10
Fox River Asso., Chicago, Wabash ave. ch. 105; Napierville, ch. 5; Blue Island, ch., W. B. Brayton 5; 115.00
Galesburg Asso., Avon, ch. 2.75; Galesburg, 1st ch., of wh. 20 is fr. Sab. sch., to pay exchange on 50 for nat. pr. in Aug. and 5 fr. Mr. Benner, tow. sup. of a nat. pr., care Rev. E. P. Scott, in Assam, 27; 29.75
Illinois River Asso., Peoria, 1st ch. 16.00
Louisville Asso., Jackson Township 2.00
McLean Asso., Clinton, Mrs. C. L. Coulter 17.65; Atlanta, ch. 20.25; 37.90

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| Nine Mile Asso., Tamaroa, ch. | 12.00 |
| Rock Island Asso., Moline, ch. | |
| 20; Oxford, Uri Davids and son 5; Orla and Oscar Davids 25 cts., and 13 cts. ea. fr. their little sisters, Katie and Susie, deceased, 5.76; | 25.76 |
| Rock River Asso., Adeline J. G. Burden 1; Marengo, ch., Sab. sch. 23.15; | 24.15 |
| Springfield Asso., Diamond Grove, ch. 7; Decatur, ch., of wh. 30 is fr. Sab. sch., to sup. a nat. pr., care Rev. A. T. Rose, Rangoon, Burmah, 106.17; Springfield, 1st ch., in pt., 58.30; North ch. 35.30; | 206.77 |
| Chicago, Danish ch. | 5.80 |
| Ottawa Asso., Tiskilwa, ch. | 1.50 |
| | 680.20 |

Iowa.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Burlington Asso., Burlington, 2d ch., Rev. J. and Mrs. Warren | 2.00 |
| Cedar Valley Asso., Waverly, ch. | 5.50 |
| Davenport Asso., Le Claire, ch. 2; Zion, ch. 20; | 22.00 |
| Dubuque Asso., Dubuque, 2d ch. | 11.00 |
| Oskaloosa Asso., Oskaloosa, ch. of wh. 1 is fr. R. N. Hays, | 41.00 |
| | 81.50 |

Michigan.

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| Grand Rapids, 1st ch., J. B. Gouldsburg tr., | 29.03 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Grand River Asso., Alpine and Walker, Misses Orline M. and Celia E. Watkins, 11 and 9 yrs. old, and their mother, 50 cts. ea., | 1.50 |
| Hillsdale Asso., Coldwater, ch. | 67.50 |
| Kalamazoo Asso., Otsego, ch., Trowbridge Branch, Sab. sch. | 5.00 |
| Michigan Asso., Detroit, Latayette st. ch. | 232.00 |
| Washtenaw Asso., York, ch. | 5.00 |
| | 340.03 |

Wisconsin.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Dane Asso., Verona | 2.00 |
| Lake Shore Asso., Racine, Florence E. Smith, a little girl, 10; Pewaukee, ch. 5; Wauwatosa, ch. 37.55; | 52.55 |
| Walworth Asso., Palmyra, a friend 1; East Troy, ch. 3; | 4.00 |
| Winnebago Asso., Waukau, ch. 1.30; Ripon, ch., of wh. 6.10 is fr. Sab. sch., 32.47; | 33.77 |
| | 92.32 |

Minnesota.

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| Belle Plaine, ch. and vicinity, 4.50; Winona, 1st ch. 27.85; | 32.35 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Southern Minnesota Asso., Rochester, ch. | 2.00 |
| | 34.35 |
| Delaware. | |
| Wilmington, John Mangould | 5.00 |

Missouri.

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| Hannibal, Jane V. Y. | 2.25 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Waynesville, Berean ch. 2; Booneville, Rev. S. W. Marston 5; | 7.00 |
| | 9.25 |

Maryland.

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| Baltimore, High st. ch., Sab. sch., to be expended under care of Rev. H. L. Van Meter and wife, in Bassein, Burmah, | 170.00 |
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Washington, D. C.

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| Calvary ch., R. C. Fox tr., | 57.20 |
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West Virginia.

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| Parkersburg, Sab. sch., tow. sup. of a Kar. pr., care of Rev. I. D. Colburn, Tavoy, Burmah, | 50.00 |
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California.

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| San Francisco, Tabernacle ch. | 29.50 |
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Australia.

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| Melbourne, George Grey Allen, for the Burman and Karen Mission, one-half each, | 66.00 |
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Canada East.

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|-----------------------------------------------|------|
| Coll. per Rev. C. Hibbard, Dea. C. B. Hibbard | 5.00 |
|-----------------------------------------------|------|

Assam.

| | |
|-------------------------------------------------------------------|---------|
| Sibsagor, for chapel, &c., including exchange, per Rev. Wm. Ward, | 1480.09 |
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Siam.

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| Bangkok, for chapel, including exchange, per Rev. S. J. Smith, | 180.00 |
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\$11,870.17

Legacies.

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| Albany, N. Y., Anna Jewett, per Hon. Ira Harris, Exr., one-half for the Baptist Mission in Burmah, and one-half for the Baptist Mission in Germany, 1000; less Gov't tax 60; | 940.00 |
| Bridgeton, N. J., Miss Lucy W. Mulford, per Isaac W. Mulford, | 500.00 |
| Sibsagor, Assam, George Williamson, Senr., formerly of Scotland, one-half for Sibsa-gor Mission press and one-half for Sibsa-gor Mission school, | 1363.63 |
| Bluffville, Ill., Rev. Henry Cosner, by Mrs. E. Russell, Exr., to sup. Alvah J. and John H. Cosner in Mikir sch., Now-gong, Assam, per Rev. S. M. Osgood, | 100.00 |
| Oxford, O., Mrs. Ebenezer Lane, per Rev. J. M. Stevens, D. D., by Rev. O. Dodge, | 50.00 |
| | 2953.63 |

\$14,823.80

Total from April 1, 1866, to February 28, 1867,
\$81,252.26.

MISSIONARY MAGAZINE.

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No. 5.

AMERICAN BAPTIST MISSIONARY UNION.

RIGHT VIEWS OF MISSIONARY WORK.

BY REV. W. WARD, ASSAM.

Retrograde movements in missions are detrimental in practice, and still more dangerous in principle. When we begin to retrograde, where are we to stop? There is a latent element of impatience and unbelief in such movements at variance with the very principles of Christianity. We cannot retrograde in this work. Do we believe that the knowledge of the Lord is to cover the earth as the waters cover the sea? Then surely Assam and the mountain tribes, north, east and south of us, are to be converted to God. If I did not believe this, I would not be here, almost breaking my heart hoping against hope, an exile from my children and my native land. To renounce the lofty pretensions and principles of an aggressive Christianity with me would be to cast away everything, and to enter upon a course of retrograde which would find no limit but in downright atheism. "Ye believe in God, believe also in me."

Christianity entire, unmutilated, aggressive and ultimately triumphant and universal, or no God. I think that as Christians we are not quite prepared to give up all just now. It is not a small thing that, whatever may be said derogatory of the triumphs of Christianity hitherto, there is not under the whole heaven a power worthy the name, where Christ is not acknowledged. The mountain of the Lord's house is already exalted above the mountains; why, then, shall not all nations, in due time, flow unto it? What is there in these effete systems but their very inertness and deadness, that presents the great obstacle to the success of missions? But this deadness cannot be forever. The great progress of material, commercial and scientific enterprise, penetrating to the uttermost parts of the earth, must inevitably break up this ancient order of things, and shatter in pieces every system in which there is no life. The light of life, everywhere present, streams in at each rift that opens; and when all is broken, "God's expansion" shall flood them with heavenly day. The cry—"Let us alone, what have we to do with thee,"—is only the impotent cry of the foul spirit of idolatry and superstition; but it cannot and will not be "let alone;" and when, in the fullness of time, the Holy One of God shall utter his mandate, "I command thee, come out of them and enter no more into them," O, then it will be blessed to look down from the heavenly heights and see the nations "sitting, clothed and in their right minds," all knowing the Lord from the least to the greatest.

There is an impatience for immediate and manifest results, very plausible to men of worldly views, but quite unworthy of Christians, and that needs to be better in-

structed. An undue value is set upon the labor and means hitherto expended in Indian Missions, and quite too low an estimate of what is requisite to ultimate success. Those who think that far more impression ought to have been made upon the systems of heathenism during the half century of the missionary enterprise are guilty of a grave and serious error. It is, indeed, but the thin end of the wedge that has as yet found entrance; and very thin it is. But considering the long fight and struggle and labor of all the past, as well as the patient teaching by which Christianity has reached its present position in the world,—reflecting, moreover, that ten thousand times ten thousand voices are constantly lifted up to sustain the religious life in Christian lands, we cannot but feel that the demands upon missions for large and immediate results, is unreasonable, and out of all proportion to the general results of labor and means elsewhere and at other times employed.

We cannot do better, both as missionaries on the field and as Christians everywhere, than to settle it in our hearts that all honest labor and expenditure on our part will not fail to receive their due recognition and consideration, when the great general balance of labor and results shall be struck. The first drops of the shower, lost upon the parched sand of the river's bed, will be as surely counted in as those that ride upon the crested flood, when the rivers of God shall overflow all their banks. We have no business to stop and begin to calculate the costs and results of missions now; though even this might be allowed, if fairly compared with the unlimited expenditure of wealth and labor in matters that pertain only to this life. If much labor and money have been apparently wasted in missions, surely it would not have been saved by consuming it upon earthly lusts and the vanities of the world.

Sibsagor, Dec. 9, 1866.

BURMAH.

MAULMAIN BURMAN MISSION.

LETTER FROM MR. HASWELL.

Another Sheaf Gathered.

Maulmain, Dec., 1866.—A few years since, in company with two native preachers, I went to the village of Pay-er-kut-tur, about twenty miles north of Maulmain, to preach. On our arrival we found that the priests of the village were absent; and, as there was no other place in which we could find shelter, I asked permission to stay in the monastery. An old man in charge said, "Why do you not go to Jesus Christ's house?" I told him Jesus Christ had no house in Pay-er-kut-tur. He replied, "Yes, He has; Jesus Christ lives over there in that garden." I knew he meant that a disciple of Christ lived there; and, as there were no Christians in the village, I felt a desire to see the man who was called by the name of my Master. Soon as the heat of the day was spent, I went to the garden and found an old man, with whom I entered into conversation, and after a little time

asked him if he worshipped idols. "Why should I worship earth and wood?" was his reply. The utter contempt for idols conveyed in his tone of voice cannot be put on paper. He was afterwards baptized by my son, and proved a firm Christian.

A few months since word came that the good old man was ill. The native preachers visited him several times and found him firm in faith. At length word came that he was dead, and I went with a good number of Christians to bury him. We were cordially received by the relatives and friends. A large number of the villagers followed him to the grave, and listened to the services with apparent interest.

After we had buried him, I spoke of his faith in Christ. "Yes," said one of his relatives, "he believed with all his heart." This testimony I believe was true. Oo Hlau never seemed to waver. I feel that I have lost a friend; but another from heathen ranks has been washed and made white in the blood of the Lamb. "Glory to God in the highest!"

Fruit of a Mission School.

10.—“In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” A few months since a stranger came to the Burman chapel in Maulmain and appeared to join heartily in the worship of God. On inquiry, he told us that when a boy he attended a little vernacular mission school we had in Mosoon, in the south part of Maulmain; that after he left school he went to reside at Natman, about ten miles from Maulmain, and married there. His wife was taken ill and died, and now he had returned to town to reside, and wished to be baptized. He told us he had never worshipped idols since he attended the school, and that his wife, previous to her death, had also given up idol worship. He was baptized a few weeks since, and appears to be a sincere believer in Christ.

Several thousand in Maulmain and Amherst have had the same religious advantages in our schools as this man, Moung Bah, had. How many will be found at the right hand in the last day, God only knows; but He says to us, “Be not weary in well doing.” “My word shall not return unto me void.” “Be not faithless, but believing.”

RANGOON MISSION.

LETTER FROM MR. ROSE.

Tour to the North.

Rangoon, Dec. 8, 1866.—I have just returned from a short trip of twenty-five days to the north. I spent one Sabbath at Taultet, half way to Thongzai, and called at a number of the larger villages on the way up the Hlaing.

Danger of Delay.

At the village of Hlaing there is one disciple. His wife had heard much of Christ, and was, I am sure, convinced of the folly of idol-worship, and had given it up. Twice within the last year, I remember to have spoken plainly to her

about her soul and the one only Saviour. Her reply was, “When the mamma returns, I am going to worship God.” This poor woman died a few days before we arrived, and we have reason to fear without Christ. Her illness was short. Her husband was in the city on business; they sent for him, but he had gone home by another way and lingered on business. He had not heard of his wife’s illness. Just at the end of his village he passed a new coffin containing a corpse, and wondered whose it could be, but did not think it might be his wife’s. He soon came to his house, and the crowd of people there flashed the truth upon his mind that it must be one of his own family—his wife.

Funeral Customs.

The corpse is often put into a sort of coffin, made by digging out a log like a trough, and fastened by a plank, and made tight by pitch; and thus the body is kept for weeks or months before burning. In this case the numerous heathen relatives and friends wanted a heathen funeral. The husband could not join in a heathen funeral, but he said he would not quarrel about the dead body of his poor wife.

We preached to the people about two hours, and it seemed evident that a good many felt that it would not of any good to the dead or to the living to have a feast over the corpse of the dead. These funeral feasts are a heavy tax. They usually continue three or four days and nights, and often eight or ten days. A band of music is kept in attendance; if the village is not very large, nearly all the village people are expected to do but little else than attend the feast. The expense is great, to feed all the people and procure presents for the priests.

Visit to Thongzai—Baptisms.

I left home with the intention of spending a week or more in the village of Thongzai, to visit all the Christians and those called inquirers, with the hope of encouraging and strengthening the Christians, and reviving a deeper interest in the church, and pressing home the truth to

the hearts of those who have heard for years, but are yet procrastinating. I spent ten days (two of them Sabbaths) in Thongzai. We spent six days visiting the villages east and west of the chapel, villages on both sides of the stream, seeking specially those who call themselves inquirers and who have heard much; but many others would gather around to listen. I hope good will be the result. I baptized one in Thongzai and two at Kajah Bya, a little below Tsauway. Another wanted to be baptized at Thongzai, but his wife opposed it so strongly that he deferred it. The last Sabbath in Thongzai I administered the Lord's Supper. Only about thirty members were present; some were too far to come, some were sick.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Former Field Revisited.

Henthada, Dec. 18, 1866.—Since the 3d inst. I have been on a tour of about two weeks to the north-western portion of this province. The place visited in this trip, most distant from Henthada city, cannot be less than thirty miles away, which distance took me quite among the smaller hills of the western Yoma mountains.

I have hardly made a missionary tour in Burmah more replete with interest than this has been. I went over this same ground, or nearly all of it, just twelve years ago, in company with Mrs. Thomas. All was then new,—the scenes, the people, and our work in these parts. Yes, all was then one cheerless region of heathen darkness; cheerless only as it was lighted up by faith and hope. No, I am not quite correct. We did find one Burman Christian, Oung Bau, who crept into our tent and told us, tremblingly and in a whisper, for fear of his countrymen, that he was a Christian, and had been for thirty years. That one confession, and our confidence that God would elect from these multitudes a people for

his own praise, sustained us. Thanks be to God for those blessings. Missionaries do not always have even as much as we had to cheer them.

Now, even after twelve years of prayer and labor, all is not "light in the Lord." Heathen darkness is the rule, rather than the exception, even now. Yet there are now, by the grace of God, green spots in these heathen wastes, "gardens of grace enclosed."

Travelling and Preaching.

At Krukato, seven miles from this city, nearly a hundred have, from the first, been baptized, though now nearly half of them have removed to other places, or gone to try the realities of eternity. This time I only baptized one convert there. I found a want of vigor and union in this church, which rendered a visit there very important. I am happy to say that the teacher in Krukato, Bau Yu-pau, can now get on without the aid so long sent to him by the ladies in Gloversville, N. Y. I have already, even without their knowledge, given a part of their contribution for this year to another man in a "region beyond."

To Kyai-pee, from Krukato, the distance is almost ten miles. But we saw Karens along our way, and preached to them Jesus. They seemed more inclined to listen than I have found them in years past. O that God would "draw them," and then they will come to Christ!

The church in Kyai-pee do not all live in one village. Though a distance of five miles separates them, they love each other; they are a live church. They all willingly left their harvesting and crowded into the house of their teacher,—their chapel for the present,—to engage in the worship of God, and to participate in his ordinances. Seven very interesting converts were baptized, the Lord's Supper celebrated, and heathen visited in this place. I left, feeling that in two days' time I could do nothing more for that place.

The Missionary's Reward.

From Kyai-pee we went on slowly, preaching as we went, and arrived at Opogong about the middle of Saturday afternoon. This place is a part of Opo, of which I have frequently written in years past. It is one of our most populous regions of Karens. I have often thought I could almost adopt the language of old Simeon, and feel ready to depart if my eyes could see God's salvation there. I came here with feelings I cannot describe. I had for more than a year known of at least one true believer in Opo. She is a youngish woman, whom God has led to Christ by affliction. She was a very pretty young girl, twelve years ago, when I came to this place,—the daughter of the head man of the place in whose house we put up. She afterwards married. She has had four children, all of whom she has buried in a heathen manner. With a soul bursting with grief she met the preacher from Kyai-pee. The meeting was timely. She listened,—she gave her soul to Christ. Look now upon that countenance. You still see the traces of grief, and you see, mingled with all, signs of a hope beyond the grave. On arriving and speaking with her, I remarked, "There will be some here to be baptized, I hope." Said she, "I do not know about the others, but I must be baptized." It is scenes like these which I witnessed in Opogong that most richly repay the missionary for all his privations. You see a little company with the missionary, say twelve in all, starting off to the near forest, arriving beside a beautiful lake, apparently made on purpose for the occasion. There the praises of God are sung, and five converts from a great heathen population are baptized. At evening you see the missionary "sitting down with the twelve," six of whom form the first church in Opo,—a church, "the pillar and ground of the truth."

Another Nucleus.

We took an early start on Monday, and spent the forenoon in the Opo plain,

where we had much talk with some who were anxious to be called our disciples. But we failed to see any indication of the Spirit's work in their hearts. In the afternoon we left that large plain, and pushing our way through elephant grass, and crossing muddy streams, we arrived, near night, in a place not far from the Irrawadi river, Thai-kai-ken. The place reminded me of Tavoy, where, after struggling half a day up streams and mountains, you come not to a city, nor to a village, but to one, two, or at most three, dilapidated houses. Here we found a region of scattered houses among indifferently cultivated gardens of oil-seed and cotton, sugar-cane and tobacco. But the work of God's Spirit is most evident. One from here was baptized in Henthada last year, and now, from a larger number of candidates, five were baptized. These, with the preacher and his wife, eight in all, form the first church also in this wild place. It has seldom been my privilege to preach in a place where preaching seemed so much like preaching as in this place. Here were the new converts, inquirers, and a larger number of heathen came, sat down with us, and listened, as if these things were really so. O now if God would grant his power!

The preacher here, Yab-way, is the man who now receives a part of the money sent by our good friends in Gloversville, N. Y. Let them pray for him.

Hearts Opened by the Spirit.

The journey out of the woods seemed indeed a little shorter than when going in; but it is a long, wearisome road. On reaching the edge of the woods, a rice plain was the first thing to cheer us. I was too weary to proceed, and so called at a Karen house, when I hardly felt able to overcome their wildness enough to do them any good. But I found there was no wildness; the mother of the house told me that her friends had just become disciples, and that she wanted to be one; that the teacher, Yab-way, had been to her house, and she hoped to see him again. She spread me a mat, on which

I lay while I talked of Jesus to her and others. I believe God's Spirit has touched their hearts. Hence for a time I forgot my weariness; but on passing a large Karen village, whose inhabitants have no ears for the gospel, I refused to stop to be looked at, as some asked me to do.

Kyung-gong. Here our Association is to be this year. It is among the Yoma hills. Here we were received with great cordiality. But I had preached so much during the past two days, that I could not address the people; one of the preachers who went to help me preached. Here we made our homes or headquarters for two days. One day I spent at Too-mah, where there is a church of twenty members. Here, for a rarity, we have an excess of preachers. One understands James 3: 1 in such a place. Two men want to be at the head of the church, while neither is fit for the place. Here one man of good education, whom all would respect, would be a great blessing. May God send him. Preached on love. Tried my best to unite the members. Of course none were baptized in Too-mah. But we had the communion.

Again we returned to Kyung-gong. I went near evening to visit the young converts, most of whom were from Opo. To my surprise I found five houses whose inhabitants profess to be Christians. Yes, I must say I was more than surprised, I was excited, too much to sleep well during the night.

Cheering Baptism.

In the morning it was decided that we all go to the houses of the unbaptized disciples; I do not say, young converts, for most of them had been Christians for three years. We went to them "because there was much water there," they living upon the bank of a large lake. There we found a place fitted up to meet in. The place was a cattle-shed, not perhaps very unlike that in which the Son of God was born. But I dare say our shed was better fitted than that one for Joseph and Mary; for rice straw and mats were spread down for the people. A rice mortar, with

a board upon the top, was my pulpit. If one could not preach there, he would fail to preach anywhere. There were twenty converts, a larger number of Christians, several preachers, and one middle-aged Karen woman, who, as I began to speak from Mark 16: 16, arose to go, when I stopped and said, "O aunt, do stop and hear, just this once." She did so, sat down, and really listened until we began to examine the candidates for baptism. Other heathen Karens were looking through the open mats of the houses, hearing about whom we must believe and how we are to acknowledge Him in order to be saved. Thirteen were selected for the ordinance of baptism. The preachers had talked the matter over with them, and written down carefully the names of those worthy to be baptized. So the work of getting from them their experience was less than usual. The translation of the old hymn,

"Salem's bright king, Jesus by name," was sung by joyful tongues; its melody sounded out from the base of the Yoma mountains, over those still waters, quite as cheerfully as in any New England village.

"Thou wilt arise and have mercy upon Zion." O that the "set time" were fully "come."

TOUNGOO MISSION.

LETTER FROM MR. BUNKER.

Journey to Rangoon.

Toungoo, Nov. 27, 1866.—As you are not here to travel with us to the Convention in Rangoon this year, I will do my best to enable you to share the journey with us in spirit. I will leave an account of the Convention to other pens, and simply note some of the minor incidents of the journey and the meeting as they present themselves to the eyes of a new comer.

Our boat, in which we are to live for several weeks, is all ready, and with a hasty good bye to those we leave behind, we get into our "box," which must serve us for sitting-room, sleeping-room and

dining-room while we journey. The boatmen push off, and the rapid current takes us quickly away.

Visit to Shwaygyeen.

At about nine o'clock Saturday evening we reached Shwaygyeen, and immediately prepared to surprise br. Harris, who lives some distance out of the town, at his house. Our walk through the city was one of interest. It was full moon, and on every hand were groups of natives in conversation or in trade. The trading stands are set up in the road or by its side, and they offer for sale various kinds of fruits, cigars, corn,—which is chewed by the people, and is, I think, quite as disgusting a habit as tobacco-chewing in America,—and various other little articles. We see no hurrying home to prepare for the Sabbath. To-morrow there will be just as many stands as to-night, and quite as much noise and confusion. In all this city I understand that there is but one baptized Burman. How very sad! Yet there is no white Burmese missionary in all this valley where the villages are numbered by scores, and the people by thousands and tens of thousands.

We surprised br. Harris at his house, and of course met with a most hearty welcome. There is something in the meeting of the brethren here which is not felt at home. Separated for months, especially when alone, as is br. H., when they meet, hand-shaking is no form to go through, because it is customary to do so.

Idolatry in Shwaygyeen.

On the following morning we walked out to the pagodas of this place. Idolatry has taken a new start here, and a large number of idols are being built, in addition to those formerly placed here. One group represents Gaudama in reflection, with a large number of attendants bowing down to him. They have been adding to this group recently; and, even while we stood looking on, a Burman mason was fashioning with his hands a mass of brick and mortar into a god for himself. One can scarcely realize

the sadness of such a scene till he meets it face to face. The soul of br. H. waxed hot as he looked on, and for half an hour he did mighty battle for Jesus and the truth.

These idolaters are very easily convinced of their folly in worshipping images, and even laugh at its absurdity, when pointed out to them, but turn the truth away by saying, "We must do as our fathers have done."

About this place are many groups of idols, illustrating scenes in Gaudama's life. One scene represents him preaching his doctrine of Nigban, in which act he is extending his hand and pointing with his finger in explanation. This finger readily yielded to a little pressure and dropped off. But though a senseless lump of mortar with his finger gone, the next Burman that comes along will prostrate himself and pray just as devoutly as if his God had a whole finger and could see.

As we walked about the large pagoda, we came to a gigantic and disgusting idol, apparently a favorite among the worshippers. Before this we discovered one of our boatmen most diligently muttering his prayers. It was but a short time before that he had yielded ready assent to the emptiness and vanity of idol worship. However, as he saw us looking at him, he thought it best to cut short his devotions. In our return along the bank of the river we saw a number of Karens floating down the river on rafts, bearing tinsel ornaments, as offerings to be made to Gaudama on the coming day of worship. This seemed very sad, for we hope better things of the Karens; yet there are many Karens in this district who have embraced Buddhism, and are on this account as hard to reach as the Burmans themselves. Idolatry seems to have chains of a strength peculiar to themselves. It certainly is most soul-destroying and debasing.

Christian Worship in Shwaygyeen.

How marked the contrast between these scenes and when, a short time after, we assembled in br. H.'s chapel and

joined with the Karens in the worship of the true God.

As I saw a native pastor rise, and in manly and solemn tones exhort his brethren to the love of Christ, and saw the devout and prayerful attention of the hearers, my heart was strengthened. Piety among these simple-hearted Christians is not to be doubted for a moment. Among all things else strange, this one thing bears the home mark. There is no place in this strange country where a Christian stranger will feel so much at home as in a Karen prayer meeting, I think.

The Field and its Reaper.

Br. H. is doing a most noble work here ; but he staggers under the immense load which he is obliged to bear. I felt sad as I saw the boundless and almost endless harvest field, with only one reaper alone. That word "alone" means something here which it does not at home. Four missionaries with their wives could find ample work here ; but br. H. bears it alone. Here, too, are marks of his former suffering. Two graves in yonder garden and one away in the jungle teach at once a song of joy and a song of sorrow. Here amid the scenes of joy and sorrow, though suffering from bodily infirmities, dear br. H. labors on, patiently, earnestly. I heartily wish all the Baptist students in America could spend a few days at Shwaygyeen. I think it would be a missionary call not easily forgotten. May God speedily send a reaper to Shwaygyeen.

The Convention in Rangoon.

The meetings of the Convention were very interesting to me in more respects than one. I could not enjoy the exercises in the different languages as I desired ; but the different scenes were full of joy and instruction. Pabpoo, from Maulmain, preached the sermon before the Convention in Karen. The attention of the native Christians was very marked. I could not but notice good old Quala as he sat on the floor leaning against a post, listening with his whole

soul to the words of the preacher. I could not but think of his history as I looked upon him. He occupied the place of honor, which had been accorded to him by all others. He is a wonderful monument of God's grace.

I could not but notice the profound attention of a group of Karen "mothers in Israel." Their noble countenances, so full of intelligence, it was encouraging to behold, when we think that only a few years ago they were heathen and slaves of superstition.

Contrast Presented.

I found myself almost unconsciously noticing the contrast between these examples of God's grace and a heathen man squatting on a log, a little distance from the chapel, apparently wondering greatly at what he saw. With a countenance sadly inexpressive of anything but ignorance, squalid and wild, he furnished a good illustration of what this noble congregation was before the grace of God put a purpose in their hearts and a light in their eyes.

Last Prayer Meeting of the Convention.

I must speak of the last prayer meeting of the Convention, for it was one of present comfort and future hope. It took me back to some of the last meetings of the Jubilee in Philadelphia. The Spirit was with us, and our native brethren were thoroughly awake, and spoke and prayed from burning hearts. Some of the addresses were peculiarly touching, and the hour went too quickly. The crowning feature of this meeting was the singing of the final hymn. It was a scene upon which we love to look and take courage,—a type of the day when all nations, tribes and tongues shall unite in praise to God. I forgot to sing in contemplating the various groups of singers. Directly in front of me was one of the Chinese converts, singing with two Karens, one on either side. Quala, with a face glowing with joy, was standing with a Karen on one side and a Burman on the other,—all singing from the same book. Br. Carpenter, with a Karen and

Ko Yacob, a Mussulman convert, stood at the end of the table, lifting their voices in the same song of praise. So it was throughout the chapel. Groups of different nationalities throughout the room joined in the good old soul-inspiring hymn,—

"From Greenland's icy mountains,
From India's coral strand," &c.,

and it never was sung with more unction in America than in the little chapel of the Rangoon Theological Seminary.

Not a few moist eyes told of the Spirit which was moving in the hearts of the worshippers, whatever the color of their faces or the style of their dress.

After a fortnight's hard travelling we are at home again, with stronger hearts for our work, while the promises of God concerning the coming of Christ's kingdom have a fresher light thrown about them than ever before.

Plans, Present and Future.

Dec. 31.—I am more especially sent to the Red Karens. The road over these mountains is a hard one and needs strong legs and lungs. My desire is to this mission and the "beyond," as soon as I can possibly reach them. I am, I think, making some progress every day in the Sgau language. When I acquire this, I shall get the Red Karen language as soon as possible. If I cannot get that at once, I desire to try the Bghai, which is nearly allied to it. The future will show. We hope to reach the Red Karens this season; if so, whatever information I can get, I will forward. By the way, I am now able to teach geography in Karen, and have a class of twenty or more, in br. Cross' school every day. These things encourage me. Mrs. B. also is making steady progress in the language.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

New Year—The Dictionary.

Nowgong, Jan. 1, 1867.—At the beginning of this new year, we beg to greet you in the name of the Lord, and trust

that this day finds you strong and vigorous in the Master's service, armed with new faith and zeal for the work of leading forward the hosts of the Lord in Christian lands to more aggressive work on the kingdom of darkness.

As for us, this day finds us, with hands hanging wearily down, "faint but pursuing." With the old year we closed up the heavy work of the dictionary, having only a little revision to do. The printing has been carried forward by Mr. Ward to the 404th page. The whole will run up to 650 pages or so. I hope the printing will be carried forward more rapidly, and the work be available very soon.

I sincerely hope this work will essentially aid in acquiring the language and in settling the meaning of words that have been floating about without any definite acceptance or spelling.

Indian Reformers.

By to-day's mail I send a copy of the "Indian Mirror," the organ of the great native society of Vedantists, or followers of Ram Mohun Roy. It embraces nearly all the educated natives of the country. The "Brahmo Somai" have formed themselves into one great Indian church, with missionaries, tracts, Sabbath worship, &c. They are cutting directly across the Purans and polytheism of India. They are for bringing their wives and daughters out from the seclusion of the zenana, and giving them schools and introduction to society. They are eclectic, taking anything that favors their views from the Zendavesta, Vedas, Bible or Koran. Caste, polygamy and every social evil with which India has been cursed these hundreds of years, must become unpopular in a few more years. It is cheering to see the educated natives setting out on these new courses.

They welcomed Miss Carpenter from England, who came to introduce a system of extensive operations for native female education and social reform.

The Demand of the Times.

Many Christian ladies in Calcutta are admitted to the families of the natives.

Girls' schools are being established, and the feeling for reform is rapidly spreading in every direction. There is more and more independent action among the natives. They often come to our native worship, express themselves pleased with our preaching and way of worshipping God. Thousands believe in their heart of hearts that the Christian religion is true. I know full well that there is much error, Deism, &c., wrong ideas about Christ, mixed up with all this wonderful movement. That, Christianity must meet and combat. Hence we now want to stand firmly at our posts. We need men to preach and defend the truth as it is in Jesus everywhere. We need strong, able defenders of Christianity. These old claims of caste must break. Woman must rise to her place in society. Polygamy is doomed, when thousands of respectable natives unite and petition the powers that be to pass a law against it. The power of the long deified brahmin wanes, and Hinduism must fall. Pray, pray, let every Christian at home who feels that the vows of God are on him, either come himself or send a substitute. Let the young and strong and consecrated of all our churches, male and female, ask in the closet, alone with God, "Lord, what wilt thou have me to do?"

Good News Received—The Need.

A New Year's gift was brought in our last letters; I mean, the definite announcement that two of the expected and promised mission-families had sailed, and we now think of them as being near the Cape of Good Hope. God speed them onward in safety. They have a great field in, Gowahati. Two, at least, should always be kept there. But my heart longs for one to go among the Garrows, and one among the Nagas of this frontier, among whom a friendly officer as commissioner has just been stationed. Then the Mikirs are going farther and farther off from the truth for want of their teachers. The Assamese themselves need steady effort. Here we

stand, seeing everything to do, and not the strength of former years to labor.

But God sees and knows all. We try to commit our way unto Him.

Wants of the Hill Tribes.

4.—We want some young, fresh hands on the field. Let me call attention to the hill tribes of Assam. Government is trying a new plan with them. The Nagas, among whom the lamented Däuble wished to labor, have been placed under the charge of Lieut. Gregory; the Garrows, under Lieut. Williamson. Missionaries to join them, to live among them, are wanted, and will receive every assistance and encouragement.

While, during our fearful American war, the Union have been only able to keep up existing mission stations without any advance,—now, besides strengthening the things that remain, it is very important that we strike for "regions beyond." These Naga hills are a few days beyond the Mikir ranges, farther on toward Manipore and Burmah. They have no written language or caste, and are, I imagine, very similar to some of the rougher Karen clans among whom the gospel is working its way, and very likely will be found to be of the same origin. When I look at all these fields, I wish that I might be young again; but here I am, only able to write and tell these things, and ask the Union to send others who are strong and vigorous. From Nowgong as a first stopping place, a missionary could work his way into the Naga hills. Step by step the future would open before him.

LETTER FROM MRS. WARD.

Native Preachers' Work.

Sibsagar, Dec. 8, 1866.—The native laborers connected with this mission might be more properly termed colporteurs or catechists, as they are not ordained or licensed as preachers, and have never had any education or special training for this work. Here they never have the opportunity of addressing a large as-

sembly on the subject of religion; their work is out-door entirely, talking with one here and another there; now reading a tract to a few persons seated under the shade of a tree, then discussing some point in theology till a crowd gathers about.

In this way Kolibor, one of the first converts in this mission, now an elderly man, and Modhu, a more recent convert, are employed,—their heavenly message often being met with contempt, often, too, with willing ears,—I wish I could add with open hearts; but, though the blessing tarry, we wait for it. During the rainy season, when travelling is impracticable by land, they labor in and around Sibsagor; but in the cold season itinerate in the neighboring villages.

In Sibsagor they find the vestibule and ground around the Court House the most favorable locality for their work. They meet here villagers from all parts of the district, who sit idle about the Court House for days and sometimes weeks together, while their case in court is finding its way through the red tapeism of English law. This affords the colporteurs one of the best opportunities to “preach the word, be in season and out of season” among those whom days of weary travel might not reach. A large number of tracts and portions of Scripture are in this way scattered over the country.

A few brief extracts from Kolibor’s journal will give an idea of their work to those friends who have contributed to their support, and perhaps also interest others.

Journal of a Native Preacher.

“Talked with some men to-day on the crucifixion of Christ; some disputed, others gave an indifferent assent.

“Tried to explain the Christian religion. One man asked, ‘Do you think in making known this religion that it will ever supplant ours?’ ‘Yes,’ I replied, ‘your religion will certainly disappear; you see if it don’t, if you live a few years longer.’

“While I was explaining the gospel to-day, some of the people laughed; but afterwards three men asked me for a portion of the Christian Scriptures, and I gave them a copy of the Epistles. One of them inquired, ‘Are these God’s words?’ ‘Yes,’ I replied, ‘and if you sincerely want to find the truth, you will find it in that.’

“Some twice twenty men listened to the gospel to-day. One man asked me to read from our Scriptures, and I read, ‘There is now no condemnation to them which are in Christ Jesus.’ ‘That is what I want,’ said he. I gave him a copy of the Epistle to the Romans.

“One of my hearers to-day asked me if I thought the Hindu religion would be done away with. I told him I believed God would completely sweep it away. Another man said, ‘I will beat you.’ ‘Why,’ said I, ‘what have I done?’ ‘I will beat you for nothing,’ he replied. ‘Show me my fault and you can beat me,’ I replied. He was silent and walked away.

“I gave a man a portion of Scripture. He inquired if that told about the atonement of Christ. I said, ‘Yes, that will tell you how Christ suffered and died for the sins of men, and that those who believe in Him, forsake their sins and keep God’s commandment, will obtain salvation.’

“A man, who took a tract, said, ‘The Christian religion is true; we cannot say it is false; but we do not dare to say that Hinduism is false.’

“I asked a group of men if they had examined the Christian religion. ‘Why should we,’ one replied, ‘has not God given us a good religion of our own?’ ‘How many gods are there?’ I asked. ‘We know there is but one God; but we cannot see Him, so we worship the incarnations of Himself which He has given,’ he replied. ‘Will not his incarnations be of the same nature as Himself?’ I inquired. ‘Yes,’ he answered. ‘Is God a sinner?’ I asked. ‘No, of course not,’ he replied. ‘Examine these incarnations

you worship, and see how many sins they committed,' I said. 'Yes,' he said, 'you are right; I cannot reply to your argument.' I said, 'Your religion is false, and God will surely destroy it.'

"A man remarked to-day, 'I cannot believe your religion, because it has not been given us before. I think you have made a great mistake in leaving the Hindu teachers and priests for this new foreign religion.' 'I received it,' I replied, 'because I was a sinner and could find salvation nowhere else; priests and teachers are all sinners, and sinners cannot save sinners.'

"Had an argument to-day on the justice of God in punishing sinners. I said, 'If you break the laws, will not the magistrate punish you? Neither will you escape the wrath of God, if you sin against Him.'

"Had a discussion on the comparative effect of the Hindu and Christian religion on the life and character. I asked, 'Do you not think every one should strive to be good, kind to all, honest in his dealings, and truthful in what he says?' 'Yes,' they replied. 'You think you ought to be this to be happy in a future state?' 'Yes.' 'Do your worship and ceremonies make you better? The example of your gods is all bad; will their worshippers be any better? Our religion gives us a new mind, so that we hate what is wrong, and love what is right; formerly, I used to lie and steal and deceive; but I don't do so now; and if you should do so to me, I should not wish to do so to you. Your religion leaves your people the same,—no one is any better after worshipping, or making offerings, or doing anything of that kind, are they?' No one answered.

"One of the court officials said, 'What are you here for all the time? Every day I see you sitting about the Court House.' 'I come to make known salvation through the atonement of Christ,' I replied, 'what else should I be here for? Perhaps you think I'm an old man, not able to do hard work; so the padre sahib, out of pity, gives me this to do for

my living. But that is not the case. I come here solely to make known the salvation which Christ has purchased with his life for sinners.'

"After relating to-day to some men the account of Christ's incarnation and crucifixion one said he could not believe it. 'Why not?' I asked. 'You can believe your Hindu shasters when they tell you God became incarnate nine times, once in the form of a boar, again in that of a fish, and again in that of a dwarf, and so on, and not one of them ever did anything for mankind. What did the boar do? tear in pieces a king; the fish? bring up a lost book from the bottom of the sea; the dwarf? get his small foot on a king's dominions, and gradually enlarge it till it covered the whole, and he took possession;—not one single thing did any of your incarnate gods do for the salvation of men. You can believe all this, but you cannot believe in God becoming incarnate in a holy man, going about doing good, working miracles, then giving up his life on the cross a ransom for sinners; this you can't believe.' They remained silent."

Aptness of the Native Preachers.

These are simple specimens of the colporteur's ordinary experience; we often have much more interesting accounts from them in an evening meeting of their contact with the people, partly because they go more into detail. They often exhibit a tact and skill in meeting objections and in bringing out apt illustrations, such as we could hardly expect from men so illiterate. We would that they manifested more of the teachings of the Spirit in zeal and devotedness to their work; but they are the best men we have in the church, and if the one talent is well improved, we hope for the tokens of the Master's approval.

Native Laborers' Report from an Out-station.

Godhula and his wife have been here on a visit a few days, refreshing their own hearts with Sabbath privileges and the communion of the Lord's table, and refreshing us, too, with their presence

and the encouraging account they bring of the scene of their labors. It will be remembered this is the couple mentioned in a former letter as having commenced a new interest on the Majuli. The fact of their being there as religious teachers awakens animosity in some, but an interest in all the villages around. Many visit them, others send for Godhula to visit them. Lucy has a school of girls, who are learning to read and sew. But all is in vain,—Godhula himself seems to feel it,—all is vain without the descent of the quickening Spirit. Let them and their work be remembered in the prayers of God's people, that they may be found faithful.

CHINA.

NINGPO MISSION.

LETTER FROM MR. KREYER.

The Chinese Language Recovered.

Ningpo, Oct. 9, 1866.—You remark that you do not expect me to do much out-of-door missionary work the first year; that the language and a trip of exploration is all, &c. But the idioms and principles of the Chinese language are already a part of my mind, and my vocabulary is coming back to me by the law of association. With reference to this language, I frequently feel like the blind man in the gospel, who at first only saw "men as trees walking," and afterwards saw them plainly. So the Chinese, that slumbered for eight years, and was buried amid the ruins of other forgotten languages of my youth, and covered up with a superstructure of Latin, Greek, Hebrew, Sanskrit, &c., seems to revive again, a living germ, and reassert itself in my thinking.

It is true I have not tried as yet public preaching in the shape of a sermon; but I do try what may best be understood by you under the term of *zayat-conversation* about the doctrine, and I do actually teach the principles of Christian theology and Scripture exegesis to my student, who evidently understands me, as I have him give me back the thought in

his own language, whenever any difficult thought is to be brought to light. So you see I have actually begun my missionary work.

Located in Hangchow.

Hangchow, Nov. 1, 1866.—I am happy to be able to report myself as at work in Hangchow. I have been from Ningpo more than two weeks already, and may stop a number more. I have rented a house, formerly used as a jewelry store, which I have been fitting up with a few seats for chapel purposes. The house has a front part; the lower part will do first rate for a preaching-place, as it is not on a noisy, busy street, but on a public thoroughfare, which people take to avoid the crowd of the busy street beyond, and at the same time shortening the distance in going from one part of the busy city to another business centre.

There are numerous tea shops and eating houses only a little beyond; the flower market, too, is right there, so that the street is altogether, in my estimation, a grand place for preaching. People of leisure and respectability are constantly passing backward and forward, and I trust that the "Jesus-doctrine meeting hall," as I have named the place, may prove a blessing to many an idle passerby.

But that remains to be seen. I have fitted up a room for myself, and I think I shall spend the winter at least; and if the house can be made tolerably comfortable, it may be that we shall take up our abode here altogether. I have begun a work at Hangchow by way of renting a chapel. I have a man from the Kinghwa church and my student for preachers, and unless the Executive Committee think otherwise, I mean to stay in Hangchow and work, leaving the place only on mission tours.

I am hard at work on the Hangchow dialect, which is very much akin to the Mandarin dialect, and would make the speaker easily understood in the province west from here. I hope to penetrate there as soon as things are in proper shape in this place.

HINDOSTAN—MADRAS PRESIDENCY.

MISSION TO THE TELOOGOOS.

LETTER FROM MR. CLOUGH.

Opening Fields.

Ongole, Jan. 9, 1867.—I need more help, more native preachers. I wish we had a school for training young men for the ministry similar to Dr. Binney's school in Rangoon. I feel that the time is approaching when something of the kind will be required at our hands. The field is opening wider and wider every day, and the Macedonian cry is ringing in my ears almost daily. For the last month and a half, as often as once in two or three days, men have come to the mission house, and, after hearing, have asked for more instruction, for teachers to come to their villages, etc., etc., saying, "Yes, this is the true religion; all you say is truth; we shall not worship idols any more. We shall tell our friends about this," etc., etc.

Promising Visitor.

One young man, from a village forty miles west from here, came to us a month ago;—I say he is a young man; he is about twenty-four years of age;—says he wants to be baptized, and, after hearing a little more, wishes to go back to his village to preach the gospel, to tell them about Jesus. He has only been with us a month, but we have learned to love him. That he is one of the Lord's lambs, we are sure, and I think we must grant his request.

This young man, and usually four or five others, meet in my study to hear and learn every evening, and, had I the time to spare, I could soon gather a large number who would come to learn also.

But to return to the point which I started on. I want more native preachers, catechists, Bible readers, colporteurs, both men and women, who are imbued with the Holy Spirit, and who have been instructed in the Bible and its great doctrines.

I believe that if we had twenty such men to send out we could make heathen-

ism tremble, and in a short time turn the country upside down. Among the next company of missionaries sent out, I trust there will be at least one family for the Teloo goo country. There is plenty to do here; the field is all ripe, ready for the reapers, and all that is wanting, besides the blessing of God, is earnest men—men terribly in earnest—to pull the poor Hindus out of the fire.

MISSION TO SWEDEN.

JOURNALS OF SWEDISH PREACHERS.

Journal of Mr. Nas Per Person.

On the 7th of May I travelled fifty miles by railroad, and distributed tracts in cars. Arriving at Yaukoping, a considerable town situated at the south end of Lake Wettern, I found only two baptized Christians and no opportunity of preaching.

8.—Proceeded eighty miles to Wexico. Providentially met with a brother unknown to me, who expressed a desire to be baptized. Not knowing where to find a place for holding a meeting, repaired to a spot outside of the town, where the brother before mentioned united with me in asking the Lord for guidance. He informed me that there were a few Lutheran Christians, who had engaged a room to hold meetings in. We went there; after long deliberation it was opened the following evening. Prejudices vanished away. The day following, my congregation had increased. Had an opportunity to converse with some upon the subject of baptism.

Preaching and Baptizing.

11.—Left Wexico. After a journey of fifty miles arrived at Tsojoa, where I preached for three days in succession. Baptized the above mentioned brother from Wexico.

15.—Took the cars for Elmhutt. While I was preaching at the station, a set of ruffians came in, mocking and trying to compel me by force to drink whiskey out of their bottle. But, while they

were quarrelling among themselves, I escaped unhurt.

18-22.—At Killerod. A conference meeting was held in connection with the Baptist church at the place. Love and unity seem to prevail among the members. Six were added to their number by baptism. Large attendance.

In this part of Sweden a general dearth has been prevailing for a long time, attended with various difficulties. A better state of things seems now to be at hand.

June 1.—Walked twenty-five miles in the company of friends, cheering ourselves by the singing of hymns, and occasionally uniting in prayer at the roadside.

2.—Continued our way twelve miles to Bohult, where a general conference meeting was held. At the evening meeting the Spirit of the Lord came down upon the congregation in a powerful manner. Several confessed their sins; two found peace in believing and began to praise God.

3.—Sabbath. A blessed day. At the evening meeting about twenty persons confessed that they felt themselves to be sinners, and asked for prayer. Some of the brethren afterwards told me they knew of nine of them who had found assurance that their sins were forgiven. Five were baptized upon a profession of their faith in Christ. The meetings were held on the lawn in front of the house, because the rooms would not contain them. In connection with br. Palms, I continued to labor in this region about three weeks, preaching twice a day. Scarcely a day passed but I was permitted to see some sinner awakened to a sense of his lost condition, or brought to peace in Jesus. Twice I was permitted to go down into the baptismal waters, each time burying six believers with Christ, who were added respectively to the Baptist churches in Tsojoa and Bohult. The administration of the ordinance was witnessed by large numbers of reverent spectators.

Labors and Success in Skane.

After the trip into Smoland, returned to Skane. Took part in the exercises of four general conference meetings, held at different places, with intervals of a week. All of them were largely attended, and the presence of God was felt. In some places there were awakenings and baptisms. One of them was held on the 22d of July, at the Hesselholm railway station, in a meeting-house opened for the use of all evangelical Christians. About one thousand persons were in attendance. Many sinners were deeply affected, wept under a sense of their sinful condition, and asked for prayers. Three professed to have found peace in believing. Two persons were baptized. One of them was an old man seventy-three years of age; the other, a Lutheran preacher. A poor soul, entangled in rationalistic errors, was set free and praised God. It was a season of great joy to the Christians.

The intermediate days between these conference meetings were all filled up by meetings held at different places. Everywhere large numbers in attendance.

Skane is a large field, but there is a great want of laborers to build up the churches and extend the kingdom of Christ.

JOURNAL OF MR. PALMS.

June 1.—Walked three miles. Arrived at Bohult, where a conference meeting was appointed.

2.—Preached in connection with br. Nas Per Person. After the close of the day meetings, invited to conversation, when two burdened souls found peace in Christ. This was an earnest of blessing.

Blessings and Opposition.

3.—Sabbath. Br. Person and myself both preached to a gathering of three hundred persons,—a large congregation in this thinly settled country region. While entering into conversation with individuals, some expressed concern, and others were alarmed by noticing the anx-

iety of the former. At one time there arose for prayers twelve persons, both young and old. After conversation and prayer, one after another was enabled to rejoice in a sense of pardon. Truly it was a harvest-home for heaven and a day of great rejoicing. During the following days, while preaching at different places in the neighborhood, the Spirit of the Lord was present in power, bringing souls nigh unto God through our Lord Jesus Christ. Had a sweet sense of being permitted to be the mouth-piece through which the Lord was speaking. At a village by the name of Romborna the truth had been preached for years, during which time only two conversions have occurred; but this year the place has received a gracious visitation. A young man, a member of the church at Barkhult, came here to hold a few meetings, and the Lord blessed his own word, so that a general awakening occurred among the young. It was most powerful about Easter. About twelve persons have been hopefully converted; six of them have been baptized, others are inquiring about the truth of the doctrine, but up to this time have been kept back by their tyrannical masters, who severely enjoin upon them not to venture to join the Baptists.

Blessing in a Pastorless Church.

July 7-8.—Held a conference meeting with the Baptist church at Ullstorp. For some time this little flock has been in a deserted condition; but now the breathings of the Holy Spirit upon the people were felt. A married woman found peace in believing in the Lord Jesus Christ, and was baptized; and her husband, who had been converted two years ago, followed her example. On the 9th, another soul professed to have found peace. Praise be the Lord!

Aug. 5.—Preached at Bohult, mentioned June 2. About Easter a work of grace commenced in connection with this church, the result of which is that forty-four believers have already been added to their communion by baptism. May

the Lord keep them steadfast unto the end. This church has no regular minister, but depends on occasional visits by travelling brethren. During the intervals, they meet for exhortations and prayer among themselves.

The following incidents are from the reports of the same brother. Under date of March 7 he says:

Dying without Hope.

Called to see a dying man. His wife and four children are members of the church at Bohult. He had been very much opposed to them on this account; yet many a time the Spirit had been striving with him, but he had resisted. Now I found him on the point of dying; however, I urged him in the last moment to take refuge in Christ. He asked us to pray with him, and we united in calling upon the Lord. But, in the course of an hour, he expired without hope. It was an awful scene. How important to live in communion with Jesus! Then we can die in peace.

April 1.—At Oppmanna. Peace and unity prevail in the church. They seldom enjoy the privilege of hearing the gospel preached to them; but they meet in Bible classes to exhort one another. But few of the unconverted attend; of those that come, however, one and another has been gained for Jesus and added to the church. Consequently others are frightened lest they should also be tainted with the heresy. Remained a few days with this church, and preached five sermons. On the Sabbath, a young woman, who had gone to a place of amusement, felt so uneasy that she was constrained to leave it and come to our meeting. She was awakened to a sense of her lost condition. The following day she came again, but found no peace. In the course of a few days, however, in her great distress, she went out into the forest to pray, and while there the Lord revealed Himself to her heart. Praise be to his holy name.

Sowing Beside all Waters.

July 31.—Called to see an individual who had recently professed faith in Christ.

She went outside of the house to have an opportunity to converse with me. One of her fellow-servants, full of sport and ridicule, followed her. I turned round, and said to her, "God loves you. Jesus has died for you. You may be saved for his sake and through Him." I had no opportunity to say more, and have not seen her since; but I have been informed that God applied these few words to her heart, so that she was brought under serious concern. "Is not my word like a fire," says the Lord, "and like a hammer that breaketh the rock in pieces?"

Aug. 15.—On entering into conversation with a man who took me some distance in his conveyance, I found that he was pressed down under his burden of sin. I pointed him to God's willingness to forgive trespasses and sins, and he was enabled to believe and returned home rejoicing.

LETTER FROM MR. O. BERGSTROM.

Awakening in Floby, Westergothland.

Br. Nas Per Person and myself came to Floby, Westergothland, for the first time on the 12th of April. We were received by the vicar on the recommendation of certain Baptist relatives of his wife.

The mistress of the house immediately sent word around for a meeting. On my way thither I felt an assurance that a blessing would be vouchsafed; and it exceeded our most sanguine hopes. Tears were seen flowing from the cheeks of most of the hearers. Some sobbed aloud. On leaving the house we were surrounded on the lawn by anxious hearers, and had to speak to them again. The following day both of us preached in the morning. The vicar was present and seemed to be struck with astonishment. A general sob was heard through the room. We then began to distribute tracts; and I was about being trodden down, so anxious were the people to receive tracts. On coming home in the evening, we felt that we had been witnessing strange things

during the day, and br. Person said he had never seen anything like it. In consequence of an engagement with the church in Gothenburg, I now was obliged to leave, my fellow-laborer remaining a few days longer.

On the 2d of May I returned; and, although I did not think of staying, I was prevailed upon to do so by their entreaties. On three different occasions I preached at the house of the rector of the parish, several times in the villages surrounding the church, and every day I was permitted to see the marvellous works of God; the same rapt attention, weeping and sobbing, manifested in every meeting; sometimes I was obliged to stop in the midst of my sermon, my voice being drowned by the loud weeping. The rector himself wept like a little child, and asked for prayers. The last Sunday of my stay, the parish church was thrown open to me, and was over-crowded by anxious listeners. I felt afraid lest I should not be able to preach in such a place with the same freedom that I was wont to; but the Lord made me to forget all for the love of souls. This was one of the most remarkable days in my life. Every face seemed to express a struggle as for life between two opposite powers. After the close of the sermon, the whole building resounded with loud sobbing and groaning for a good while. On my coming out into the church-yard, I was surrounded by the people, who entreated me to preach the following morning. But as this day was fixed upon for my departure, I told them I could not unless they would assemble at six o'clock in the morning. This was agreed upon, and the following morning, when I looked out through the window about five o'clock, I saw crowds flocking to the appointed place of meeting. The Lord was present in the same power. I deeply regretted that I was obliged to leave these anxious souls.

Br. Nas Per Person, the fellow-laborer of Mr. Bergstrom in this good work, writes:

From the 14th to the 18th of April I preached two, sometimes three, sermons

a day in different villages and different parishes. At every meeting the gospel was listened to with rapt attention and intense desire by men and women, old and young; especially I observed the deep emotions of the latter. On the 24th I returned to Floby. Received a hearty welcome. So many came and asked me to preach at their houses, that I could not respond to their requests. One Sunday there were persons present from six different parishes. Some few believers, converted years ago, were quickened and stirred up to praise God and to pray earnestly for the success of this work of grace.

LETTER FROM MR. OLA HANSON.

The Work Opposed, but Onward.

On the 21st of September I went to Floby. Found that the enemies of Christ had been stirred up to violent opposition. Called on the rector of the parish, and heard that he had been called to an account before the rural dean for opening his house and parish to Baptist colporteurs. He was only dismissed upon the promise not to receive us any more. This was somewhat discouraging; still, God opened a way so that I was permitted to preach the same evening at Anim, and then twice a day for three weeks to congregations so large that no private dwelling could contain them. And the Spirit was poured out in an abundant manner. Often the weeping and crying for mercy drowned my voice, so that I was obliged to stop in the midst of my sermon and take to conversing and praying with the anxious. I preached in five different parishes, everywhere finding the same intense desire for the preaching of the gospel among the intelligent as well as among the common people. More than twenty professed to have found peace in believing; many more were under concern. The awakening seemed to take deepest among the young people. The last evening I spent in Floby, I was however rejoiced to see an old soldier, about sixty, stand up in the large assembly, professing his belief in Jesus.

I am happy to say that those who found peace in believing during a former visit by myself, in company with br. Nas Per Person, are walking worthy of the gospel, rejoicing in their Saviour. But they need visiting. The priests are enraged, threatening with fines if any one ventures again to open his house for a meeting. It was only with difficulty that I could break loose from these dear lambs of Christ, who entreated me to stay.

GERMANY.

LETTER FROM MR. ONCKEN.

The Church in Hamburg.

Glasgow, Jan. 29, 1867.—The past year has been to the church at Hamburg the richest in spiritual blessings in every respect. A sweet spirit of peace, union and love has not only prevailed among the members, but the various missionary efforts have been crowned by the Holy Spirit's gracious and efficacious influence in the conversion of one hundred and four precious souls; among them, not less than sixty dear children, between the ages of eight and sixteen, all of whom—the one hundred and four—have been immersed into the name of Father, Son and Holy Spirit and added to the church. The blessing is still continued to the church, and a number of young converts are again wishing to put on Christ in his own approved way.

Our missionary efforts,—preaching at our seventy preaching stations, visiting and loan-tract circulation in the city, colportage and circulation of tracts and the sale of Scriptures on board the ships of all nations visiting our port, have been well sustained. We have circulated 958,452 tracts on the general truths of Christianity, 35,000 on baptism, &c.; 25,000 copies of the Holy Scriptures have been sold, 3,200 ships visited and supplied with tracts and the Scriptures. About 30,000 families have been visited, and the Sunday and day school in connection with the church have been well sustained by devoted teachers, all mem-

bers in full standing. The attendance at the public worship has been most gratifying, and we had only to regret that our space was too small to accommodate our hearers.

The Remarkable Year.

The year 1866, from the 1st of January to December 31, will be the most remarkable in the history of the church at Hamburg and the German Baptist Mission as the year of our perfect emancipation from all State control,—the government of our little republic dissolving the unholy connection with the Lutheran as the State church, and declaring all religious communities to enjoy the same rights. Blessed be the Lord God of his people, who alone doeth wonders. He has not despised the feeble efforts made by the least of his servants, but has done exceeding abundantly above all we ever asked of Him, or even thought of. The American Baptist Missionary Union share with us in the blessedness and joy of this glorious event, having fostered from its origin the work to which Christ had called us. To the Triune Jehovah be the undivided honor and glory of all that has been achieved.

But may a thousand rich blessings descend on the American Baptist Missionary Union and my beloved and honored brother, Barnas Sears, for the noble sacrifice he brought in 1834, when he gave up his studies at one of our universities and hastened to Hamburg, to baptize the first seven believers, organize us into an apostolic church, and set me, the least of Christ's witnesses, apart to the work of the Christian ministry.

Promise of the Future.

I now look forward to a rapid spread of religious liberty as one of the results of the late war. I doubt not that one of the blessings of the North German Confederation will be an increase of religious liberty. In Holstein, too, new churches, formerly mission stations, have been already acknowledged by the government. Our prospects, indeed, are now such that I could wish, thirty-seven instead of sixty-seven, to throw my whole being into the

work now demanding all men can give, to the only great cause under the sun. Sections of Germany will soon be thrown open to us, from which we have been excluded previously. In Berlin the truth is also spreading, and we have there already precious souls who follow Christ in accordance with his word.

Plead for us with the esteemed brethren of the Board, and put them in remembrance that our field does not number two or three millions, as in other missions, but more than two hundred millions,—Germany, Denmark, Holland, Poland, Austria, Hungary, the Danubian principality, Turkey and Russia, Switzerland, &c.

MISSION TO FRANCE.

LETTER FROM MR. LEMAIRE.

Light and Shade.

Cuise-la-Motte, Jan. 30, 1867.—I continue to have serious assemblies in all the places where we hold evening meetings. We no longer have crowds as we did last winter, but always the same persons, numbering from fifteen to forty. I believe the good seed will not be sown in vain, and that during this winter some will find peace in Jesus.

That which I have most of all to struggle against is materialism. It is not uncommon to hear those whom I am trying to enlighten exclaim, 'When we die, everything dies.' Still, some appear shaken and burdened in conscience.

Poor France,—if the gospel were not preached in it! If there were nothing but popery, to struggle against this error, into what a moral condition would our beloved country fall! It is melancholy to see the indifference of the Romish clergy in the face of this ever-increasing madness.

Nevertheless, light is spreading; a reaction will come, and then the truth will triumph, and popery will disappear, together with that infidelity which it will no longer have to resist, and against which it has shown itself utterly powerless.

Opposition Foiled by Prudence.

I hoped that we should have good meetings this winter at Montigny. At the first, thirty persons were present and heard me with attention. A fortnight afterwards sixty came to hear br. Veron; but it was found that some came to make disturbance. The first time I was there afterwards, more than a hundred were present; I think I never took direction of a meeting where there was so much confusion. The door of the house remained open on account of the crowd, and words of threatening and insult were heard in the court. The devil had set in motion all his helpers. Notwithstanding, I was able to speak nearly an hour, but I was unhappy and afflicted. When I left the house to return to Cuise, and had passed through the mass of the people, I should not have been much astonished if I had been struck with a club. But the Lord preserved me. Fearing lest we should be accused of bringing disorder into the commune, I engaged br. Véron to commence the service, a fortnight afterwards, an hour earlier, in order to defeat the plans of the opposers. There were only ten persons present, and this brother without difficulty made known to them the way of salvation. I have since been glad that I prudently adopted this measure, inasmuch as the mayor had given orders for our arrest as disturbers of the public peace.

Some persons continue to read the Bible. Recently a man burned his wife's New Testament; but the work is the Lord's, and notwithstanding the efforts of the adversary, it will triumph.

The Truth Prevailing.

On Christmas day I went to hold a meeting at Hautefontaine. There are some here who, without coming out openly for Christ, continue to frequent our worship, and seem to have tasted the truth of the gospel. The priest of this commune, having undoubtedly nothing to say in his Christmas sermon, passed from the birth of Christ to maltreat the

Protestants and to insult us. Some of his hearers came to hear me, and the difference between the two sermons, I am told, produced a good effect.

Br. Véron has encouragement at Soissons. Many Protestant soldiers, who are not pious, seem to be awakened, and several families come to worship regularly. I went thither the last Sabbath in December, and had at the two meetings forty persons. I also administered the Lord's Supper to the three members of the church who reside there. Some Protestant Pseudo-baptists were troubled because they were not invited to participate; but this gave br. Véron an opportunity to explain our principles and to show that they are according to the New Testament. A conscientious woman comprehended the truth, and I hope she will be baptized this year.

LETTER FROM MR. VERON.**A Difficult Work.**

Soissons, Dec. 20, 1866.—The work in Soissons is very difficult, on account of the influence of the Catholic clergy over the laboring classess, to whom they render some assistance, and thus manage to conceal their hypocritical motives. However, the Lord is mighty to overthrow the strongholds of Satan, and to bring souls to the foot of the cross, that they may have life. Thus we ought not to fear, but only to believe, that we may, if we will, see the salvation of God.

Since I came to Soissons, we have very good meetings, and pretty well attended. There are always many serious persons among the hearers, and, thanks be to God, some who give us encouragement and joy.

A Fearless Christian Woman.

Mrs. Jobart, one of our sisters, a woman of great courage, is a missionary in Soissons. She lately had a serious discussion with the priest of the hôtel Dieu, who undertook to make another effort to convert her to his own views; but she battled with him so vigorously that he left, ashamed of his defeat. Some time

ago she saw in the market a Bible among the goods for sale. A trader, with whom Mrs. J. was very well acquainted, took up the Bible and looked over it some time with a gentleman of his acquaintance. Then he returned it to its place, laughing and making fun of it with the man beside him. Thereupon Mrs. J. drew near and asked the price of the volume. "I wish to buy it," she said, "for I cannot bear to have God's book thus exposed to the raillery of everybody." She spoke these words with firmness and loud enough to be heard by those around. The trader dropped his head and said not a word. She exercises a happy influence over her husband, who is an unconverted man. He was formerly intemperate, but is now much more sober. He attends worship regularly, and is making progress in the knowledge of the gospel.

We have also the K—— family, the mother of which is very serious. I think she is near being converted, if she is not already a child of God. She sheds many tears over her sins, and when she is at worship she devours every word, especially when the subject turns upon the manifestation of God in Jesus Christ. Her husband is less serious, and hitherto has always seemed indifferent to the gospel. Still, for a few days I have had more hope of him; for he comes to worship more regularly, and seems more serious than usual. He reads the Bible diligently, but continues to work on the Sabbath, which is an obstacle to his conversion.

Their nearest neighbors are beginning to give attention also to the gospel. The husband and wife have for some time attended worship. The husband is a plain man, but of good sense.

Hopeful Cases.

I also visit a large number of families, which are more or less serious, and are mostly very glad to have me read the word of God and pray with them. I cannot say much about them, as I have only visited them for a short time.

I also visit several families at Mercin, a village four kilometres from Soissons. Mr. M——, who resides there, is a Swiss Protestant. He seems to me very cold, and to be an unconverted man. His wife is much better, though born a Catholic. She has forsaken this worship only since she became acquainted with us; for her husband was too indifferent to speak to her of the gospel. She is very happy when she can come to worship at Soissons; but she is not yet assured of salvation. I also visit another interesting family in the same village. The lady especially, being less occupied than her husband, who is a wholesale wine-merchant, is serious, and loves very much to talk of the gospel. The last time I visited her, she told me of the hard feelings existing between them and the priest, and of the hatred that she felt towards him. I showed her how necessary it is to forgive, if we ourselves wish to be forgiven of God, confirming my words by citing the Holy Scriptures, especially Matt. 18: 23-35 and 11: 12-14. She then said, "I acknowledge that what you say is true; but to do this it is needful that the heart should be changed. But if you knew," added she, "all the evil he has done us!" I then spoke of the example of Christ on the cross, who prayed for his murderers. I took an early opportunity to visit her again; for she told me that she was not happy.

Remarkable Conversion.

At Montigny, a village four leagues from Soissons, we are enjoying an encouraging and blessed work. Pastor Lemaire and myself conduct the worship alternately, so that we have an evening meeting there every fortnight. The last time I was there we had sixty hearers. We have in that place a faithful and devoted sister, and others who have made more or less progress in the knowledge of the gospel. Among them is a poor young woman troubled with a nervous disease. She was often on the point of committing suicide. She was miserable and found no rest. She could not lie

down alone, she was so much alarmed by the least noise. When it thundered, a nervous trembling seized her, and she was quite beside herself. In her ignorance she had masses said for her, she made many pilgrimages, and prayed to many saints, both male and female; but nothing did her any good. At last the Lord had compassion on her. Now she tells to all around how she has been de-

livered, and how the grace of God enables her cheerfully to bear the ill-treatment of her husband and her relatives. I purpose, God willing, at some time to give a narrative of this remarkable conversion and the circumstances accompanying it.

I beg all who love the Lord Jesus to join us in praying that God will bless our work in Soissons.

MISCELLANY.

THE MISSION FIELD IN CHINA.

Let us in the first place glance for a moment at the posts of missionary labor already occupied. It was in the year 1807 that Morrison, with an open Bible, and in an undisguised though cautious manner commenced his labors in Canton. From that time to 1842, in which, by the treaty of Nanking, the five ports were opened, and Hongkong ceded to Great Britain, the labors of Protestant missionaries in China were confined to the city of Canton and that vicinity. This was a period of preparation for future efforts. The language was studied, books were translated, information diffused, laborers called forth. These laborers were located for the time among the Chinese colonies in the Indian Archipelago. Even at that early period some books were prepared, which we may safely say will be standards among the Christians of China until the whole empire is converted.

A great impulse was given to the cause when Hongkong and the five ports were opened by the treaty of Nanking in 1842. At that time the mission work among the people may be said fairly to have commenced. Restrictions were removed one after another, and with exceptions, in a few places, the largest liberty of intercourse was enjoyed both in the cities and in the country.

These opportunities for missionary labor were still further increased by the treaties with Japan in 1858, and with

China in 1860. In consequence of these openings, within the past seven years many additional stations have been occupied in China and two in Japan. The whole number at present is fifteen, not including the places in the interior at which foreign missionaries now reside.

The number of converts in these different mission stations is more than 3000, the number of missionaries not far from 100. Let us not under-estimate what has been wrought, in removing the prejudices of the people, in acquiring a knowledge of their language, in translations of the Bible, and in the preparation of Christian books.

Above all, let us not under-estimate what God has wrought in granting a small company of true believers in many places, as a blessing upon the husbandry of his servants. Twelve years since the number of converts scarcely exceeded the number of missionaries. By God's blessing it has become more than thirty to one, and is increasing rapidly year by year, while the number of missionaries remains nearly the same. True, it is a day of small things. Yet we behold it with gratitude and with praise. We see in these infant churches, with their native assistants, and a few native pastors, the first fruits of an abundant harvest. We read the number of converts in time to come in the promises of God, and we count them as the drops of the morning dew. Nothing shall drive us from these

hopesso long as we have the Word of God in our hands, and seek to obey it in our lives.

The present aspect of things in these fifteen or twenty stations is familiar to us all. Multitudes of men, both in cities and in the country, are accessible to the preacher, waiting both in God's plan and in the wants of their own souls for the gospel of salvation—would that we could add, waiting also in their desires and conscious necessities. Missionaries do something for them—they wish they could do much more. They cannot commission unconverted men, moved by the love of gain, or the desire for their daily bread, to do this work. They dare not do it. They wait upon God to raise up native assistants who have been born again, and are moved by his Spirit to spread everywhere the knowledge of a crucified Saviour. We expect such men. The Word of God is placed in the hands of the common people. It is explained and taught to them; we expect them to become learned in divine things, and many of them able to teach others also. This native agency is our present want, and our present desire for the harvest fields already occupied. Sure we are, that no more extensive fields, nor more important, nor presenting greater advantages for spreading the gospel, were ever set before the Christian church, than invite the labors of missionaries living in these fifteen or twenty stations of China and Japan.

After this hasty review of the past and present state of these missions, let us turn next to the work which remains to be accomplished. I invite your attention, in the second place, to the claims for missionary labor of the unoccupied ports which are open to foreign trade.

By the recent treaties with China, ten ports for trade were added to the previous list, besides several other cities which were so connected with them as also to become available for the residence of foreign missionaries.

Four of these ports, Swatow, Hang-kow, Chefoo and Tientsin, with two adjacent cities, Tungehow and Peking, were occupied by agents of various So-

cieties within one or two years from the date of the treaties; one other port, Taiwan, in Formosa, has been occupied the last year. The remaining five, viz.: Newchwang, in Manchuria, Tsing-kiang and Kieu-Kiang, on the Yang-tze river, Fan-shui, in Formosa, Kiung-cheu, in Hainan, are yet unoccupied. With these five we may class also the town of Hakodadi, in Japan, which has been opened for trade for six years or more, but is still without a Protestant missionary.

Let us take a brief survey of these places, with the adjacent country and its inhabitants, that we may understand their importance as centres for the spread of the gospel. Hakodadi is the only port in the northern part of the Japanese islands, and is six hundred miles from the nearest missionary station, that at Kanagawa. The town itself is but small. The population cannot be estimated to be more than ten thousand. However, the city of Matsuma, sixty miles west from Hakodadi, also upon the island of Yesso, is supposed to contain sixty thousand inhabitants. Although the population of Hakodadi is not very great, yet, as being the only point of access to the inhabitants of Yesso, and also to all the northern portions of the island of Nipon, it must be considered, in a missionary point of view, as a place of great importance. The climate is declared to be most salubrious. The distance from the seat of government would naturally render the magistrates less vigilant in respect to the introduction of the gospel. "The people," says a recent visitor to that place, "seemed perfectly free from all trace of ill-will, a simple, good-humored race." I will only add that, so early as the year 1860, English, French, Russian and American consuls were located there, and also a Roman Catholic priest.

The next port which I mention is Newchwang, in Manchuria, also a consular station of the British, French and American governments. This town, or the port which is opened for trade near to it, contains about 70,000 inhabitants.

It is the key of access to all the country north-east of China, as far as to the Russian possessions. The number of square miles in this territory before the recent aggressions of Russia, was greater than that of the nine northern and eastern provinces of China. The population is sparse, yet the southern province, Shengking, is not without important towns and cities and villages, the inhabitants spreading out through the country as in China Proper. The greater portion of the population are emigrants from Shantung and Chihli. Of the ability and force of the native Manchus, it is sufficient to say that they conquered China, and have governed it for more than two hundred years.

In regard to the numbers of the people in the regions accessible from the four ports, Hakodadi, Newchwang, Fanchui, Kiung-cheu this general remark may be made, that there is only a relative sparseness of population. The ideas of those who have lived in China are in danger of becoming extravagant on this point. Nothing but millions and tens of millions will satisfy us. We make no account of thousands, tens of thousands, hundreds of thousands, even. We are in danger of forgetting our brethren toiling among the scattered tribes of Indians in the wilds of British America and the territories of the United States. The entire population of the Sandwich Islands, with that of the groups of islands in the North and South Pacific Ocean, where so much labor has been put forth, and such happy results have been witnessed, is not, as I suppose, equal to that of a single second class Chinese city. Even now, missionaries are laboring with much success in those islands among tribes numbering but a few thousands. In comparison with these, the people inhabiting the regions alluded to are numerous, and their destiny important.

Besides, it has often happened that unimportant tribes have witnessed glorious displays of God's power, and been made thereby most important in the world's history. Behold Great Britain, in what

she was before the gospel was preached there and in what she is now. And if such be the result, are three mission stations for Japan, one for Manchuria, two for Formosa, and one for Hainan, to be accounted as too many, and so a waste of labor and money? It may be said, also, in regard to Newchwang, that it is an approach to Corea, the only one practicable at this time in our present fields of missionary labor; and also that Roman Catholic missionaries have long been located both in Manchuria and in Corea.

Turning now to the two unoccupied ports on the Yang-tse river, namely, Tsing-kiang and Kieu-kiang, we find ourselves in the most populous portions of China. The resident at Tsing-kiang would naturally extend his labors in the western part of the province of Kian-si and in the eastern portions of Ngan-huru, which two provinces, according to the last census, contain 70,000,000 of inhabitants. Kieu-kiang would afford easy access to the western portions of Ngan-huru, to the southern portions of Hupeh, and to the entire province of Kaing-si, which province alone contained, by the same census, 23,000,000 of inhabitants and has only this open port. The facility for travel by the net-work of canals and water-courses in the interior of China, is such that one may perform long voyages in his boat, and reach nearly all the important towns and cities. By means of the Po-yang lake and the Han river with its tributaries, one may journey southward more than three hundred miles through the length of the province of Kiang-si, and by the branches of the same river, penetrate to the eastern and western borders. The greater portion of its population is easily accessible. What a field for Christian toil and the diffusion of Divine knowledge! a country larger than all New England, and a population many times greater, approaching to that of both England and Scotland! The advent of a Christian missionary among the people of this province with the Word of God in his hand, the love of Christ in his heart, and his lips unsealed to tell

them in their own tongue the gospel of salvation, would be to them the arising of a great light, the dawn of a new era in their existence, the beginning of a new heaven and a new earth. Instruments are base; we know it; let them be abased. The gospel is glorious; let us exalt and magnify it, and seek to diffuse its priceless blessings.

Suffice it to say of Kieu-kiang, as a place of residence, that it is a department city, has three foreign consulates, and a mercantile community already located there. The climate is much the same as that of other cities in the central provinces.

Ching-king has also a foreign consulate and foreign merchants. We are happy to learn that the opening of this port has resulted in the opening of the southern capital, Nanking, in which city locations have already been designated for foreign residents. Both these cities are of course very much reduced at present in consequence of the civil war. A permanent peace is, however, as we hope, now dawning upon them, and the time of their humiliation and distress is eminently favorable for making known to them the kingdom of God. The ignorant blasphemies of the late rebel chief are at an end. How long before the words of truth and soberness shall be preached in their stead?

Had these two ports in central China been opened thirty years ago, and the present privileges respecting travel been guaranteed by treaties, what a call for effort would it have been esteemed by all Protestant churches? How eagerly would men have hastened forward to embrace so favorable opportunities! Have thirty years made the gospel less precious, or the demand for it less urgent? What means this fatal lull, this deathlike stillness, these symptoms of exhaustion on the part of missionaries and churches? Thus far nothing has been accomplished for the evangelization of those regions.

It cannot be expected that the ports of Fanshui and Kiung-cheu, in Formosa and Hainan, should be so early occupied

as the four already mentioned. Yet their importance ought not to be underrated. Formosa contains 14,000 square miles and 2,500,000 inhabitants, being in size and population about one-half as large as Ireland. The population is about the same as that of Scotland in 1831. Hainan is somewhat larger in its area than Formosa, but its population is not more than two-thirds as great. This island has an additional importance from its proximity to the south-western part of the province of Kwang-tung, which would be easily accessible from the city of Kiung-cheu by passing across the straits of Linchau. Kiung-cheu is larger than any other city in the south-west part of Kwan-tung, in the centre of trade to Hainan, and is about equally distant from Canton with the city of Swatow, or Chau-chau-foo, where missionaries are already located. It is not yet actually opened to trade; but there is no unwillingness on the part of the government to have it opened.

Fan-shui and Ki-lung, in the northern part of Formosa, have each foreign residents and foreign trade, and are at present open to any missionary who may wish to locate there.

We have thus enumerated eight places, including Nanking and Ki-lung, which are legally open to foreign residents. At six of these places consular protection and government are already afforded. It may be said that in the present paucity of laborers, one station on the island of Formosa must suffice, and that the claims of Kiung-cheu must be held for a time in abeyance. There remain, even then, Hakodadi, Newchwang, Kieu-kiang, Tsing-kiang and Nanking to be occupied at the present time. The claims of all these places are urgent. The way is prepared, and the greatest security is afforded in residence and labors. Whatever questions may be raised as to the practicability, or legality, of residence in the interior of China, no such questions can be raised in regard to these ports of trade.

In this view they have the first claim. For what reasons, we ask, have they been

thrown open, if not that they might be evangelized, and so become centres of Christian light and power to the surrounding regions? We believe in the Providence of God. To us this world is governed, not in the interest of trade, of science, or that vague and every-varying thing, called civilization, nor yet in the interest of conquering nations, but in the interest of the kingdom of Jesus Christ. The world is upheld for Him, that pardon in his blood may be proclaimed among the nations, and that souls may be saved for his future and glorious reign. For this treaties are made, ports opened, consular establishments fixed, trade, science and civilization called in. But what shall we say if the church does not come up to the help of the Lord, opened doors are not entered, and vice and sin are allowed to avail themselves of the opportunities made for truth and righteousness?

One powerful argument for the immediate occupation of these open ports is the presence in them of our fellow-countrymen, without any one to minister to them in spiritual things. True Christians are as salt in any community. How greatly are they needed in these newly forming settlements in the East! Two or three well-ordered Christian families in each of these open ports, leading blameless lives, upholding the Sabbath, the public worship of God, and the ordinances of religion, would be an inestimable blessing. There have been colonies whose reproach it was to seek first a billiard room, a theatre, a coffee-house, a drinking-saloon. We have heard it said that a British colony sought, among its first things, to erect a house for the worship of God. Would that this might ever be the case! God forbid that the colonies of mingled nations which are springing up in various parts of China and Japan, should be Godless, infidel communities, given up "to work all uncleanness with greediness." Whatever be the result, it is alike the dictate of enlightened patriotism and Christian love, to use every exertion that they may be supplied with the ministrations of the gospel.

Besides the particular fields already pointed out, we feel constrained, in the third place, to call attention to the subject of missions throughout the interior of China. Has not the time now arrived when Christians are called upon by the providence of God to put forth efforts in China on a far more extended scale, with a view, not to a preparatory work in a few places only, but to the evangelization of the whole empire? Ought we not now to provide, not only for open ports and the adjacent regions, but for remote provinces and for all parts of the country, in short, to go everywhere preaching the Word?

The Roman Catholics are making strenuous efforts to gain China in the East. There are 500 European priests scattered throughout the Chinese Empire; nine in Corea, and twenty in Manchuria, teaching this corrupted system of Christian doctrine. They began their work in the face of danger and death, and are at the present time pressing forward with increasing zeal and prosperity. Generation after generation of these men live and die in China, that they may win the empire to the Papal Church, and their work goes on from century to century. At different times, as their circumstances opened favorably before them, they have brought large reinforcements into the field. On one occasion, Moralis, a Dominican, returned from Europe with twenty-eight additional laborers.

Such facts command our attention. We have no wish to blink them. We must look them in the face, let us derive from their consideration what benefit we may.

If a corrupted form of Christianity, which does not give the people the Word of God, puts forth such efforts, and obtains such results, what have we a right to expect from a pure Christianity, with an open Bible in the hands of every man who is willing to read? What have we a right to expect from Christians at home in their efforts to convert China, and from the results of missionary labor in China itself? At present we see but the beginnings of this work, the day of small things.

We have need to look up to God for his help, that He would manifest his power and honor his truth. The outpouring of his Spirit would soon change the aspect of our work both at home and abroad. We should find that the foolishness of preaching, the Word of God, read by the people in their own household words, is a far more efficient agency for their conversion than massive cathedrals and costly paintings, pictures and crucifixes, gaudy vestures and imposing rites. The doctrine of the Cross held forth in its purity, even by such weak and unworthy instruments as Protestant missionaries, would be seen to have far more power than austerity of life and splendid virtues where that doctrine was obscured.—*Christian Work.*

REMARKABLE DREAM AND RESULTS IN CHINA.

The Cincinnati *Christian Herald* publishes a letter from Mr. Stanley, one of the missionaries of the American Board at Tientsin, dated October 10th, which gives a fuller account of the origin of the movement, so remarkable that, especially in view of results thus far apparent, the reader will be glad to see it. The letter is long, and but a small portion of it can be given here. Respecting the origin of the movement Mr. Stanley writes:

"About a year ago an old man named Chu, from whose family the village is named, became anxious about his soul, and very much depressed about his sinfulness. No remedy could he discover for his sins. About this time he was taken dangerously ill; death seemed near. This increased his anxiety and fear. Thinking of his condition one day, he dreamed that he actually died. In his disembodied state he came upon a beautiful city, whose walls and gates were all glorious and bright. These were guarded by pure and spotless beings, who resembled the sun in glory. Within were multitudes of similar beings. The entire city appeared to be radiant with light. He could compare it only to the glory of the sun. So lovely was the place that he

desired to go in, but the guards prevented him. He asked the reason of this. They replied that he was an impure and sinful being,—that purity of life was required of all who entered the glorious city. This depressed him very much, but they encouraged him by saying that by and by he would be permitted to enter, but that now he must return to the earth, where he should receive instructions concerning this pure life, and by following these instructions he could prepare for entering the city. Some of these glorious beings then attended him back to earth and he awoke.

"The meaning of this dream perplexed him. As he lay pondering it, he fell asleep again in an hour or two, and the dream was repeated in every particular; and from this time he began to recover. But sin, like a heavy weight, oppressed him. As he thought of his dream, he became more perplexed and anxious. He now revealed the dream and the state of his mind to his friends and neighbors, but they could neither give him comfort nor advice. He remembered some Catholics near by, and went to them with his difficulties; but they were ignorant and could tell him but little. He only got an indefinite idea of one Jesus, who died to save sinners. Moreover, their lives did correspond with that purity which was not enjoined upon him in his dream. But they referred him to Tientsin, where, they said, the foreign priests could instruct him fully.

"Though over sixty years of age, he made the journey last February, by cart. He arrived in the afternoon and inquired at once for the Catholic chapel. He was directed, by some one who did not know the difference, to one of the chapels of the English Methodist New Connection brethren in the city. As he entered, the native helper, Mr. Wang, was preaching on the Beatitudes,—especially, 'Blessed are the pure in heart, for they shall see God.' He listened; and as the theme dawned upon his mind astonishment filled his heart. He could hardly believe his ears,—there must be a mistake. He listened again,—'Blessed are the pure in

heart,'—'purity of life,'—'enter the city,'—'see God,'—'return to earth—receive instructions.' No! there was no mistake, his dream had a meaning, this was the instruction he sought, this was the truth. All this, and much more, flashed through his mind, and in rapt astonishment and joy he listened.

"When the service was ended, he introduced himself and told his story. His apparent sincerity interested Wang, under whose special instruction he now placed himself. In a day or two he met the missionaries, Messrs. Hall and Innocent. They too, were interested, but knowing the duplicity of the Chinese, feared some sinister motive. After remaining about two weeks he said he must return home; but went a different man from what he came. He had found the truth and could never forget it. He asked for books, which were gladly given him. Arrived at home, he invited his friends and neighbors to examine with him the new doctrine."

Such, as reported, was the commencement of what seemed to be a true work of the Holy Spirit. Mr. Stanley states further, that at first about twenty of the neighbors came each evening, to talk and read with Chu. Soon they began to pray in their meetings, and others joined them. In April, (1866,) at their request, Mr. Chu again visited Tientsin, to obtain more books and a Christian to instruct them. A native Christian was now sent, who, on arriving at the village, found thirty or forty persons gathered to welcome him, most eager to receive instruction, and insisting upon extending to him the rights of hospitality and providing for his wants. When he returned to Tientsin, he was the bearer of a letter calling for a native mission helper to settle at the village, with the promise that, poor as the people were they would provide a house for his use and for public services. As the best that could be done at once, two colporteurs were then sent, and found more than one hundred persons anxious to hear the gospel. A building had been prepared, as promised, and the people had commenced

the observance of the Sabbath. The work still extended, the people in other villages became interested, and when these colporteurs returned it was with another letter, expressing the desire that, in addition to a native preacher, a missionary might come and reside at the place. Succeeding facts,—the sending of a helper, the visits of Messrs. Hall and Innocent to the place, and the formation of a church,—are noticed in letters previously published. Of the prayers which Mr. Hall heard, on his first arrival, from this people, it is said: "Language could not describe them. Such simplicity; such earnestness; such pleadings for God's presence, in behalf of relatives and friends; such evident approach into the very presence of God, and holding communion with Him! He could only weep for joy, and bless God for the privilege of being there." Mr. Stanley mentions, as noteworthy features of this work among the Chinese,—the entire absence of any avaricious disposition, among those professing interest, and their desire to help in the work rather than to secure pecuniary aid in connection with it; the sacredness which they attach to the Sabbath; and the deep and tender interest in their families which the converts manifest, instruction being sought for the women as well as men, and all attending upon public worship.—*Herald*.

MISSION WORK IN TURKEY.

There is no part of the world in which a more interesting and successful mission is being carried on than in Asiatic Turkey, in the midst of that region associated with the early triumphs of Christianity, and with the manifestation of God to his people in the patriarchal age. It is between thirty and forty years since this mission was begun under the auspices of the Rev. H. G. O. Dwight, and another laborer of kindred spirit. Mr., afterwards Dr., Dwight was the very type of a true Christian missionary. A man of calm and sound judgment, and yet of indefatigable zeal, with large and comprehen-

sive views of the work to be accomplished and an admirable power of systematizing, and of a highly cultivated mind, he set about his work with a method which was sure, under the guidance of the Spirit of God, to meet with success. Himself a native of those New England States where piety combined with intelligence has been inherited as an heirloom from the noble Puritan exiles of England, he was sent out by the American Board of Commissioners for Foreign Missions, to Constantinople, in the year 1832. The mission was specially to the decayed Church of the Armenians. The Evangelical movement in the Armenian Church had commenced about six or seven years before in the conversion of three ecclesiastics at Beyrout, two of whom were bishops. By their letters to Constantinople and various parts of Turkey they contributed much towards preparing the minds of their countrymen for the movement. In the year 1825, Mr., now Dr., King, who still labors at Athens, wrote a farewell letter to the Roman Catholics, on his leaving Syria, stating the reasons why he could not be a Romanist. There it produced an extraordinary effect, being considered of so much importance that it was read at a large meeting of the clergy in the patriarchal church, and on the Scripture references in it being examined, it was agreed that the Armenian Church needed reform. The way had been prepared by the circulation of the Holy Scriptures during the preceding ten years, in the ancient Armenian character in which they were read by the priests and educated laymen.

On the 5th of June, 1832, Mr. Dwight took up his permanent residence at Constantinople, with his family. He thus describes the beginning of his missionary career in a most interesting volume, written by him, entitled "Christianity in Turkey:"

"The missionaries encountered all the usual disadvantages of a new field. Difficult languages were to be mastered: the habitual modes of thinking and feeling prevailing among the people were to be learned, and the best methods of gaining

access to them, and securing their confidence. It was plain that an immense fabric of superstition had been erected in the place of simple gospel truth; and it seemed to excite the reverence and awe of the people, in proportion as it had grown hoary with age. But it was not so easy to see how two foreigners, from a far-off and almost unknown country, with no established character in the place, and, indeed, coming in such a way as very naturally to excite suspicion, should make their first attempts to persuade the people that all their present grounds of religious confidence were delusive, and that they (the missionaries) had come from purely benevolent motives to teach them a better way—the true and only way of salvation."

They worked with a printing press, distributing New Testaments and tracts, and, few of the people being able to read, set up a school to teach them. They at the same time preached. Dr. Dwight says that they were fully satisfied that the great burden of their preaching should be, not the superstitions of the church, but Jesus Christ and Him crucified. "From the beginning we have acted on the principle that the safest way to break down error is to build up the truth. With the ecclesiastics of the Armenian Church we endeavored to maintain friendly intercourse, and to secure their co-operation in our educational efforts. With this view we made repeated attempts to interest the patriarch in the object, as well as other high dignitaries of the church. The patriarch always professed great readiness to act in the matter, but in reality never moved a finger, and the others were always waiting to see what he would do; and, of course, nothing was done by any of them.

"In 1833 several converts were gained, and they began to feel encouraged. Among them was one Hohannes Der Sahagyan, who became afterwards one of the most devoted native pastors. Their coming is thus described:—On the 18th of July, 1833, Mr. Der Sahagyan and his companion, in a very solemn manner, committed themselves to our instruction

and guidance. 'We,' said they, 'are in a miserable condition and we need your help. We need your counsel and advice. We are in the fire, and we want you to put forth your hands and pull us out. Here are two roads—one, the road of light and peace, that leads to heaven; the other the broad way of darkness, sin, and death, in which we have always been walking. We want you to direct us, so that we may know how to choose the narrow way that leads to life.'

A high school, formed at Pera by one of the evangelical Armenians, at length aroused the jealousy of the leading ecclesiastics, and, through their influence and that of the bankers, who formed the leading council of the nation, the school was broken up; but to their utter dismay and chagrin, says Mr. Cuthbert G. Young in a small pamphlet entitled, "Openings for the Gospel in Turkey,"—a rich Armenian, who had founded a large school in one of the suburbs of the capital (Haskuey) appointed as chief teacher the very man whose evangelical views had led to the breaking up of the Pera school. This man, though no Protestant, was resolved to employ the best possible teacher; the Bible was the avowed text-book; and thus, instead of his former limited influence in a school of forty pupils, he was at the head of the national school of six hundred. The school was ultimately closed; but soon after, a seminary was formed at Bebek, a Greek village six miles up the Bosphorus, in connection with the American mission, which has trained most of the pastors and many of the native helpers in the field. This was one evidence of the great wisdom of these missionaries that, almost from the very first, they founded an institution for training up a native ministry, which has been the means of rapidly extending their operations.

As the work advanced, the church, now in process of formation, became exposed to increasing persecution. The patriarch at Constantinople, who was political head of his nation, got alarmed. Anathemas and persecutions were the consequence. Some were bastinadoed,

sticks being broken on their naked feet; others were imprisoned on false pretences; the shops and houses of many were forcibly closed, and their goods and furniture thrown into the streets; wives were forced to separate from their husbands; parents to disinherit their children. Letters were sent also to the provinces by the Turkish government, to aid the clergy in bringing heretics to order. Not till 1847 were these persecutions discontinued, when, through the influence of Sir Stratford Canning, now Lord Stratford de Redcliffe, who has always taken a warm interest in these missions, an imperial decree was issued, recognizing the native Protestants as an independent community. In 1853 a firman was published by the Sultan, addressed to the civil agent of the Protestants and promulgated throughout the country, placing them on an equality with other Christian bodies.

After a long period of persecution, the first Monday of January, 1840, was observed as a day of special humiliation, fasting and prayer through all the stations. It was a season of deep interest, and soon the persecution began to relax, and multitudes were received into the church. Dr. Dwight relates the following fact connected with this period:—"One of the priests who had not yet retired from the office of the priesthood, though his conscience was by no means quiet on the subject, resolved to be faithful to the souls of the people committed to his care, so long as he retained this relation to them. Before Easter, according to custom, they came to him to confess their sins, to the number of nearly or quite five hundred. After he had heard what they had to say, he addressed them as follows:—"And now, my good people, I have no power to absolve you from sin. You must go to Christ for that; and until you have become reconciled to God, and feel that you have his forgiveness, you must not dare to come to the table of the Lord.' Nor was he a respecter of persons. One of the richest and most influential bankers in Constantinople belonged to his church, and in fact contributed most that was

raised for the priest's support. Agreeably to his custom, this distinguished individual requested that the communion might be administered to him on a separate occasion, and in preparation for it, he went privately to the priest for confession. Our brother, nothing daunted, said to him, 'This is a matter that lies between your own soul and God. I cannot give you absolution, but can only direct you where you can obtain it. You have sinned, and unless you truly repent, you must not come and partake of the Lord's Supper. You must first go and be reconciled to God, and with repentance, and true faith in Jesus Christ, come to the Lord's table.' The banker went away with a conscience so troubled that he could not make up his mind to partake of the sacrament, although he had probably never omitted it before at this season, since he came to years of discretion. The number of inquirers steadily increased, and indeed nearly all who called upon the missionaries came for the avowed purpose of religious conversation."

The mission became now the centre of a deep and wide-spread movement. The description of this is taken from the same interesting narrative. "The year 1841 opened with many indications that a thorough reformation was going forward in the Armenian community. A very marked difference was observed in the general style of preaching in the Armenian churches at the capital. The vartabeds had learned that church legends and 'old wives' fables' would no longer satisfy their hearers. There was a growing desire to study the Scriptures, and a disposition to compare every doctrine and practice with the written word; and this could not with safety be disregarded. It was not an uncommon thing to hear of sermons on repentance, on the Sabbath, on the judgment-day, &c., altogether based upon the Bible; and in some instances, we were cognizant of the fact that the preachers borrowed largely from our own publications for their materials. Indeed, we had repeated applications to furnish matter directly for sermons, for one of the

most respectable vartabeds in Constantinople. Another of the vartabeds went so far even as to combat the prevailing error of substituting Mary and the saints as mediators for Christ, declaring that the name of Christ is the only one given under heaven, among men, whereby we can be saved. These things were entirely new and strange, and indicative of a change in the feelings of the people, if not in the opinions and character of their teachers. As the reformation advanced, instances of pungent conviction for sin, and a strong and deep apprehension of spiritual things, became more common than had before been noticed. One old man, of sixty perhaps, who had long attended our preaching, and was quite infirm, one day said to me, 'I have nearly finished my pilgrimage; I cannot remain here much longer.' I replied that it matters little how soon we go, provided we are prepared. 'Yes,' he replied, bursting into tears, 'but I am not prepared; I feel that I am not prepared.' Another man of about forty-five was suddenly awakened and converted. Very few cases have I ever seen, where the truth took a stronger hold of a man's mind. He said with emphasis, 'I have been a great sinner, but I hope God has had mercy upon me, through the mercy of Jesus Christ. I used to fear death, but now, thanks to God, this fear is removed; I feel that I am Christ's, and that when I die, I shall go to be with Him.' Another individual, who, having been guilty of some flagrant sins, had fallen into a state of despair in regard to himself, was induced to come and hear our Armenian preaching. After having been present three times successively, he sought a private interview, and unburdened his almost bursting heart. He said, 'I was in despair, but now I begin to hope there may be mercy even for me. Tell me, What must I do to be saved?' These are given as examples of what was rather frequently witnessed in those days. Some who had been drunkards, gamblers, and adulterers, and some even who had been downright infidels, became the subjects of an entire change, and, through

the wonderful grace of God, they were washed and sanctified, and enabled to exhibit, in a high degree, that humility, purity, spirituality and Christian zeal, which are the fruits of the Spirit alone. Many of those who were without were constrained to speak of the change as most wonderful, and to them unaccountable. The converted brethren, also, with scarcely an exception, appeared to be growing in grace, and in the knowledge of Jesus Christ; and their piety did not expend itself in closet meditation and secret prayer. An active zeal for the salvation of others was one of its most striking characteristics. The number of female inquirers interested in religion was slowly increasing, although, from the customs of Oriental society, neither the missionaries nor the native brethren could have free access to them."

This movement in 1842 extended specially to them. "Among the encouraging indications of the present time was a very marked increase of interest in religious inquiry among the females. Hitherto, the important element of female influence had been in a great measure wanting in the reformation. The cause of this was two-fold; first, the extreme ignorance and consequent bigotry of the female portion of the population, there never having been

the least provision for their education; and, secondly, the difficulty of our getting access to them, and of their availing themselves, even when disposed, of the privileges of the gospel, owing to the peculiar customs of society in the East respecting the seclusion of women. The priests of the church, from their official character as confessors, have free access to the females of the community; and they being always, of necessity, married men, no difficulty is felt in regard to it. Our pious priests were not backward in availing themselves of this privilege: and chiefly through their instrumentality, in the years 1842 and 1843, several of the Armenian females became deeply interested in religious concerns, and some few gave evidence of being truly converted. From that time they began to form a part of our regular visitors, and the way of access among them became more and more open. Some few became regular attendants at the preaching service in the Seminary. About the same time I opened a week-day service in Armenia, exclusively for females; and although few attended at first, yet it was evidently productive of some immediate good, besides being an important means of throwing open to Christian culture this important part of our missionary field."—*Christian Work*.

AMERICAN BAPTIST MISSIONARY UNION.

ANNUAL MEETINGS.

The fifty-third annual meeting of the American Baptist Missionary Union will be held in Chicago, Ill., on Tuesday, May 28, 1867, at 10 o'clock, A. M. The annual sermon will be preached by Rev. D. Read, LL.D., of Illinois, or by Rev. Thomas Armitage, D.D., of New York, his alternate. G. W. BOSWORTH, *Rec. Sec.*
Lawrence, Mass., March 16th, 1867.

In accordance with a provision of the Constitution, the fifty-third annual meeting of the Board of Managers of the A. B. M. Union will be held in Chicago, Ill., immediately after the final adjournment of the meeting of the Union, which convenes on Tuesday, May 28. G. J. JOHNSON, *Rec. Sec.*
Burlington, Iowa, March 16th, 1867.

DONATIONS.—It has been found necessary to delay the printing of Donations received in March, until the June number of the Magazine.

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AMERICAN BAPTIST MISSIONARY UNION.

HINDOSTAN.

MADRAS PRESIDENCY—MISSION TO
THE TELOOGOOS.

ONGOLE.

The Week of Prayer—The Regions Beyond.

Ongole, Jan. 28, 1867.—Nearly a year ago, when br. Jewett and myself came to visit Ongole, we baptized two persons, a man and his wife, who live about forty miles west of this place, in a village called Tala Konda Paud. In May last our colporteurs visited this village during their tour, and stayed there several days. Since my removal to this place my native preachers, by turns, have labored there and in the villages in the vicinity. The man who was baptized, and some inquirers also, have been into Ongole to visit me, staying several days. We, as a mission, observed the week of prayer, and the day that it ended, buckled on our armor afresh and started for "the regions beyond," to explore the country on the west, and to visit Tala Konda Paud and other villages, where, according to reports of native assistants, God was calling his own dear children in a remarkable manner and blessing the people.

Tour Westward—Met by Converts.

After three nights' travel by bullock-cart, over rough roads and places where there were no roads at all, through and around cotton and rice-fields, etc., and preaching in the villages and in our tent by day, we arrived at Tala Konda Paud. It was my intention to protract this tour

to some weeks; but I soon found that I was not prepared for such a stay. The tent which I had I borrowed from an English officer here, having none of our own, and it was very small, and during the day it was almost unbearably hot. Indeed, when I got beyond the sea breeze I was some days afraid of another sun-stroke, even while in the tent. I found, also, that before I could do much touring I must have a pony, as the roads were too rough in some places for a cart to go, and in others no roads at all; so that, in order to reach many of those villages, I must go on foot. I therefore concluded to stop in Tala Konda Paud, in a fine tamarind grove that is there, and send word to the villages around that I had come out to visit them, and to preach and tell them about Jesus. The word soon went, and the next day between thirty and forty men and women appeared before the tent, having brought provisions for four or five days, tied up in a cloth, and an extra change of clothes to put on when they were baptized; for they said that they had come to learn more about Jesus, but that they already believed and wanted to be baptized.

Twenty-eight Converts Baptized.

Then commenced a series of meetings in that tamarind grove that continued for five days, and which I can never forget. There were thirty-five in constant attendance, and many others at times. The meetings were for preaching,

prayer, reading the Scriptures and inquiry. At the end of the fifth day, Sunday, Jan. 20, twenty-eight were baptized upon profession of their faith in the Lord Jesus Christ. These meetings and these baptisms almost made me think that another day of Pentecost was being given to us. I have seen many revivals at home, and witnessed many precious outpourings of the Holy Spirit; but I never saw such a blessed time as this was,—never saw such faith and such love for Jesus, the Saviour.

Character of the Converts.

The simple reading of the last two chapters of Matthew, or the corresponding chapters in the other gospels, or the remark that Christ died upon the cross for us and for the sins of the whole world, would affect them all to tears, and many of them would sob aloud, as though they had just lost their dearest friend. Their faith is simple, but O, how strong! Such faith as these little ones possess would be a treasure to any one, even the best Christian, and must result in the conversion of a great multitude of God's own children. Those baptized live in six villages, and are of all ages, from fifteen to seventy years; but the majority are young men and women, between twenty and thirty years of age.

Truly the Lord is owning and blessing us. To witness this scene was worth more than I can tell. I can toil on now patiently, I think, and feel that our labor is not in vain, but that the Hindus also must be given to the Lord for an inheritance. I am much encouraged and look for great things from the Lord.

The villages in which these believers live are almost directly west of Ongole. The first one, twenty-five miles west; the second, forty; the third, forty-three; the fourth and fifth, fifty; and the sixth, fifty-five miles distant from this place. There are also others in other villages, some nearer and some more distant, who are serious inquirers after salvation; so that I may say, of a truth, the blessed light of the gospel is beginning to shine

in many dark places. Yes, the Lord has begun in earnest to undermine heathenism, and all that is wanting is for his servants here to follow up what is being done, and keep pace with the onward march of the gospel.

The Work to be Done.

But O what a vast amount of work! Shall I be able to provide these believers with teachers and preachers as fast as they come? I fear that I shall be straitened. I have only three assistants at present, and I cannot spare them for any great length of time from Ongole; for I assure you the work is interesting here. To meet the coming demand, I have asked the brethren baptized to send one man, and in some instances two men, from each village, to me in Ongole, as soon as their harvest time is over, which will be in a month from now probably. I propose to establish a school and teach them to read the Bible more thoroughly,—in fact, teach them all we can for four or five months, by which time I think they will all be able to read the Bible. Then I expect to send them back to their homes, to teach their brethren and friends, and to talk about Jesus as much as they can. In the meantime, I shall keep one native preacher travelling from village to village, preaching, &c., and, as often as consistent, visit them myself, and so continue to do as the Lord directs.

That you may see what I am trying to do, I will transcribe what was written in my journal last Sabbath, after the day's work was done; and, although this was a little extra day, yet it will give a good idea of my work.

Another Nicodemus.

Sunday, Jan. 27.—This morning, at a quarter past three o'clock, Ezra (native preacher) came to my sleeping-room door and called me, saying that Consahib had come and wanted to see me. Got up, dressed and admitted the man into my study. He said he had come to talk about Jesus Christ and the Bible, and that he wanted to be a Christian. Surely, I thought, here was Nicodemus num-

ber two. A man very wealthy, besides being the Mohammedan priest for Ongole and vicinity, and who draws thirty rupees per month for his services as priest (which comes by the treaty stipulations in the days of the East India Company),—and he, wanting to learn about Jesus, and so much interested, and yet, through fear or shame, he seeks the disciples of Christ three hours before sunrise.

He seemed much affected, said the Bible is true, and that there is only one way to gain heaven, and that through faith in Jesus Christ. After three hours' talk and discussion and prayer with him, he left me just as the sun was beginning to make his appearance in the east. What the result will be, I cannot tell. I must wait and see what the Lord's designs are concerning him. It will require great love for the Saviour and great faith to enable him to give up friends, money and position to follow Christ. Yet if the Lord bids, he must come.

A Sabbath's Labors.

8½ o'clock, A. M.—Services in Teloo-goo. Ezra preached. Nearly fifty were present. We had a profitable time. At ten, A. M., a man came to the house and said that he had come from a village twenty miles west from this place, and that he wanted to learn about religion. Talked with him some time, but could not talk long with him, as my sermon for the afternoon was not prepared. I turned him over to the native Christians, telling him that I would see him this evening at seven o'clock, and that previous to that time he could rest, and then talk with the native preachers, and also go out with them at four o'clock, P. M., when they went preaching.

7 o'clock, P. M.—The man who came in this morning and three others came, and until nine o'clock we talked and read the Scriptures and prayed with them. The man from the village said that four others besides himself were believing in Jesus, and he would go home to-morrow, and after two weeks, when harvest was

over, they would all come again. So he left, and the day's work was done.

More Help Needed.

But I must come to the great subject that is on my mind. Many times I have written that we much needed more help, that is, missionaries, for this field. One missionary at least for Ramipatam and one for Alloor; but now the need has, to my mind, ripened into a necessity. The great work which the Lord has put upon our shoulders here must not be cast off. If I climb to the top of a hill that is within half a mile of where I now sit, called in a letter, written some time ago, "Prayer Meeting Hill,"* I can look over a vast plain, forty miles to the north, sixty miles to the west, forty miles to the south, and east as far as the eye can reach over the Bay of Bengal.

This vast plain contains hundreds of towns and villages, and teems with human beings. All these and the multitudes beyond can be reached by a missionary on cart or pony. How I long to go and tell them about Jesus! But Ongole is the central point, the base from which I must work, and it is very important that a missionary be here all the time, as men are coming, inquiring and going, almost daily.

Plans of Labor.

Therefore if the Lord gives me and mine health, I should like to tour for six months in the year, or as long as the cool weather lasts,—to be an itinerating missionary (if such a name is proper)—and go, with tent and family, from village to village, preaching. Such tours must, I think, result in untold good. We are hoping, yea, praying and expecting, that you will appoint at least two new men for our field on or before the close of the anniversaries at Chicago, in May next; one for Alloor and one for Ramipatam. The one appointed for Ramipatam I should like to have live in Ongole for a year or so, while learning the language; and this would enable me to make some extensive tours, if you give me permis-

*See Mag. for March p. 73.

sion to do so. And by the time he would be ready to go to R., you might send another man to help me.

The great work at Tala Konda Paud and vicinity must not be neglected. If we move forward, and you send us the men,—earnest men,—full of love and good works,—the time is near when thousands of the Teloogoos will be given to Christ.

The Lord will send them just as fast as we can tell them about Jesus and instruct them; there is no doubt about it.

BURMAH.

RANGOON MISSION.

LETTER FROM REV. MR. BRAYTON.

The Headman and Catholic Priests.

Karen Jungle, Jan 4, 1867.—Mee-dway-gyoung is a heathen village where we are now laboring for a few days. Yesterday called on the head man, who said, "Two or three years ago, the Roman Catholics called here and said, if I would build them a kyoung, they would come and live here. I built a very nice kyoung with timber and boards; but they never came to occupy it, and I have not heard from them since." During the last rains, the bank fell in so much that the river carried away the entire building—no traces of it left. The chief man seems to be disposed to listen to the truth. In fact, he thought he was doing so in building that kyoung.

He was told that what they taught was the same religion as the American teachers bring to the Karens. He came to our boat to get a pair of spectacles, so that he could read the Burmese Bible and tracts, which we gave him. Last evening we all went up and had an interesting meeting in his house. Expect to spend the next Sabbath with him.

17.—Though it is a very busy time in harvesting, the above head man gave up all work yesterday, and spent the entire day with us in meeting, listening to instructions, &c., &c. Yet he is a very striking illustration of the power with which their silly prejudices hold them in sin.

A Wonderful Thing.

In conversation with the native preacher, he said, "How very remarkable it is, that men and women of such intelligence as the teacher and mauma, and accustomed to live as they do, in such nice, comfortable houses, should leave their country and their homes, and come among us, who, when compared to them, live like pigs; yet, they come even into our miserable huts, and beg and plead with us to receive the gospel. How wonderful! Yes wonderful! We ought to run to them and beg them to tell us about God and heaven, instead of their being obliged to live in a boat and endure the hardships of going about to tell and entreat us. And yet, notwithstanding all this, we do not receive the truth. How hard must be our hearts!"

And even that man said, "Go thy way for this time, &c." He seemed just on the point of giving up all for Christ; but the devil had a grasp on his heart, in the shape of a "nat feast," the vows for which had been made, and, as he thought, could not be broken. We did and said what we could, and left him in the hands of Him whose word is "a savor of life unto life, or of death unto death." What a fearful consideration! Who is sufficient for these things?"

Tradition Fulfilled.

We had the other day a very striking illustration of the power which self-righteousness had over the heart, and the utter helplessness of human efforts and convincing arguments, without the melting influences of the Spirit. I called on an aged man, who, without any hint from me on the subject, said:

"Your coming with these books, teacher, reminds me of the traditions of the elders; it is just the fulfilment of what our parents and grandparents used to tell over to us when I was a boy. I remember that they used to say, 'The Burmans wrote their books on palm leaf, but the Karens wrote theirs on dried skin, because they supposed it would be much more lasting than palm leaf. But they

did not take good care of the skin, and the dogs having found it, carried it away, and the book was lost. But white foreigners will hereafter come and bring back to us the lost book. And now, here you are with our book, just fulfilling what they said."

One would think, that after such a relation, the old man would have hailed with delight the long-lost book. But no; there was a stronger tie that bound his heart. He had laid up a large stock of merit, which he could not give up for the humiliating doctrines of the cross. Though his understanding was clearly convinced, his heart clung to his system of merit.

SIAM.

CHINESE MISSION OF BANGKOK.

LETTER FROM DR. DEAN.

Promising Candidates Baptized.

Bangkok, Dec. 3, 1866.—Yesterday was a good day for the Chinese Mission here. Three Chinese of promise were baptized and added to the church. They were all men in the prime of life, and afford us hope of usefulness. One, a man about forty years old, eighteen years a resident of Bangkok, has a family of six children, who, with the mother, all speak Chinese, except the youngest, now not a year old. The eldest, twins, a son and daughter, and all the family, discover marks of mind, which only need to be exhumed from the rubbish of paganism and transformed by the gospel to make them fit gems for the Redeemer's diadem.

One remarked that the baptistery, entered through an arch of overhanging palms, reaching to the banks of the river, would furnish a most beautiful picture. The administrator responded that the standpoint for getting the finest view of the picture, was in the margin of the water, with a candidate in his hand, and a company of converts on the shore, waiting to enter the stream.

Visit to Outstations.

22.—We have just returned from a delightful trip to Anghin and Banplasoi. We

found at each place listening inquirers after the true way, with numbers of Chinese, who expressed a desire to enter the "Sacred Religion," and at Banplasoi the friends daily assemble at the house of Chek Leng, to hear the doctrine and join in the worship of the true God. They expressed a wish for a chapel, and Chek Leng's wife has offered them a piece of ground for it, and several have offered to help build it, some with contributions of timber and work, or money, and I have pledged the balance of the expense. If the Committee will appropriate \$100 for this object, it will be a good investment, and encourage the hearts of these men, just emerging from paganism. There are in that town 5,000 Chinese, who pay the poll-tax, for wearing the Chinese cue, and these men are mostly men of family, whose wives and children speak Chinese, making a population of more than ten thousand persons in that town who speak Chinese, now waiting for the gospel.

Tour Projected—Death of a Member.

Dec. 10.—We propose this week to leave for Banplasoi, the home of one of the Chinese baptized last communion. He and his wife and children have just returned home after a visit of a fortnight with us, taking with them some clear views of duty and the future world, and leaving behind hopeful impressions in their behalf. They invite us to go and preach to their friends and neighbors. We take with us one of the native preachers, and hope to do some good, God helping us.

Chek Liah, one of the church members, died last week in peaceful hope of the Christian's home.

The Sanitarium at Anghin.

Anghin, Dec. 14, 1866.—With Mrs. Dean and Fred, I left Bangkok by boat at 5, P.M., Dec. 10th, and, with fair wind and tide, in four hours reached the anchorage at the mouth of the river, where we rested till 5 o'clock the next morning. From the mouth of the Menam to this place our course was east, and, with the wind north-east, we reached our destination at one P. M., the same day. Here we

find a house built by the prime minister, in European style, for the accommodation of those who seek a change of air from Bangkok, and we find ourselves on a ledge of granite lining the sea beach and rising to hills in the background, reminding us of Hongkong and the hills on the Chinese coast. We here enjoy the freshness of a constant sea breeze, without the tossing and nausea of shipboard. We bring here our bed and provisions and cook, but find a table and chairs and the needful surroundings of housekeeping. The name of this place is derived from a large stone basin which nature has left in the rocks, and which, in the Siamese language, is called Anghin. There are a few tens of houses occupied by Siamese and Chinese, about equally divided in the place.

Banplasoi—Medical Practice.

Wednesday, the 12th, finding a strong head wind, I called a guide and walked by a winding footpath through rice-fields and salt-beds for eight miles to Banplasoi. Here I was welcomed to the house of Chek Leng, a man I baptized at our last Lord's Supper, and enjoyed a rest to my weary limbs, after such an unaccustomed walk, and a refreshing season of conversation with Chek Leng and his family and neighbors.

Hearing that the "Doctor" had come, the neighbors brought in their young children for vaccination, and would give me no rest till I had planted the virus in the arms of twelve of them. In vain I told them that this was not my business, and that there was a physician in Bangkok whose profession it was to look after this matter. They said Bangkok was far away, and they were poor, and could not go; and as Chek Leng had just returned from the city with his children vaccinated, I yielded to their entreaties to propagate it. After the work was done, I had opportunity to say to the fathers and mothers and friends assembled that I came to vaccinate them with the true doctrine, which, if taken, would save them from a far more dreadful calamity than the small-pox.

Description of Banplasoi—Tamarind Trees.

After giving much exhortation to the people, who continued to assemble at the house of Chek Leng till the going down of the sun, I took a boat to return to my family, promising to be with them again on the coming Sabbath, and speak to them about Jesus Christ and salvation. Banplasoi is like Capernaum, a fishing town. The people are mostly Chinese, there being at the last registration five thousand Chinese who paid the poll tax, besides the many women and children who also speak Chinese, being the wives or children of Chinamen. Banplasoi is furnished with a good market, and lines of shops of tradesmen and artisans, and in the suburbs of the town I saw some of the largest tamarind trees I have met. One of them required three men, with arms extended, to encircle it, making it at least five feet in diameter. The trunk extended twelve or fifteen feet high, then branched off nearly horizontally in two large limbs, each about three feet in diameter, from which small branches extended in various directions, making a thick and beautiful top, reaching to the height of twenty-five or thirty feet. My first impressions of this place point it out as a promising outstation for our mission.

13.—Spent the day in receiving calls from the natives at the house. One Chinese said he wished to enter the doctrine of Jesus.

Gratitude.

14.—This morning the Chinese from Banplasoi came in loaded down with fish, and pork, and eggs, and fruits, which they had brought to the landing by boat; five or six kinds of fish, and enough to feed my family for a fortnight. The donor reminded me that I had shown him some little kindness once at Bangkok. I was glad to discover the proof of his gratitude for a favor, but did not desire him to empty the contents of the sea into my lap.

Scenes at Banplasoi.

Sabbath morning we met a number of men, women and children at the house of Chek Leng, and enjoyed a pleasant season of Christian worship. Mrs. Dean,

Freddie, and the assistant, also, shared in the services, each engaging in prayer and singing, and I addressed the people from the 10th chapter of the Epistle to the Romans. After dinner I went, at the request of some of the men, to see their families in the neighborhood. One man and his wife had ceased feeding the priests at a neighboring temple, while they in turn had forbid their drawing water from the wells on the temple grounds, and had threatened to block up their walk leading to the highway, and offered other persecutions. The woman, with more spirit perhaps than became a Christian woman, said, "The priests will get no more of my rice." She had been accustomed to feeding them daily from childhood till her husband was recently baptized. Another woman, when her husband wished to join us in the service of God, said she expected all sorts of calamities would follow his forsaking the gods of the land, and she was determined to feed the priests all the more to avert the evil. They were getting up quite a domestic storm on the question; but when told that each one should enjoy his own choice and worship God as they thought best—that the husband would not compel the wife to go with him, neither should the wife endeavor to hinder the husband from following his own convictions of duty, they became quiet, and the woman invited us to visit again the house, and the six children of the family all appeared very cordial. We called at another house, where the son and daughter wished to worship Jesus, but the parents opposed. The parents often came to our lodgings and appeared very friendly. We may hope soon for several men and women from this company to join the church of Christ. The friends at Banplasoi are desirous for a chapel, and it is proposed to consider the question when they come to Bangkok next month. We feel much pleased with this day's experience in this little town, and look upon it as a promising outstation for our mission. We have met the governor of the town, and commended to his care our Chinese friends

who might need his protection in the little persecutions already commenced by the friends of Buddha and the enemies of Jesus. He said, if any one touched them, to go and tell him, and he would see that no injustice was done them.

17.—This morning the head man of Pak Lat, with his retinue called here, as he was in the place, to visit the governor, and to procure lime from the limestone hills in the neighborhood. He is the son of the old Peguan Rajah, who had charge of the prisoners of war brought from the Peguan and Laos districts during the late war with Burmah. This man said his father enjoyed great fame in a former reign, and that he, the son, was now sixty years old, had more than sixty children, many grandchildren and two great grandchildren.

Pupil of Theodosia Ann Dean.

18.—Last evening, Chio Ngi, with some of his friends, called to see us. He came from China with his father when but nine years old, and at once entered Mrs. Dean's school, where he remained three years, since which time he has been out of study, and without religious instruction, having soon been removed to this place, where his father died a few years ago. He retains a grateful memory of his former teacher, and has a distinct idea of the leading principles of Christianity and the history of its author. He says he has never ceased to think of Jesus Christ and to pray to Him, and appears glad of an opportunity to hear again the doctrine, and expresses a desire to enter the church. It is very encouraging to find this orphan boy giving proof that the precious seed, long since cast into his mind by that now sainted one, is now springing up and promising a harvest to the glory of God's grace. We have with us also one of Mrs. Telford's pupils, who, though not yet a Christian, is daily learning the Scriptures and still reveres Christian influences, and our prayers daily mingle with the prayers of his former teacher, that her labors may not be lost upon him.

Able Assistants.

This morning the assistant and Fred were in town distributing books and discoursing to the people; this afternoon we have had the Chinese at the house, and the time has been well occupied in hearing and answering questions. In giving an answer to the question, What were the ordinances of our religion? the assistant gave as clear an account of the death, burial, resurrection and atonement of Christ as I ever heard in any language, and all illustrating the ordinance of baptism and the Lord's Supper. It was remarked at the close, if the hearers remembered all they had heard to-day they would have a better knowledge of the gospel than many church members in America. Among the company to-day, two Chinese expressed a purpose to go to Bangkok at our next Lord's Supper, Jan. 1st; also a young man from Banplasoi came down to day to say that he wished to enter Jesus' religion. He is about twenty years old and this year from Tie Chiu. We met some yesterday from Amoy, who said many of their friends in that province had entered our religion, and spoke well of the doctrine. We wish to see them express their approbation by action.

Means of Living in Banplasoi.

We are here living on oysters, which the children gather from the rocks on the beach and sell for a fuang (seven cents) a pint. They are small, but excellent. We buy rice here for about a cent a pound, a chicken from seven to fifteen cents, eggs a penny apiece, pick up our fire-wood and bring rain-water for tea from the hollow of the rock where it was deposited last rainy season. The men, women and children flock around the door to see us eat, and gratify their curiosity regarding our clothing and habits of life. An old woman, eighty-four years old, just brought in some arrow-root produced here, and sold at fifteen cents a pound. Yams and sweet potatoes are raised for about fifty cents per hundred pounds. The sea is usually the great harvest field for food; but this year it seems unusually barren.

Many men, who have made large profits in former years by fishing, have this year lost money. Among the shell-fish are found oysters, clams, and lobsters, and other fish of various sizes in great variety, which find a ready market in Bangkok. Some are cured and sent abroad. The hills abound in timber and fire-wood, and the granite rocks furnish building material in abundance.

Hospitable Treatment.

Wednesday night, after worship at the house, we expected to return to the boat to sleep; but, without our knowledge, Chek Leng and his men had been to the boat and brought our beds and blankets to his home and spread them on his floor, where we enjoyed a night of rest. In the early morning we were to sail at six o'clock; but Mrs. Leng was up and had our rice and fish prepared, anticipating our departure. Then, after breakfast and prayers with the family, they accompanied us to the boat and loaded us with baskets of fish, fowls, eggs, rice, (four buckets), and at seven o'clock we sailed from the king's landing, bearing the benedictions of our dear friends, who stood on the platform, waving their hands, till we were out of sight. With such parting salutations we expected a pleasant voyage, and in five hours of fair winds we crossed the gulf from Banplasoi, passing the mouth of the Banplakong river soon after starting, and anchored off the mouth of the Menam in the afternoon, and, coming up the river during the night, reached home the next noon and found all well.

GERMANY.**LETTER FROM MR. LEHMANN.**

Under date of Berlin, Jan. 10-18, 1867, Mr. Lehmann communicates the intelligence that satisfactory arrangements have been made in regard to the debt on the chapel, so that the church are now liberated from anxiety. The members are at present unable to do much to cancel their pecuniary obligations.

The Influence of Public Calamity.

The past year has been one of great distress throughout the country. Un-

der this calamity our poor members have suffered, and are still suffering, so much that our current wants, in the church, are very insufficiently supplied. Since September, 1865, great scarcity of money has prevailed, and business in consequence has been largely interrupted. The threatening of the war, in the first part of 1866, and its actual outbreak, increased the distress. And, notwithstanding its quick and glorious termination, confidence in the stability of things does not return, and want of business and employment, and consequently of bread, prevails to a very great extent. Besides, the crops have for some years yielded much under the average, and the prices of food are double what they were a year or two since. Under this pressure, it has been impossible for our poor members to make extra efforts to cancel the debt, and however much we regret the necessity, under the present circumstances we must bow under the mighty hand of God.

State of the Church.

At the close of 1865 the number of members in Berlin and the nearest outstations was 332. We received in Berlin by baptism 27; by letter, 29; restored, 11; increase, 67; died, 7; dismissed, 27; emigrated to America, 5; withdrew, 2; excluded, 18; decrease, 59. Total, present number, 340; net increase, 8. On our most distant outstations in Frankfurt 30 were baptized; in Winetzen, 10; in Oranienburg, 21. Total in the outstations, 367. Grand total, 707. The net increase last year was 20; in the year preceding, 55.

These statistics indicate a languishing condition, spiritually, among the members. We have lamented it much, and admonished and preached as earnestly as possible against it, but as yet with little success. The attendance at meetings, especially on Sabbath morning, has been by no means satisfactory, though at other seasons they have been crowded. It is the fervent desire of the faithful brethren and sisters, of whom we have still a

goodly number, that the week of prayer in which we have been engaged may help us to a better state.

There is always a great festival at Pentecost, when in company with several members I visit Seegefelf, our oldest station, fifteen miles distant. At the last visitation we rejoiced greatly in the goodness of God, and our members were much refreshed.

The Prussian Association.

At the last meeting of the Prussian Association in Hammerstein, the war being about commencing, most of our brethren were not present. Previous to that meeting I visited our more distant outstations, arriving with other brethren in Jastrow, at a time appointed, and receiving a cordial welcome. Soon after our arrival, we were ushered into a crowded meeting for preaching and other services.

The next day we met for consultation in Jastrow, to prepare for the Conference; but so few were present that little could be done. In the evening I preached to a much larger assembly, filling the vestibule and street, where there was much disorder. The next day we proceeded to Hammerstein. The next morning Mr. Kemnitz, of Templin, preached from Eph. 3: 18, and the Lord's Supper was administered. In the afternoon I preached to a crowded congregation, and all was calm and attentive. The service was followed by a church meeting, and in the evening by a love-feast, which was a refreshing season.

On Monday the Conference was opened. Only six brethren, pastors of churches, were present. A goodly number of members of the church, and from distant outstations, attended. The consultations had reference to local interests chiefly, and proved especially interesting to the brethren here. The session was brief, and we separated without appointing any place for our meeting next year. Two brethren remained, to supply the pulpit in Hammerstein and the outstations the next two weeks. On our arrival in Jas

trow, we held another meeting. On Tuesday we hastened to our respective homes,—intelligence having been received of the actual outbreak of the war and of the immense armaments of Prussia. When we arrived in Schneidemühl, we learned that the Prussians had already swallowed up Saxony, Hanover and Hesse during the few days of my absence from Berlin. I felt bound to proceed on my tour to the outstations of the Berlin church.

In Frankfort Mr. Lehmann found some difficulties existing, which seemed to demand the exercise of discipline. Thence he proceeded to Cüstrin, where a blessing attends the word. At Zäckerick, some disorders, of no very grave import, had arisen. At Neustadt, Mr. L. visited the members and preached to the little assembly, and thence returned to Berlin.

Answer to Prayer.

Then came a season of much excitement. The king of Prussia had appointed a day of humiliation and prayer in view of the danger of the country, and the church very willingly acceded to the arrangement. Wednesday, June 27, was a day of deep devotion. The assemblies were large, and we preached and prayed most fervently that God would turn all to the best interests of his church. The day was one of refreshing.

Very soon the Lord answered these prayers by the continual victories of our armies, and on the 3d of July by the grand victory of Königsgrätz, which enraptured all the town and the whole country. We cordially took part in the rejoicing, and thanked God for the deliverance. When the king returned to his capital after the glorious termination of the war, the enthusiasm was extraordinary, and the animosity and agitation against him had almost entirely subsided. Berlin was splendidly illuminated, and even much more so afterwards, when the peace was celebrated with more pomp and glory than was ever before witnessed here. In our church we also celebrated the great event for various reasons,—partly as good citizens, according to Jer. 29 : 8, and partly because we now hope

for greater benefits for those parts of Germany which have been incorporated into Prussia, and where religious liberty was much abridged and our brethren much annoyed,—but who will now enjoy the same degree of liberty that we enjoy in Berlin. We had there also a love-feast, because our brethren who had been in the army and had passed through great dangers,—more than twenty in number belonging to the church,—had all returned safe and sound. They related to us all the goodness the Lord had done to them, and it proved to us all a grand occasion.

Efforts in Behalf of Soldiers.

The care of the thousands of wounded and prisoners was now very great, and the people generally have done much to alleviate their condition. Our brethren and sisters have taken part in that work, being particularly engaged in furnishing the poor soldiers with tracts and Testaments and Bibles, or portions of Scripture.

Among efforts of this kind,—I paid a visit to Spandau, a fortress ten miles distant from Berlin, where many thousands of Austrian prisoners, chiefly Italians, were confined. I was supplied with many tracts and parts of the Gospels in their language, and obtained permission from the commander of the fortress to enter the vast premises in which the prisoners were kept. They were situated quite comfortably, either sheltered on mattresses, or walking abroad, or playing cards. I shall never forget the unanimous and general rush towards me, as soon as they were informed that my object was to distribute books. I was immediately so surrounded and pressed by them, that neither my own entreaties nor the sharp words of the officers who had the oversight of them availed to leave me room for motion. I was obliged to force my way out of the midst of them, and take refuge behind a partition of lath-work, and there, in security, with my assistant, I was able to attend to all the hundreds of hands reached through

the slits. It was touching indeed to hear their cries for books, and to behold their craving faces, and much too early was my stock exhausted. There were some Germans among them, with whom I was able to speak, admonishing them of the best use of the books. What is very gratifying is that most of these poor men were Roman Catholics, who a few days afterwards carried these messengers of truth to their homes, where they will spread the light in those benighted regions.

Besides the danger and the sacrifices of life and health which the war demanded, another enemy visited our continent, and also our country and city. I mean the cholera, which swallowed up many and excited great fear and anxiety among the millions. But in this calamity also, which frequently brought us to our knees, we could see the good hand of our Lord over us,—for we have lost only two members by this visitation. This was another cause for profound gratitude.

Love-feasts and Baptisms.

Our love-feasts and baptisms have also been seasons of deep interest and great joy,—when many came together and deep impressions were made.

Baptism has been regularly administered by my son, who continues to be to me a great help and blessing. We all thank God that he was spared to us, while many men were separated from their families and sent into the fire of war,—many losing health or life. Fearing lest my son might be drafted, we all prayed very fervently for his preservation. Our prayers were heard, and no summons was sent him. Thus he was able to continue his great work, which he has done very faithfully, preaching in town and at the outstations, visiting remote places, editing, and leading our choir. In recognition of his faithful labors, the church celebrated his birth-day in much affection by a love-feast, giving him many tokens of gratitude and attachment.

We have organized district meetings, for the promotion of more intimate fel-

lowship among our members. Many of the church have not yet entered into my views; still much good has been the result.

The Sabbath School—Christmas Festival.

Considerable encouragement has been received in our Sabbath school. For various reasons, it was for years in a very languishing state; and only when Christmas was approaching, children rushed in and we had a large attendance. But during the whole of last year a much larger number came regularly—about eighty; and at Christmas there were about 140. We believe this increase is due not only, first of all, to the gracious working of God's Spirit, but also to several minor arrangements, such as the giving of little rewards and encouragements, and particularly to the festivals, which were an advance upon former ones. Thus, we took all the children by a steamer to a pleasure-ground and village, where we did everything in our power to gratify them and to become children with them,—at the same time making the occasion profitable by singing and appropriate addresses in the open air, which drew the attention of multitudes, who were then furnished with tracts. But our greatest feast was at Christmas, when we had a magnificent tree, standing on a pedestal, with fine paintings, brilliantly illuminated and representing the birth, life, death and resurrection of the Saviour, the explanation of which created great interest. My son catechized the children, and they showed themselves well interested and vividly excited, so that the very numerous audience of parents and friends were delighted. The entire chapel was filled by parents and other adults; coffee and cake was provided in abundance for all, and at the close every child received some judicious and useful present, as stationery, books, Testaments, wax-tapers, or the like, according to their diligence, zeal and good behavior. The impression upon children and adults was very great, and the diminution in attendance

since,—which formerly was very striking, as many of the children came only for the sake of the Christmas festival,—has now been much less.

We hope the present year will be an advance on the preceding. Accordingly our staff of teachers, both male and female, has been increased. On the forenoon of the Sabbath after the service, I meet them, and go over the portion of Scripture to be examined in the school. Several children give us good hope of conversion, and some are already baptized. Most of our teachers were formerly pupils in the school.

Progress at the Outstations.

At the outstations the increase has not been so large, on the whole, as last year. The outstations around Wrietzen have received the largest blessing, the missionary here who was formerly employed only one-half his time, now devoting the whole of it to the work. A dear Christian friend, who is not a Baptist, has promised him a salary of seventy-five dollars annually for ten years, and the outstations around are expected, and some of them are willing, to add a hundred and twenty-five to it. The missionary above referred to has proved himself a very faithful and zealous brother, and in acceding to this offer to spend his entire time in the spiritual vineyard for this compensation, he brings a sacrifice to the Lord; for his little farm, which he has managed hitherto, brings him more. The Lord will certainly not forsake him. Quite recently he has had the joy of seeing two of his children converted, who will be baptized soon.

The Prussian National Church.

A great struggle is now agitating the State church in Prussia, in consequence of the acquisition of new countries, thus enlarging our boundaries. The Prussian National church was a so-called united church, combining in one the Lutheran and the Reformed. But the Lutheran portion entered into this union very reluctantly, many Lutherans refusing to do so at all, and separating them-

selves from the State church entirely. A strong effort is now being made by Lutherans, both within and without the State church, to explode the union utterly; even the word "union" is enough to put them in a passion. Lutheranism goes more and more into extremes; and, inasmuch as in Hanover and Hesse Lutheran and Reformed churches are separated, the enemies of the union are making great efforts entirely to dissolve the State church as a united body. What the result will be, we must wait to see. Thus much however is certain, that the rulers find great difficulty in upholding the fabric of State-churchism.

As a fruit of the revolution in 1848, certain fundamental rights were agreed upon in the following year by the representatives of the German nations, in which it was formally declared that there should be no State church, and that all religious denominations should be on an equality. But in consequence of the reaction which has since taken place, these rights were never carried into force. Now, as a new basis is to be formed by the combined German States,—the agreement of Frankfort being done away by the victories of Prussia,—and as a new parliament is to be summoned by general suffrage and free ballot, our liberals earnestly demand the revival of those rights, though it is very doubtful at present whether they will attain their desire, inasmuch as the present system of government is not at all a liberal one, and is sustained by a powerful army. But God will provide.

MISSION TO SWEDEN.

JOURNALS OF SWEDISH PREACHERS.

LETTER FROM MR. LINDBLOM.

Revival Influence in Gothenburg.

During the present period of four months, ending Oct. 1, 1866, I have labored principally in Gothenburg by preaching, holding prayer meetings and Bible classes, and making family visits. And the Lord has added his blessing to these my efforts. Several have been

converted and added to the church, and in general they have proved their sincerity by walking consistently. Some few have been restored. My meetings have been largely attended, and among the hearers were some who have been very much prejudiced against us. There exists yet a great amount of prejudice and opposition among the population of this city, principally owing to the influence of the pious Lutherans. But year by year these obstacles are giving way. The place is a very important one, of nearly fifty thousand inhabitants, and has direct communication with foreign countries.

About seventy miles to the east of Gothenburg, and near to the town of Boras, there is a parish called Toarp, where I have made some visits during the summer. And never have I gone there, but the Lord has blessed my testimony to the truth. Quite a number have been converted,—if I mistake not, about twenty. This summer I was permitted to baptize eight happy believers; others have been baptized by the elder of the church at Blidsberg.

The name of the brother just referred to is Peter Johanson. He receives a small support. With regard to his work during the first part of the summer, he says:

Opposed, but not Put Down.

Besides laboring at Blidsberg, I have extended my visits to the town of Falkoping and the parishes of Wing, Timmelhed, Toarp and Klefoa. In the last-named place, a desire for the word of life seems to have been awakened. I trust the books and tracts I have circulated have prepared the way. In the other places, our labors meet with great opposition. Lutheran colporteurs travel through the country, and do all in their power to make us and the truth we hold suspected. There has also been appointed a new priest here, who has threatened to suppress us. But to those who love God "all things work together for good." And, like our Master, we have to endure oppression and persecution; but as He rose again, so the truth shall also triumph

at last. In spite of all, I have never been in want of hearers, although not in great numbers. Now and then I have been happy to find that the arrows have stuck fast in the hearts of the King's enemies. Among those who have joined the church is a young man who was formerly one of the most zealous defenders of the Lutheran faith.

In his last report he proceeds:

As I intimated in my last, the new rector summons all his power to counteract us, so that we often are made to cry out, "O Lord, how long!" They would devour us alive, if the Lord were not with us. My labors have extended to only one parish besides those mentioned in my last. The most encouraging prospects have been at Toarp. At Wing a Sunday school has been organized, with a hundred and twelve scholars.

Smolando Association consists of nine small churches, scattered over quite an extensive tract of country on the south-eastern coast, north and south of Westervink. Here br. A. M. Claeson has labored, assisted by two or three young men who preach occasionally. Although there have been no general revivals, still the work of God makes a steady progress. The churches on the island of Gottland for a long time have had no regular laborer; but they are in great need of one. Br. Claeson has made a visit there for a few weeks.

Br. Hamvall has the care of the church at Orebro, Middle Sweden, but has labored extensively in the surrounding towns and country parishes. He has been permitted to organize a church in Norrkoping, one of the principal cities of Sweden. "With few exceptions," he says, "the work of God has been making progress at the places I have visited." Br. C. G. Rydberg, the elder of a country church (Wingaker) in that region, has received a small remuneration for his labor in that neighborhood.

LETTER FROM MR. O. BERGSTROM.

New Church Organized.

In November, 1865, I arrived at Eskilstuna. Found only four baptized believers, who had taken a small room for me to preach in. My first meeting was attended by eight persons. But by-and-

by their number increased. Many Lutheran Christians also came.

After the close of a certain meeting, they consulted whether it would be judicious to attend or not. I have been told that they found no objection, excepting that I had not repeated the Lord's Prayer. But one of them rejoined, "No matter, I can say that when I come home." From that day my congregation increased, until the room would no longer contain all that sought admission. Sometimes I preached in the surrounding country. By-and-by concern was manifested and souls were converted. Some other brethren have made short visits to the place. On the 19th of June, br. G. Palmquist had the privilege to organize a church of twenty-one believers. During the course of the summer this number has increased to forty, and the good work still continues to make progress.

Br. Ola Hansson, in a letter dated Oct. 18, says:

In Eskilstuna I remained about a fortnight. The power of God was manifested in as pecial manner by the conversion of sinners. Many were awakened; some found peace with God; five were baptized.

Upland, the county north of Stockholm, numbers fourteen churches, but has only one regular laborer in the gospel. His name is J. E. Akerlund. Laboring at the renowned Dannemora iron mines, he says, "I was cheered by seeing troubled souls daily finding peace with God." He has had to struggle with Mormon preachers, who have tried to sow tares among the wheat. During the seven months ending Oct. 1, he preached the gospel in twenty-eight different towns and parishes.

At a certain place he had two priests among his hearers.

Hindering and Helping.

The following day, when the people had assembled to hear the gospel, the parish priest came there accompanied by the parish council, who, according to the laws of the country, are authorized to prohibit any one they think dangerous to the unity of the church from holding meetings. Having argued with me

for a while, they forbade me to preach in their parish. Three times the priest and the parish council tried to drag me out of the house; but God preserved me from their fury. They then succeeded in chasing the people out of the room, and would fain have done so with the woman of the house, but she firmly remonstrated. Thus he succeeded in breaking up the meeting. The following evening, preaching in the neighboring parish, the same priest came there, and, after the close of the meeting, spoke a great many foolish things. But the man of the house became impatient and showed him out.

At Alunda I met with a priest of quite different manners. He invited me to preach in his own garden, and postponed his own meeting in order to let me preach. In parting, he invited me to come back whenever I had an opportunity.

The Work in North Sweden.

In the town of Gefle and surrounding regions br. Backman has labored. In most places of this large field there is a dullness prevailing among the people, connected with bigotry and prejudices against the Baptists. Large tracts of country, however, are lying waste, and the inhabitants live and die in ignorance of the way of salvation. Not a few, however, desire to hear the word of God, and are sending up a loud cry, "Come over and help us!"

On occasional visits many seem to be affected; but, when left without gospel preaching, the impressions wear off. I preached in a village called Otterstad, the inhabitants of which told me they had never heard of the true way of salvation before. I found them not only strangers to God, but to a great extent lacking common civilization. The greatest part of them flocked together to hear me, and listened attentively. Many hoary sinners wept like little children. The following day some came to inquire farther about the eternal interests of their souls. Since then I have received several calls to revisit this place; but from the large extent of my field of labor have been unable to do so.

In other parts of this vast parish, not a few have been brought to Christ under my humble labors.

Little more than a year ago, the town of Sater was in the same condition: as the place just referred to. But God blessed the labors of two or three of our colporteurs to a general awakening. Now br. B. says:

The Change Wrought by the Gospel.

The work of grace, begun at Sater, continues to make progress. Young and old are being brought from darkness into the marvellous light of God. The rumor that the people of the town have commenced to read and sing and pray, instead of drinking and cursing, attracts numbers from the surrounding country parishes, who never in their life heard the offer of free salvation through Christ. These carry the message back to their homes. And by this means a door already has been opened for the gospel at the parish of Gustaf. Up to this time the authorities of Sater kept silent; but now they begin to bestir themselves to opposition. But they shall not go further than the Lord permits them to do.

Br. Per Lind, for a part of the time, assisted br. Backman on his vast field. A single instance may be culled from his report.

LETTER FROM MR. PER LIND.

At the village of Nyberget a door was opened in January last. Some souls were awakened. The enemies of Christ resolved to shut the door against us. At one time br. Backman was chased away from the place. On my coming, the Lord brought their counsels to nought. I was happy to find some, who had been awakened during my last visit, now rejoicing in Christ. I preached twice, and a goodly number seemed to receive deep impressions. It was only with the use of great caution that I got away; for the enemies had banded themselves together to beat me.

In the centre of the far north is the town of Sundsvall. Here br. O. Engberg labors, making extensive journeys among the churches.

Their labors are concentrated in the Sundsvall Missionary Union. They support several young brethren, who teach day schools and preach the gospel.

NOTE BY MR. WIBERG.

Opening of the Work in Norway.

About ten years ago, a Lutheran clergyman, of great influence, by the name of Lammers, seceded from the establishment, and formed congregations after his own idea, which rejected infant baptism, although not submitting to believer's baptism. But, in the course of two years, some of this people yielded to their convictions of baptism and formed a separate church, upon which Mr. Lammers despaired of his cause, and returned to the State church. His churches, scattered all over the country, even up to the furthest north, did not follow his example; but most of them seem now to direct their eyes to Sweden, in hopes of receiving Baptist teachers. Again and again, letters from Norway, imploring help, have been received. But the great need of laborers in our own country has always limited the visits of our brethren to this field.

Meanwhile the Lord, in the wonderful dealings of his providence, sent a brother there, who is a member of a Baptist church in Skane. Under the conviction of the unlawfulness of war, where, according to the law he was taken for service in the army, he went to the colonel and told him his convictions, adding that he knew the law required him to be shot for his refusal to serve. The colonel, however, sent him away without doing him any harm. Yet not knowing what might happen, he went on a journey to Norway, having heard of the faction who had seceded from Mr. Lammers' church. On arriving there, he was sadly disappointed in finding them perfectionists and practising open communion. But the Lord led his way to some other Christians. Up to this time he never thought of preaching; but by-and-by he was led to make exhortations, although in the beginning under great trembling and fear.

At last he began to preach the gospel, journeying from place to place. God blessed his labors, and converted souls under his preaching, and they were baptized and organized small churches. Besides, he was an honored instrument in strengthening the little churches that were formed there before. Thus he labored on for nearly two years without any support, excepting what the Lord provided for him by the way. We never heard of him until last spring. At the Conference in August, we had the pleasure of seeing this dear brother, whose name is Ola Hanson, in Stockholm. He is a very earnest, active and zealous young man. In view of the great need in Norway, he said he would not leave Stockholm until a fellow laborer was sent with him. We have, however, scarcely the means of supporting br. Ola Hanson. The following is a survey of the field supplied by br. Ola Hanson and br. Olof Bergstrom, who made a journey along the coast of Norway in the fall of 1865.

Survey of the Field.

In Christiania there is no church, only one family of baptized believers. A church of Mr. Lammers' connection open their meeting room to Baptist colporteurs.

At Eidsvold, forty miles to the north of Christiania, along the railroad, there is a church of from ten to twelve baptized believers, who depend upon the visits of colporteurs for their spiritual nourishment.

A few Baptists are also found at Drammen. These, however, are not organized into a church; there is a loud cry for help. At the Eidsfoss ironworks, a short distance out of town, is also a great desire for laborers.

At Holmstrand is one Baptist, and an open door to our laborers.

At Laurvig are ten members, but no church organized. A wide door is opened for the gospel.

Langesund, five Baptists.

Brevig. Three members; desire for Baptist laborers.

Porsgrund. A church of fourteen members in a healthy condition, but in great want of care and supervision.

Skien. A church of about thirty members. One of the brethren has a gift of speaking; but being obliged to labor for his support, he cannot find the time that is needed for the work of God in this hard place.

Kilbygden, a short distance out of the last named town. A church of nineteen members in a growing condition, but in great need of care.

Kragero. A church of about twenty members. The condition is good, but they need the visits of a preacher.

Lindstol, near Risøer. A church of nine members.

Twedestrånd. Two Baptists.

Arendal. Here there are no Baptists, but a great desire for preaching. There are many new converts, who have not yet settled in their convictions with regard to church connection.

Christiansand. A single Baptist. There are several other denominations. Preach in a Lutheran chapel.

Stavanger. A wide door is opened for our labors. Many have seceded from the State church, who are convinced upon the subject of baptism. If laborers should come there, a large church is likely soon to be formed. I visited all the different denominations. Called to see the tutors of the Norwegian Mission Seminary, and had two long conversations with them. Preached at the house of a Lutheran to a great number of people; many were pricked in their hearts and asked for prayers. There is a church of Mr. Lammers' connection, the members of which seem to be convinced upon the subject of baptism, and some in the surrounding country; among them two brethren endowed with the gift of speaking.

Bergen. A remnant of Mr. Lammers' connection, who desire visits by Baptist colporteurs. At Aalesund, Molde and Christiansund there are many earnest Christians, who are inclined to Scriptural views. Preached at the two last

named places to large congregations, and the largest rooms were thrown open. Many were deeply affected by the Word of God.

Thronhjem. Here there is a free church; all are more or less inclined to us. Two ladies have received baptism. This is an important city, and it is very important that a brother be stationed here to labor in the north of Norway.

Lavanger. Here there is a free church, inclined toward our views. Six miles out of town are three ladies who are Baptists. The gentleman of the house is a lieutenant-colonel, a very self-sacrificing Christian, and enlightened upon the subject of baptism; but being obliged to resign his income, in case he should leave the State church, he has not yet had courage to give up all to follow Christ. The whole region around Levanger lies open to us.

At several places, in the far North, such as East and West Klofoden, Qualdefjord, Tromsøe, are remnants of free churches,

which cry aloud for help from Baptist colporteurs. A little company of believers at Qualdefjord, situated on the island of Seujen, three degrees north of the Arctic Circle, wrote a letter to Skien, the only place where they knew of any Baptist church, requesting some brother to come there and baptize them. Br. Ola Hanson wrote two or three letters in answer, asking information how to come there; but the letters did not reach. Having waited for nearly two years, a brother undertook the long journey to Skien, about 1800 English miles, in order to receive the ordinance.

About New Year, br. Ola Hanson intends to return to this large and interesting field. O that the Lord would raise up many laborers, for the harvest is great and only a single laborer. It may be added that Swedish laborers are received with more respect in Norway than natives. The languages differ so slightly that a Swede needs no study of the language in order to preach in the sister country.

MISCELLANY.

SABBATH SCHOOLS AND MISSIONS.

Shall we interest our Sunday schools in foreign missions? Certainly, by all means, and for two general reasons.

I. Its reflex benefits. The foreign missionary work, 1. is a source of un-failing interest to children. The scenes and scenery of heathen lands as described in books and pictures; their idols and idol worship; their curious customs; their sad condition; the heroism of missionaries; the martyr-spirit of their early converts; the progress from heathenism to Christianity; and the many tender revival scenes, which are multiplying in our missionary annals, furnish an invaluable and healthy stock of material to enlist the attention and give variety to the exercises of the Sabbath school.

2. It tends to awaken the sympathies of the children for the needs of others. Nothing moves young hearts more deeply, or in a more wholesome way, than to tell them of the manifold cruelties of paganism—the misery of parents and the woes of children, where the Bible is not known and Jesus is not loved. It makes them Christ-like to feel pity for the sin and wretchedness of a lost world.

3. It cultivates a habit of expansive and self-denying beneficence. Not only should the heart of a child be taught to feel for the woes of others, but his hands to do them good. A farmer of moderate means put into the hands of a Missionary Secretary the other day a fifty-dollar Treasury note for foreign missions. "How does it happen," he was asked, "that you

are willing to give so much for this cause beyond the common standard?" "O, I was trained to it when a boy," was the reply.

4. It impresses on the children by contrast the obligation to obey the gospel. The heathen are in darkness—they have the light.¹ They owe gratitude and obedience for this distinguished mercy. Guilt is increased by resisting the plainly revealed love of God. Many who sit in the death-shade of idol-worship, with their means of knowledge would at once accept Jesus as a sufficient sacrifice and Saviour. How direct and pungent is this appeal! Christ used it in his teaching. It is a chosen weapon of the Spirit fitted to convict, even young hearts, of sin.

5. And does not an interest in this cause stimulate children to make an entire consecration of themselves to Christ? It puts before them the Redeemer's work in its widest sweep, and invites them to sacrifices like those which He endured. A number of years ago, in a Sunday school with which the writer was connected, a returned missionary from Africa addressed the children. The next day two young girls—seat-mates at school—wrote the following pledge, to which they affixed their names: "We the undersigned, do this day agree to be missionaries and go to Africa." With one of those dear children it was an abiding covenant; and when, ten years afterwards, the Lord opened the way, and called her to go with a chosen servant of his to that dark land, her consecration proved world-wide, and the ready answer of her heart was: "Behold the hand-maid of the Lord; be it unto me according to thy word." This is the type of piety to which we need to train our children.

II. The direct benefits are a further reason for enlisting their interest. There is a great blessing in the world in the throbbing sympathies of young hearts, and in little self-denying gifts of young hands.

1. What they can now do is by no means an insignificant force among the powers by which Christ is recovering a lost race unto Himself. The many little

sums make a large sum. How easily the missionary vessel, the *Morning Star*, was built, and another has been sent forth to take the place of the first. By a little tact on the part of teachers and superintendents every ordinary Sunday school can be constantly sustaining a day school of fifty heathen children, out of which may come native teachers and preachers, and many Christian families, to shine as lights amid the surrounding paganism.

2. But there is a larger prospective benefit flowing from this interest. The church of the next generation is in the Sunday school of to-day. That church is to be what the Sunday school is now. This is the age of Christian missions. God is opening the world to his people, and He bids them go up in his name and possess it. And if we can have a right training of the children now, it may be that before these young eyes grow dim with age the full-orbed glory of the latter day will have risen upon the earth. Samuel J. Mills, when a student at Andover, one day, as he took the arm of Dr. Justin Edwards, uttered these memorable words: "No young man living in the nineteenth century, and redeemed by the blood of Christ, ought to think of living or dying without an effort to make his influence felt around the globe." In this spirit American foreign missions were begun. In this spirit they are to be carried on. The day of the Lord seems to be at hand. Teach the children, then, to lift up their eyes and hail its light. Let it be wrought into their minds that they are born into "an age on ages telling;" that great things, such as the world has not hitherto seen, are to be done by them; that voices from earth, sea and sky are calling to them not to live unto themselves or for the low delights of this world, but to be co-workers with the King of kings and Lord of lords. Let this be done, and they will come to their riper years far-visioned and broad-hearted men, ready for any service or sacrifice, prepared to undertake and execute great things for God.

—*For. Miss.*

MISSION OF THE WALDENSES IN ITALY.

I am happy to be able to inform you that in their own quiet, steady, but systematic way, the Waldenses are making progress, and occupying new stations as soon as they have men on whom they can rely to carry them on. At this moment they have nineteen mission stations in Italy, without including either M. Pila-to's church at Nice, or any station within the precincts of their valleys. The aggregate number of ministers acting as missionaries in these stations is twenty-one, the death of M. Jala, of Genoa, having reduced it from twenty-two. In this number is included one who holds at this moment the same rank as a Probationer called to a charge, as he passed with credit all his examinations for ordination, and would have been ordained at last Synod, but that he was then lying at death's door from inflammation of the chest. He has now so far recovered as to be able to take M. Prochet's place at Pisa.

These men have all gone through a long course of college education, and from their education are able to meet any opponent with the Scriptures in Hebrew and Greek in their hands. That is not all; for the Waldensian church is now exceedingly strict in its examination of all candidates as to their own spiritual state, and as to their perfect orthodoxy regarding that heart regeneration, without which no man can see the Lord. Taking the number of their missionaries in Italy at what it was three months ago, before M. Jalla died, you have the little church of the valleys, numbering in all 22,000 people, giving one missionary to Italy for every thousand of its population, and in answer to the charge still made, that they are not fitted to evangelize Italy, I would ask, What church on the face of the earth can produce missionary statistics in the same proportion to its adherents? Besides these twenty-one ministers, this church has four lay evangelists, sixteen schoolmasters and

twenty schoolmistresses employed at its mission stations. No new station has been opened this year (though preparations had been made to open one on the Adriatic coast, which had to be abandoned for a time, as Genoa could not be left without a settled pastor); but Guastalla and Naples have been strengthened, the former having now an ordained minister, Sigr. Roston, instead of a lay evangelist, and the latter a second minister in the person of Sigr. De Vita, instead of Sigr. Appia; Sigr. Prochet has succeeded Sigr. Jalla at Genoa, and Sigr. Carlo Malan has taken his place at Pisa. Since the beginning of this year, Sigr. Appia, formerly at Naples, has been acting as Professor in the Theological College, Florence, and aiding Sigr. Geymonat in his pulpit services. Dr. De Sanctis preaches in the Waldensian church, Florence, every Sabbath evening, to a crowded church. The average morning attendance is from 250 to 300. The morning attendance at Leghorn is, on an average, about 400; but as Sigr. Ribetti deems it right to have controversial discourses in the evening, the attendance is very much smaller than in the morning, when he preaches the simple gospel. During the year a second schoolmistress has been chosen and added to the staff at Leghorn, and a master and mistress have been sent to Rio, in the island of Elba, in addition to a schoolmistress who has been there since the station was opened. Sigr. De Sanctis (no relation of the Doctor) has been employed during the year as lay evangelist at Naples. Of the nineteen stations, two are served by lay evangelists, both ex-priests, and two by schoolmasters who act as evangelists, while the rest are occupied by Waldensian ministers, assisted by lay evangelists in two of them.

As the Free Church of Scotland was first in the field by many a long year, I begin with her ministers first. They still continue to pursue the same course they adopted from the beginning, to form no direct Free Church Mission, but to do

everything in their power to encourage, to stimulate and support the ancient witnessing church of the valleys in her efforts to spread the gospel, without, in the smallest degree, intruding into her councils, or attempting any control whatever in exchange for the funds which they help to raise. Much we have been able to do with regard to schools, colporteurs, printing, &c., but it has been done quietly, without parade and nominally in connection with the Waldensian Mission. One exception I must make in favor of my esteemed friend, Mr. Meyer of Ancona. He only of all the Free Church ministers does direct mission work among the Italians, not only because, having time on his hands as a Jewish missionary, he was most anxious to employ it in preaching to the Italians, but also because this furnished him with a good opportunity for reaching the Jews also. God has blessed his labors among the Gentiles there.

The next body that made its appearance on the Italian mission field was the Nice Committee, which has been the mainstay and support of the Plymouth Brethren, or, as they now call themselves, the Free Italian churches. They have many agents scattered up and down throughout Italy; but as I have no information as to the number they employ, or the congregations they claim as regularly constituted, I shall only mention as chief stations Florence, Milan, Genoa and Bologna. In point of numbers employed I should think the Wesleyan Methodists come next, for the two English brethren, Messrs. Pigott and Jones, have a number of agents under their direction, both in the North and in or about Naples. M. Pigott has lately removed from Milan to Padua, and I understand he has some young men under his tuition who are training for the ministry. In this case also I am ignorant both of the number of men employed and stations occupied.

The next party at work in Italy is represented here by a most amiable and zealous man, the Rev. Mr. Hogg, but I

don't know what is the proper name which they assume. They belong to the Wordsworth School of the Church of England, and are sanguine for a reform within the Church of Rome, or perhaps rather the formation of an Italian Episcopal Church, having the king of Italy for its head, but little altered in doctrines or forms from what the Church of Rome now is. The object of this party is to act upon the priests. I know they have an agent at Turin and another at Genoa, who officiate with the English prayer-book translated, but beyond these two I am not aware how many others are employed. The Foreign Christian Union have also a mission for Italy, at the head of which was Mr. Hall, who officiated as American chaplain in Florence until last spring, and is now replaced by Mr. Clark, residing at Milan. It was hoped that Dr. Van Nest, who succeeded Mr. Hall in the chaplaincy, would have also succeeded him as the director of the missionary operations of the Board, as he is a man much respected; while confidence is shaken in Mr. Clark's judgment by the choice he has made of some of his Italian agents. The latter is also, I understand, training some young men for the ministry. In connection with this mission I would mention the Rev. Mr. Moorhead and his wife, now laboring at Sarzana, as admirable specimens of the class of American missionaries I so much admired both in Constantinople and Beyrout. Mr. Moorehead has acquired the Italian language, and is able himself to preach in it.

I think I shall have exhausted the list of agencies at work in this country when I have mentioned the English Baptists, who have two missionaries at work, one in Bologna, Rev. Mr. Wall, and the other at Spezzia, Rev. Mr. Clark. There may be other efforts making of which I have not heard, but these are the leading agencies. I know the Wesleyans, like the Waldenses and the Scotch, are alive to the vast importance of educating the young, and I presume the other bodies are equally so. How much remains to

be accomplished in this department may be easily imagined when it is known that by government returns 17,000,000 out of the 23,000,000 of the Italian population are unable to read and write. Humanly speaking, the main hope of evangelizing Italy seems to lie in multiplying Bible schools, and thus training the children in the knowledge of Christ from their earliest years.—*Miss. Herald of Ireland.*

PEKING.

Peking, the "Northern Capital" is not a very old city. The court of the empire was formerly at Si-gan-fu in Shenshi, but was removed to Nanking, the "Southern Capital." Cengiskham began his conquests in Eastern Asia in A. D. 1200. Oktoi, his son, carried out his projects and conquered China; and his grandson Kubilai destroyed the old city Yen-king, and near its side built Peking in 1267, which has continued to be the capital of the empire. Marco Polo visited it in 1280, and described it as Kambalu, the city of the Khan.

It was greatly enlarged and improved by the Emperor Yung-lo, who made it in many respects a noble city. It consists of two perfectly distinct parts, as shown in the map. The Tartar city is the northern half, and is a perfect square, each side being four miles long. The Chinese city on the south is two miles deep and five miles long. Both cities are surrounded by very lofty and massive walls, and the great gates are noble structures. Each bears a distinctive name, and there are sixteen in all. The principal streets of the Tartar city are a hundred feet wide, and run parallel to the side of the palace, which forms a vast square in the centre of the city. They are neither paved nor metalled, and are distinguished alternately for their blinding dust and sooty mud. The city is spread over a wide space, and contains a large number of private houses in pretty gardens, the residences of court officers and their attendants. Reckoning from the space occupied, and the supplies brought to the city markets, one

may judge that Peking contains about 1,500,000 inhabitants. The city has few manufactures, and but small export trade. The people are, to an immense extent, hangers-on of the court, and there are many poor.

It is impossible to describe at length the great buildings which the city contains, many of which possess wonderful beauty. We can only name the celebrated observatory on the eastern wall; the various government offices; the Board of Works, the Board of Ceremonies; and the Education Board; the "Forest of Pencils;" the Examination Cells, to which ten thousand students come up every year; the Hall of Confucious, with its beautiful tablets, its marble registers of successful scholars, its marble pillars inscribed with the Four Books, and the great Lama Monastery, with its noble halls and its colossal statue of Buddha, ninety feet high. The Portuguese cathedral is near one of the south gates, and the cemetery, on the west of the city, contains the tomb of Ricci, Verbiest, and many other Jesuit fathers celebrated in the history of the Romish mission.

One thing, however, cannot be passed by. The Altar of Heaven, the most beautiful series of buildings which Peking contains, is situated in the Chinese city, in the centre of a handsome park, in which fine avenues lead to the gates of the inner inclosures. Within these inclosures are two altars: one the Altar to Heaven, the other the Altar to the Vault of Heaven. The latter stands at the north-east of the inclosure, and consists of a large circular terrace of white marble, with flights of steps round its sides. On the top of the terrace is a beautiful circular pagoda, with three roofs, one above the other, each covered with highly glazed tiles, and surmounted by a large gilt copper ball. At this altar prayers are offered for favorable seasons; the sun, moon and stars, the host of heaven, are worshipped here. A causeway leads to the Great Altar of Heaven at the south of the inclosure. Here, also, is a large marble circular ter-

race, with a level top, but there is no pagoda on it. It is on this altar that annually occurs one of the most striking ceremonies of the pagan world. On the morning of the winter solstice, the emperor, as high priest, surrounded by the highest officers of the State, makes his prostrations and presents his sacrifices to Shangte; while, on a small square altar, the bodies of oxen are burned as offerings, and in iron baskets on tripods are burned paper, silk, cotton and incense. Musicians stand around, and in the intervals of the prostrations and prayers, hymns are sung in praise of Shangte, to whom all these offerings are presented.

The worship of Shangte was practised by the great Emperor Shun in B.C. 2200; it has been maintained ever since; it is the distinctive mark of the ruler of the empire, and the round hillock or terrace on which it is performed is always erected near the metropolis. There is no idol or picture or other representation of this Shangte, and, indeed, there cannot be anything of the kind. There is little doubt that this worship is offered, though in a sense unknowingly, to the one true God, under the designation Shangte, the knowledge of whom has been handed down by tradition from ancient times, carried thus early into China, and has been ever since maintained — *Missionary Chronicle*.

CONVERSION OF TWO SIAMESE BOYS.

Two boys, Uan and Hee, pupils in the school at Bangkok, of which it is my privilege to have charge, lately stood up before a large assembly and boldly renounced their confidence in the vain and delusive system of Buddhism and all works of human merit, and professed a cordial acceptance of Christ Jesus as their only Saviour, in the ordinance of Christian baptism.

Thus the promises of a faithful and covenant-keeping God have been fulfilled; thus the prayers of God's servants have been graciously answered, and their hopes have been at least partially realized

in the addition to the kingdom of Christ of two new-born souls.

Thus the liberal contributions of our Christian friends, and the prayers and labors of God's servants here, we trust, have not been in vain, as this is a result to which they have long looked forward, and all must feel more than rewarded for the many sacrifices made. About three months ago a social prayer meeting was established, and conducted entirely by the native church members themselves, meeting twice a week.

By-and-by some of the pupils from the school manifested a good degree of religious interest in these meetings for prayer, and presently they began to hold a daily prayer meeting every evening in the school-room, excepting the evenings of regular prayer.

At length God heard the prayers of his servants, the Holy Spirit descended and moved the hard heart, and the result has been the conversion of two precious souls, and still there are others anxious to know what they must do to be saved.

We regard with feelings of deep and peculiar interest these two youthful, but promising Christian disciples, in view of their present qualifications for future usefulness, and especially of their meek and lovely dispositions.

Never have I seen new converts even in Christian lands give better evidence that they truly loved the Lord Jesus Christ, and were more sincere in their professions to follow in his beloved footsteps than we have in these interesting cases. Besides being both excellent Siamese scholars, they have become quite proficient in the knowledge of the English language and many useful branches of English education, such as would do great credit to pupils in America.—*Rev. S. C. George, in For. Miss.*

DONATIONS.

RECEIVED IN MARCH, 1867.

Maine.

West Waterville, ch. 10; No. Livermore, ch. 21; Brunswick, Maine st. ch. 10; Jefferson, ch. and soc. 7; Warren, Ladies'

For. Miss. Soc., Mrs. E. A. Richardson tr., 12; Hartford and Sumner, ch. 58.65; Skowhegan, ch. 121; Rev. Charles Miller and wife 10; Hallowell, ch., S. Hersey tr., 60; Alna, Arthur Nowell 50 cts.; Trenton Point, Rev. Charles Blanchard 1; Biddeford, ch. 78; Augusta, ch. 31; Auburn, Spring st. ch. 41.08; Thomaston, 2d ch., mon. con., W. C. Burgess tr., 64.20; Damariscotta, ch. 30.25; Alfred A. Dunbar 2; Calais, 2d ch., Wm. Woods tr., to const. W. I. Corthell H. L. M., 100; Saco, ch. and soc. 57; East Winthrop, ch. to const. Silas W. Parlin H. L. M., 100; Fort Fairfield, ch., Mr. and Mrs. J. Hopkinson 2; J. F. Hopkinson 1; Dexter, Elizabeth H. Whittemore 5; Dover, ch., Dea. Jos. Brown tr., 20; Bath, Elm st. ch. 30; Alfred, ch. 10; Buckfield, ch. and soc. 15; Corinna, David Stewart 2.50; Freeport, ch. 4; Bluehill, ch. 15; Greene, Mrs. T. W. Emerson 5; Waterville, Colby University, Boardman Miss. Soc. 23; Lewiston, S. Boothby 2; Camden, ch., Mrs. J. G. Mirick, 20; West Camden, Mrs. H. S. Philbrick 1; Topsham, ch. 34.50; Machias, ch., a few friends 7; Cherryfield, ch. 20; Baring, ch. 35; Kennebunkport 83.50; Wayne, ch. 15; Portland, 1 t ch. 325; Free st. ch. 700; Nobleboro', ch. 22.40; Calais, 1st ch. 15;

2277.58

Lincoln Asso., Wm. Wilson tr., So. Thomaston, 1st ch. 10.50; St. George, ch. 20; Thomaston, 1st ch. 1.64; 2d ch., bal. 3; coll. at Asso. 25.10;

60.24

Penobscot Asso., J. C. White tr., Patten, Sab. sch. 3.50; Etna, J. C. Friend 5; Bradford, Rev. C. L. Carey 3; East Corinth, ch. 12.19; Kenduskeag, Rev. T. B. Robinson 10; a friend 50; Bangor, 2d ch. 116.31;

200.00

— 2537.82

New Hampshire.

Sutton, L. H. Pillsbury 1; Hanover, ch. 10; East Westmoreland, Francis and Martin Snow 2; Lebanon, tow. sup. of Mounge Shay Nwho, nat. pr. in Prome, Burmah, 40; Stratham, ch. 7; Fisherville, ch., of wh. 111.73 is fr. Sab. sch., 57 of wh. is tow. sup. of a nat. pr., care Rev. C. T. Kreyer, Ningpo, China, 212; J. S. Brown 2000; Sanbornton Bridge, C. B. Taylor 1; East Northwood, John L. and Nancy Crockett, 5 ea., 10; Lyndeboro', S. M. Parker 50 cts.; So. Lyndeboro', David Putnam 5; Brentwood, ch. 12.50; Keene, ch. 47; Newport, ch. 7; Claremont, ch. 28.50; West Swanzey, ch. 15; Plaistow, ch. 9; New London, ch., N. T.

Greenwood tr., 100; Nashua, 1st ch. 143.75; Great Falls, ch. 33.10;

2684.35

Vermont.

"Marriage Fees" 15; West Dummerston, ch., of wh. 30 is fr. Rev. M. Carpenter, 41; Lunenburg, ch., Chester Thomas tr., 6.40; Felchville, ch. 22.30; Shaftsbury, ch. and soc., of wh. 2.50 is fr. Sab. sch., Norman Bottom tr., 27; Hinesburg, Rev. R. Sawyer 5; Monkton, Mrs. Widow Carlton 1; Fairfax, J. E. M. 2; Addison, ch. 18; North Springfield, ch. 39; Brandon, ch. 50; Bennington, ch. 67.20; Poultney, ch. 50; Essex, ch., of wh. 5 is fr. Ira Abby, 20; Manchester, ch. 35.75; Jericho, ch. and soc. 17.02; Strafford, A. M. Phelps 5; Weston, ch. 6; West Brainerd, ch. 15.53; Plainfield, ch. 10; Windsor, P. C. Skinner 7; Mrs. C. G. Love 2; Montpelier, ch. and soc., Rufus Smith tr., 31.85; Rutland, ch. 44; So. Troy, A. Norcross 5; Cavendish, ch. 20; Townshend, ch. 71; Colchester, ch. 22.60; Brattleboro', ch. 38.35; Brookline, ch. 20;

715.00

Coll. per Rev. C. Hibbard, Londonderry 3.38; Wardsboro', ch. 5.91; Dover, ch. 7.85; Pondville, ch. 1.61; Dea. Moore 1; V. B. Howe 10; Mrs. Sarah Shirman 5; Dummerston, ch. 6; Brattleboro', Dea. Wheeler 2; Halifax Centre 1.50; Rev. Mr. Travy 1; Whitington, ch. 2.58; Westford and Troy, ch. 2.75; Dexter, ch. 25.23; Franklin, Rev. C. Hibbard 5;

80.86

— 795.86

Massachusetts.

A friend 4; Lancaster, Geo. Cummings, to const. Rev. A. Dez, of Paris, France, H. L. M., 100; Boston, a friend 20; Mrs. Mary Bolman 1; a friend 1000; So. Sudbury, Levi Goodenough 5;

1130.00

Boston North Asso., Boston, Baldwin pl. ch., A. G. Stimson tr., of wh. 5 is fr. J. Parker, 5 fr. Mrs. S. E. Parker and 2 fr. Mrs. Sarah Smith, 249.81; Union Temple ch. Geo. W. Chipman tr., 256; Malden, ch., A. R. Turner tr., of wh. 10.30 is fr. Ladies' Miss. Soc., Hatty A. Sawyer tr., 180.90; Reading, ch., R. C. Totantan tr., 8.40; Framingham, 1st ch. and soc., J. W. Nixon tr., of wh. 25 is fr. Sab. sch., to be expended under care of Rev. E. A. Stevens, Rangoon, Burmah, 43; So. Framingham, ch., J. R. Kennedy tr., 53; Charlestown, 1st ch., Dea. J. W. Little tr., to const. Miss Margaret L. Pollard H. L. M., of wh. 40 is fr. Judson Miss. Soc., L. S.

- Arnold tr., 146.50; Cambridge, 2d ch., Dea. E. Reed tr., 76; Broadway ch., Jacob Eaton tr., 100.38; North ave. ch., B. McKendry tr., in addition to 125 previously rec'd, 475; 1st ch., in addition to 100 previously paid, of wh. 236.55 is fr. Sab. sch., of wh. 200 is for sup. of Mounge Reuben, Maulmain, Burmah, care Rev. J. M. Haswell, 1119.79; West Cambridge, ch., T. O. Hutchinson tr., 59.14; North Reading, ch. 7.98; Medford, 1st ch., A. E. Tainter tr., 31.02; Woburn, 1st ch. 220.50; Watertown, ch., Samuel Noyes tr., 178.57; Boston, 1st ch., Dea. Turner tr., 200; Somerville, 1st ch., James Charter tr., 24.30; West Acton, ch., James M. Brown tr., 21.43; Chelsea, 1st ch. 414.19; Waltham, ch. 75; 3940.91
- Boston South Asso., Boston, Shawmut ave. ch., Benj. Smith tr., 664.52; South ch., N. P. Mann, Jr., tr., 311.41; Rowe st. ch., of wh. 25 is fr. Mrs. Wm. B. Spooner, 1061; Charles st. ch., P. Adams tr., 242.10; Neponset, ch. 65; West Dedham, ch., of wh. 8.25 is fr. Mite Soc., 32.27; So. Dedham, ch., to const. Roland F. Alger H. L. M., 100; Newton Corner, ch., Sab. sch., tow. sup. of Sau Pa Tay, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, per G. H. Quincy sup., 45; Newton Upper Falls, ch. 8; Jamaica Plain, a friend 10; Dorchester, ch., Geo. Ellis tr., 70; Natick, ch. 21.60; Weymouth Landing, ch., P. Curtis tr., 25; Brighton, ch. 75; Roxbury, ch., Dea. Kendall Brooks tr., 680; Brookline, ch., Dea. Geo. Brooks tr., 502.07; Needham Plain, ch., Dea. J. Burnham tr., 29.70; a friend 15; Newton Centre, ch., 1000 of wh. is fr. Gardner Colby, 500 being for salary of Rev. J. W. Johnson, Ningpo, China, and 500 tow. salary of Rev. C. H. Carpenter, Rangoon, Burmah, 250 fr. Thos. Nickerson, and 200 fr. G. S. Dexter, 2100.80; West Medway, ch. 25; 6074.47
- Merrimack River Asso., Chelmsford, 1st ch., Ladies' Karen soc., Mrs. Judson Spalding tr., 24; Haverhill, 1st ch., Geo. Appleton tr., 67.86; Portland st. ch., S. Brainard tr., 25; Methuen, ch., Lewis Gage tr., 41.40; North Tewksbury, ch. 32; Groton Centre, 1st ch. 10; Lowell, 1st ch. 154.95; Mrs. D. G. Godden, of wh. 50 is for the Burman Mission, 50 for the German, and 50 for the French Mission, 150,—to const. Mrs. Wm. E. Stanton H. L. M.; Lawrence, 1st ch. 182.50; 2d ch. 72; 759.71
- Salem Asso., So. Danvers, ch. 20; Gloucester, ch. 63.23; Danversport, ch. 21; Salem, Central ch. 120; Beverly, Mrs. Geo. Roundy, to const. her husband, Geo. Roundy, H. L. M., 100; a friend, to const. Dea. Leonard C. Foss H. L. M., 100; Newburyport, Green st. ch. 100; Marblehead, J. S. D. 1.50; South Reading, ch., A. G. Sweet tr., 92.25; 617.98
- Worcester Asso., Southboro', ch. 11.10; Worcester, 1st ch., G. Webster, ch., of wh. 20 is fr. W. Rugg tr., S. Warren 20; Master Fred. Richardson 1; Main st. ch., E. Bemis tr., 200.69; Pleasant st. ch. 128.02; Dea. Solomon Robinson, 47.20; Leicester, Greenville ch. 5; Westboro', ch., D. F. Hastings 38; Oxford, North ch., E. J. and J. Warren, 10 ea., 20; Mrs. D. Eddy 1; 472.01
- Wachusett Asso., Westminster, ch., of wh. 8 is fr. Sab. sch., 50.35; Feltonville, ch., Henry Coolidge tr., tow. salary of Rev. M. H. Bixby, Tougoo, Burmah, 33; Holden, ch. 22.10; Bolton, ch. 45.25; 150.70
- Taunton Asso., Attleboro', ch., a friend 1; Mansfield, ch. 8; Raynham, a friend 25; New Bedford, 1st ch., L. G. Hewins tr., of wh. 50 is fr. Sab. sch., 210; Taunton, ch., 375; Somerset, ch. and cong. 10; Fall River, 1st ch., of wh. 125.39 is fr. the Meh-Shwayee Soc., to be applied tow. sup. of a scholar at Amherst, Burmah, 762.75; 1391.75
- Old Colony Asso., Middleboro', Central ch., C. T. Hatcher tr., to const. Stephen B. Gibbs H. L. M., 100; Hanover, ch. 80; West Bridgewater, ch., of wh. 19 is fr. Sab. sch., Arthur C. Peckham tr., 31; 211.00
- Westfield Ass., Westfield, Ambrose Day 15; ch. 12.50; Holyoke, 2d ch. 100; 1st ch. 70; Agawam, ch., L. C. Sheldon tr., 25; Chicopee Falls, ch. 135.50; Middlefield, ch. 11; Springfield, State st. ch. 45.35; 1st ch., J. E. Taylor tr., 313.50; 727.85
- Berkshire Asso., Pittsfield, ch. 112.45; So. Adams, ch. 33; Sandisfield, ch. 15; No. Adams, ch. 100; 260.45
- Franklin Asso., Shelburne Falls, ch. and soc., F. B. Bardwell tr., 63.00
- Millers River Asso., Amherst, ch., L. B. Fish tr., 5.00
- 15,804.83
- Rhode Island.**
- Newport, John E. Seabury 10; a friend 5; 1st ch., Ira Hildreth tr., 100; 2d ch. 130; East Greenwich, C. W. Ray 3; Providence, Brown st. ch., A. G. Stillwell 307.69; Pawtucket, High st. ch., J. H. Parmenter tr., 23.25; Master Phil. Sheldon 20

cts.; Bristol, ch. 24.54; Providence, 1st ch., a member, to be expended under care of Rev. M. H. Bixby, Shan Miss., 50; Young Ladies' Miss. Asso., Alice L. Bradford tr., for the Shan Miss., care Mrs. J. N. Cushing, 21.60; Allendale, ch. 13; Westerly, ch., J. A. Morgan tr., 105; Woonsocket, ch., of wh. 1 is fr. B. H. Crane, 39; 832.28
 State Convention, R. B. Chapman tr., Providence, 1st ch., of wh. 44.21 is fr. mon. con., Jan., Feb. and Mar., and 148.80 fr. the ladies, per Mrs. H. C. E. Reed, 793 01; Central ch. 55.90; Friendship st. ch., for the Shan Mss., to const. James S. Hudson H. L. M., 100; Pawtucket, 1st ch., Dea. Bates tr., of wh. 100 is fr. Stephen Benedict, to const. Geo. Warren H. L. M., 245.32; Wickford, 1st ch., mon. con., Nov., Dec. and Jan., 25; Lime Rock, Miss Waity Mowry 5; Warren, ch., N. Drown tr., 178.40; Providence, 4th ch., of wh. 67.37 is fr. Sab. sch., 213.71; 1616.34

Connecticut.

— 2448.62

New London, Rev. A. Gates 1.25; Wallingford, ch. 40; Norwich, Central ch., L. A. Gallup tr., of wh. 69 is fr. a few friends, tow. the sup. of nat. pr. among the Shans, care Rev. M. H. Bixby, 169; Wethersfield, Merit Butler and wife 100; Abigail Hurlbert 20; No. Colebrook, ch. 5; Bristol, ch. 73.65; Waterbury, ch., of wh. 10 is fr. Miss Mary J. Pickett, 60; Noank, ch., mon. con. 13; Newington, Lydia D. Francis 5; Woodstock, ch. 5; Northford, J. H. Linsley 10; New Haven, 1st ch. 345.67; North Lyme, ch. 36.35; Putnam, ch. 187; Bridgeport, ch., S. Duncomb tr., 79.55; Milton, College st. ch. and soc., of wh. 10 is fr. Miss E. Benedict, 20; Norwalk, ch. 50; Stafford, ch. 15; Preston, ch. 38.50; Greenville, ch. 35.13; New Britain, ch. 53; South Ashford, Centre ch. 10; Mystic River, Union ch., N. G. Fish tr., 79; New London, Mrs. W. A. Weaver 40; Mr. and Mrs. P. C. Turner 30; Jas. Newcomb 5; C. A. Weaver 4; H. C. Weaver 2; Danbury, 2d ch., to const. Dea. Jabez Amesbury H. L. M., 115.55; 1656.65

State Convention, W. Griswold tr., Hartford, South ch. 8; Lotie, a child, for Mrs. Ingalls, 1; West Meriden 20; Henry Holman 10; Rockville, friends 50; Haddam, ch. 40; Tariffville, ch. 15; Williamantic, ch. 55.45; Andrew Clark 5; Miss Mary Loomis 1; Hartford, 1st ch. 5; Essex, ch. 400; Mrs. Austin

Merrick, to const. Normand B. Griggs, of Huntington, O., H. L. M., 100; Suffield, 2d ch. 150; Bloomfield, ch. 10; Mrs. Emily Whitman 7; 877.45

New York.

— 2534.10

Auburn, ch., S. C. Lester tr., 91.55; Masonville, ch. 6; Rochester, S. H. Phinney, tow. sup. of Moug See-dee, nat. pr., care Rev. M. H. Bixby, Tougoo, Burmah, 10; Cooperstown, ch. 10; Wyoming, ch. 10; Jamestown, ch. 20; Waterville, ch. 17.45; New Hartford, ch. 13; Leyden, ch., a sister 5; Homer, Cortland Academy, Miss. Soc., for the Chinese Mission, care Rev. M. J. Knowlton, Ningpo, China, 21.17; Cohoes, 1st ch. 7; Hamilton, ch. 85; Manchester, ch. and soc. 32.50; New York, estate of the late Mrs. Julia A. Godfrew 10; Strykersville, ch., James Ives tr., 50 cts.; Chertertown, Robert and Ann Wood 50 cts.; Brooklyn, Strong pl. ch., tow. sup. of a Karen in the Theological School at Rangoon, Burmah, care Rev. J. G. Binney, 80; Franklin, A. Jones 5; Parishville, ch. 15; Wyoming 3.90; Jay, ch. 14; Frewsburg 8; Nicholville, ch. 1; Gilbertsville, ch. 39; Skaneateles, ch. 38; Warsaw, ch. 7.50; Rochester, 2d ch. 328.96; Adams Village, ch. 45.50; Lyndenville, ch. and soc. 57.46; Chatham, Mrs. Melissa Drew 4; Hartland, ch. 9.90; Mt. Vernon, Rev. C. W. Waterhouse 2; New York, John B. Trevor and wife 500; James B. Colgate and wife 500; Mexico, a few friends 6; Greece, E. L. Rowe 100; 2104.89
 Coll. per Rev. O. Dodge, Dist. Sec.,
 Chenango Asso., Oxford and Green, ch. 3.75; Guilford, 2d ch. 15; R. Farbary 1; Oxford, ch. 12; M. Post 1; Rev. M. M. Everts 3; Norwich, 74.45; 110.20
 Otsego Asso., Rev. H. H. Fisher 2; Thomas Tiffany 10; Mrs. S. M. Tiffany 10; Winfield, ch., bal. 3; 25.00
 Rensselaerville Asso., Luman Randall 25.00
 New York Asso., Staten Island, 1st ch., bal. 2; Greenpoint, ch. 15; Henry E. Wells 25; Brooklyn, East ch., bal. 61; Miss Maria Sarles 12 cts.; Central ch. 600; New York, North ch., bal., of wh. 50 is fr. Sab. sch., 269; Mariners' ch. 100; George Munson 25; 1st ch. 750; a young man 5; 1852.12
 Munroe Asso., Fairport, D. B. De Land 50; H. A. De Land 25; Rochester, 1st ch. 263.03; 338.03
 Oneida Asso., Utica, A. Hubbell

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| 50; Whitesboro', ch. 55; | 105.00 | 10; A. Denike 25; Thos. H. Mghee 100; Greenpoint, ch. 34; | 15073.78 |
| Hudson River Central Asso., Poughkeepsie, Central ch. 50; 1st ch. bal. 10; Franklindale, ch. 40; Rondout, ch., in pt., 42.80; Port Jervis, Sab. sch. 50; | 192.80 | Chemung River Asso., Mrs. Jane A. Hadley 15; Elmira, 1st ch. 39.71; | 54.71 |
| Worcester Asso., Westford, ch. 10; Maryland, ch. 12.35; Jefferson and Gilboa, ch. 5.42; Summit, 2d ch. 8.22; Leesville, ch. 9.25; Worcester, Rev. J. B. Bixley, of wh. 200 was left by sister Dey at her death, 300; | 345.24 | Onondaga Asso., Manlius, ch. 3.93; Syracuse, 1st ch. 34.16; Fayetteville, ch., of wh. 30 is fr. Sab. sch., 116.18; H. Chapman, by D. Decker, Exr., yearly, 10; | 164.27 |
| Canisteo River Asso., East Camer-on, ch. 21.10; Woodhull 16-.35; | 37.45 | Essex and Champlain Asso., Ticonderoga, ch. 11.30; Moriah, ch. 6.70; | 18.00 |
| Washington Union Asso., Whitehall, ch. 50; O. T. Mason 22-.40; Adamsville, ch. 37.75; Fort Ann 53.50; Kingsbury, ch. 9.50; | 173.15 | Union Asso., Bedford, ch., bal. 6.50 | |
| Hudson River North Asso., Albany, Washington ave. ch. 12; Rev. Mr. Kennard and wife 10; De Mount 5; Pearl st. ch., of wh. 125 is fr. Sab. sch., 725; Correl Humphrey 100; James Humphrey 25; 1st ch. 130; Tabernacle ch. 40; Halfmoon, 1st ch. 14.30; North Greenbush, ch. 18.70; Hudson, ch. 41.16; Schenectady, ch. 80; Troy, 1st ch., of wh. 200 is to sup. Mr. Haswell's asst., Moung Oung Men, and 200 tow. Mr. Haswell's salary, and 40 a gift to Mr. and Mrs. Haswell, by two friends, 440; Troy, Mrs. Rose 10; 5th st. ch., of wh. 102.50 is fr. Sab. sch., to sup. Moung Oo Oung Men, 349.96; East Hillsdale 7; Catskill, ch., bal. 12.16; | 2020.28 | Erie Asso., Fredonia, ch. 74; Rev. H. H. Phelps 2; | 76.00 |
| Madison Asso. Madison, ch. 30; Eaton Village, ch. 31; | 61.00 | Broome and Tioga Asso., Owego, ch. 135.75; Binghamton, ch. 163.51; | 299.26 |
| Hudson River South Asso., Mission Sab. sch. 50; Brooklyn, 1st ch. 106.16; Mt. Vernon ch. 24; J. P. Simpson 10; Rev. D. Spencer 200; Lee ave. ch. 271-.98; Greenwood ch. 175; Hudson pl. ch. 483.44; Pierrepont st. ch. 863.01; Tabernacle ch. 200.46; Strong pl. ch. 1208.60; Washington ave. ch. 1614.17; New York, Berean ch., of wh. 50 is fr. Sab. sch., for sup. of My Oung Gen, at Prome, 250; McDougal st. ch. 170; 53d st. ch. 80; Bloomingdale, ch., bal. 139; M. E. Kingman 50; Pilgrim ch., bal. 152.23; Harlem, ch. 300; Stanton st. ch., bal., of wh. 30 is fr. Ladies' Miss. Soc., 200; Laight st. ch. 120; South ch. 138; Tabernacle ch. 1428.55; Gethsemane ch. 6; Calvary ch. 1647.12; Cannon st. ch. 78.35; Madison ave. ch. 4000; Hez. Shailer 30; J. E. Sheldon 25; Williamsburg, 1st ch., bal., of wh. 50 is fr. Sab. sch., 388.50; 2d ch., bal. 75; Central ch. 65.25; a lady, as a thank-offering, by Rev. J. S. Holme, pt., 354.96; W. Cook | | Buffalo Asso., Buffalo, E. L. Hedstrom 60; Cedar st. ch. 100.88; Springville, ch. 64; | 224.88 |
| | | Steuben Asso., Dundee, ch. 11.75 | |
| | | Cortland Asso., Homer, ch. 81-.10; Mrs. Ann M. Rees, for the Telooogo Miss., 5; | 86.10 |
| | | Saratoga Asso., Gloversville, ch. 213.26 | |
| | | Franklin Asso., Sidney, Central ch. 7.11 | |
| | | Harmony Asso., Harmony, ch. 50.20 | |
| | | Mohawk River Asso., Little Falls, ch. 25.00 | |
| | | Livingston Asso., Mt. Morris, ch. 11.00 | |
| | | | —23,711.98 |
| | | New Jersey. | |
| | | Perth Amboy, a little boy 25 cts.; Holmdel, ch., to const. John W. Conover and Charles D. Warner H. L. M., 221.70; Flemington, ch. 210; | 431.95 |
| | | Coll. per Rev. J. V. Ambler, Dist. Sec., | |
| | | Upper Freehold, ch., bal. 1.50; Elizabeth, Geo. W. Roberts 5; Baptistown, Kingwood, ch. 22; Allowaystown 10; Borden-town 51; Camden, No. ch. 72-.35, of wh. 50 is fr. Sab. sch., tow. sup. of a nat. pr. in Burmah; 2d ch., Sab. sch. 10; Hamilton sq., ch. 41; Salem 102.60; Pemberton 43.75; Pitts Grove 17.38; Hightstown 22-.82; Moorestown 50.67, wh., with 79.89 rec'd in Jan., is to const. J. Perkins H. L. M.; Salem, 1st ch., bal. 1.50; | 451.57 |
| | | Coll. per Rev. O. Dodge, Dist. Sec., | |
| | | East New Jersey Asso., East Orange, Sab. sch. 37.50; Newark, A. B., for printing Scriptures in Shan, 5; Elizabeth, Broad st. ch. 142.33; half Sab. supply 10; Freehold, ch. 38.15; Lyons Farms, ch. 40; James Johnson 60; West Hoboken, bal. 3.50; Somerville, ch. 25; Plainfield, 1st ch. 100; Rev. O. Wilber 10; North Orange, bal. 16.20; Passaic, ch., for sup. of a girl in Rev. M. H. Bixby's sch., 28.88; Newark, 1st ch. 500; South ch. 800; Morristown, ch., Ladies' Soc. 10.25; | 3430.61 |
| | | | — 4314.13 |

Pennsylvania.

Pittsburg, Union ch., of wh. 17-.20 is fr. Sab. sch., 117.20; Lewisburg, Prof. L. E. Smith 10; Jackson, Gibson and Jackson, ch., Wm. Barrett tr., 6.90; Waverly, Abington Valley, ch. 20; Philadelphia, Mrs. C. A. Lynde 30; Washington, ch., of wh. 6.18 is fr. Sab. sch., of wh. 1.16 is fr. Mrs. C. Baird's class, to aid Mrs. Knowlton's sch. at Ningpo, China; coll. 3-.08; James Wilson 5; Mrs. S. D. Atchison 1; J. W. Martin 50 cts.; Bethany, ch. 11; Bloomsburg, ch. 25.40; Scranton, ch., Thos. Moore tr., 100; Philadelphia, Spruce st. ch. 272; 608.26
 Coll. per Rev. J. V. Ambler, Dist. Sec.,
 Sheakleyville, German ch. 7.75; Colgrove, N. Robbins 5; Bridgeport, Sab. sch. 7; Upland 98.07; Cambridge 6; Mt. Pleasant 32-.43; Northumberland 2; Hollidaysburg 40; Clark's Green 9; Eaton 10; Lock Haven 9-.36; Milton 8.75; Lewisburg, Rev. S. W. Zeigler 5; J. Mixell and wife 15; Shirleysburg, Sab. sch. 6; North East 12.31; Willetstown 51.73; Plumville 3.50; Lower Providence 40.20; Manayunk 51.45; Germantown, 2d ch. 56.31; Schuylkill Falls 115, to const. Griffith E. Abbott H. L. M., 40 of wh. is fr. Sab. sch.; Nicetown 5.56; Philadelphia, Mrs. J. V. Ambler 30; Mrs. Ruddy 5; 10th ch., bal., of wh. 100 is fr. Sab. sch., to const. Miss Emily A. Bains H. L. M., 142.25; 3d ch. 25.20; 12th ch., of wh. 20 is fr. Sab. sch., 45; 4th ch. 150; No. ch., bal. 17.05; Enon ch. 16-.89; Calvary ch. 43; Tabernacle ch., of wh. 200 is fr. Rev. Dr. Griffith, L. Knowles 10, Oliver Fales 5, John W. Sexton 10, Thos. T. Wustur 10, Rufus Buckwell 20, P. C. Hollis 25, L. Knowles Perot 5, I. C. Dawson 5, Henry Croskey 50, 401.30; Spruce st., in pt., 10; 1st ch., of wh. 500 is fr. Sab. sch. Miss Soc., of wh. 100 is for sup. of a nat. pr. at Bangkok, Siam, care Rev. S. J. Smith, and 50 is fr. Mrs. G. D. Boardman, for sup. of a nat. pr., care I. D. Colburn, Tavoy, Burmah, and 10 fr. G. H., 1-354.82; Germantown, Mrs. Sarah Ashton 20; Lower Merion, ch., of wh. 30 is fr. H. G. Jones, 55; Roxborough, Ladies' Soc. 31, wh., with coll. rec'd in Feb., is to const. Rev. David Spencer H. L. M.; Davisville, ch. 12.55; Ridley, ch. 8.57; 2965.05
 Coll. per Rev. O. Dodge, Dist. Sec.,
 Bridgewater, ch. 42.50; Middletown, ch. 12; 54.50
 — 3627.31

Ohio.

Painesville, ch., of wh. 2.25 is fr. Sab. sch., 13; Madison, Enoch and Joanna Hunting 1.50; Cincinnati, Mount Auburn ch. 175; Cheviot, ch. 8; Henrietta, ch. 18.06; Hubbard, ch. 11-.71; Marietta, ch., F. E. Pierce tr., 9; Greenville, 1st ch., R. Parsons tr., 164.07; Kingsville, ch. 22.60; Blane, F. Smith 5; Zanesville, Market st. ch., Addison Palmer tr., 100; Pomeroy, ch., Sab. sch. 10; Rome township, Beauty ch., of wh. 50 is fr. Thos. Gardner and wife, 61; 598.94
 Coll. per Rev. G. H. Brigham, Dist. Sec.,
 Strait Creek Asso., Camp Creek, ch. 1.75; Preble, ch. 1.05; Crooked Creek, ch. 1.85; E. F. B. Creek 1.25; 5.90
 Cleveland Asso., Columbia, ch., Sab. sch. 7; Seville, ch., of wh. 1.17 is fr. Sab. sch., 26.50; 33.50
 Miami Asso., Cincinnati, 9th st. ch., of wh. 100 is fr. Sab. sch., tow. sup. of a nat. pr., care Rev. Wm. Ashmore, Swatow, China, 242.66; 2d ch., of wh. 31.16 is tow. sup. of Rev. Wm. Ashmore, Swatow, China, 56-.16; Milford, ch. 26; Middleton, ch. 107.70; Franklin, Charles Butler and Mrs. Mary B. Butler, 500 ea., 1000, for sup. of Rev. M. H. Bixby, Shan Mission, Burmah, 1432.52
 Meigs Creek Asso., Marietta, ch. 91; McConnellsville, ch., of wh. 14.56 is fr. Sab. sch., 48.83; Little Muskingum, ch. 15; 154.83
 Miami Union Asso., Piqua, ch. 36; Mrs. Nancy Moore, deceased, 25; Troy, S. Talbot 1; Tippecanoe, ch. 2; Springfield, ch. 48.40; Dayton, 1st ch. 351; G. H. B. 10; Mrs. G. H. B. 5; 478.40
 Trumbull Asso., Youngstown, ch. 20.00
 East Fork Asso., Georgetown, ch. 10.00
 Zanesville Asso., Zanesville, ch. 9; Blue Rock, ch. 5.50; 14.50
 Mount Vernon Asso., Mount Vernon, ch. 8.60
 Scioto Asso., Newark, ch. 8.00
 Maumee Asso., Bryan, ch. 5.00
 Mrs. Elizabeth Wilson 5.00
 Clinton Asso., Xenia, ch. 20.58; Jonah's Run, ch. 22; Caesar's Creek, ch. 5.28; Centreville, ch. 4.25; Rev. S. Marshall and wife 5; S. H. Smith 5; Little Miami, ch. 10; New Vienna, ch. 7; 79.11
 Ironton, 1st ch., of wh. 4 is fr. Sab. sch., infant class, 17; A. Stevens 1; 18.00
 Miami Asso., Lebanon, East ch., of wh. 25 is fr. Sab. sch., tow. sup. of a Karen pr., 117.83; Cincinnati, 1st ch., of wh. 50 is fr. Sab. sch., 273.28; Dea. D. Sheppard 1; Mrs. Ann McFarland 10; Miss Ann McFarland 2; Martha McFarland 1; D. E. Stathem 1; N. Getzendamar

1; German ch., 2.83; Lockland, ch., to const. the pastor, Rev. D. E. Owen, H. L. M., 100; 509.94
 Mohecan Asso., Mansfield, Central ch., additional 37.00
 Columbus Asso., Welsh Hills, ch. 20.00
 Loraine Asso., Elyria, ch. 14.00
 Radnor, ch. 9; a friend of missions 5; North Fairfield 1; 15.00
 Dayton, 1st ch., Sab. sch., for sup. of Tah Boo, nat. pr., care Rev. B. C. Thomas, Henthada, Burmah, 70; Franklin, ch., of wh. 50 is fr. Sab. sch., for sup. of nat. pr., care Rev. M. H. Bixby, Tougoo, Burmah, 116; 186.00

Indiana.

La Porte, ch., Young People's Miss. Soc. 11.00
 Coll. per Rev. G. H. Brigham, Dist. Sec., Bedford Asso., Stanford, ch. 6.75; Springfield, ch. 5; Dover Hill, ch. 2.65; 14.40
 Brownstown Asso., Liberty, ch. 20.60
 White Valley Asso., Rev. J. P. Agenbroad 3; C. Farnham 2; Cambridge City, ch. 7.50; 12.50
 Mount Zion Asso., Amity, ch. 5.70
 Northern Ind. Asso., Crown Point, ch., of wh. one cent is fr. a little child, 15.01; Vevay, J. E. Thibund 10; 25.01
 Evansville Asso., Evansville, ch., Sab. sch., infant class, for Rev. Wm. Ashmore, Swatow, China, 15.00
 Huntington Asso., Huntington, ch. 14.00
 Weasaw Creek Asso., Judson, ch. 10.40; grandchildren of Rev. James Babcock, deceased, tow. sup. of nat. pr., care Rev. M. Bronson, Nowgong, Assam, 15; 25.40
 Indianapolis Asso., Franklin, Mrs. Dutton 2; Indianapolis, East Miss. Sab. sch., for sup. of nat. pr., "Tohnee," care Rev. B. C. Thomas, Henthada, Burmah, 50; 1st ch., of wh. 260.09 is fr. Sab. sch., to be equally divided for sup. of nat. prs., "Moung Duay," care Rev. M. H. Bixby, Tougoo, "Sah Po," care Rev. B. C. Thomas, Henthada, one care Rev. N. Harris, Shwaygyeen, one care Rev. J. M. Haswell, Maulmain, "Edgar J. Foster" and "Judson R. Osgood," Mikir boys, with Rev. M. Bronson, Nowgong, Assam, 734.02; 786.02
 Flat Rock Asso., Greensburg, ch. 6.00
 Madison Asso., Madison, ch. 50; Rev. W. G. Monroe 5; 55.00
 Judson Asso., Alto and Middle Fork of Sugar Creek, ch. 6.50; Camden, ch., per Rev. E. P. Scott, 8.57; 15.07
 Laughery Asso., Lawrenceburg, ch., of wh. 15 is fr. Sab. sch., 2 fr. Rev. E. P. Bond and 5 fr. Ella Bond, 31.00
 Seymour, a young brother 5.00
 Coll. per Rev. E. P. Scott, per Rev. G. H. B.,

South Bend, ch., of wh. 20 is fr. E. French, 10 fr. P. Stocker, 1 fr. Willie Sweet and 15 fr. Sab. sch., tow. sup. of a boy and girl in Mikir sch., Nowgong, Assam, 103.57; Kingsburg, ch. 2.60; Westville, ch. 2.75; La Fayette, ch., of wh. Mrs. Pierce (Presbyterian) pays 20, her infant class 91 cts., for Mikir sch., Nowgong, Assam, 113.56; Delphi, friends 3.60; Logan's Point, ch., of wh. 25 is fr. S. A. Hall, 50; 276.08

Illinois.

Bloomington, Samuel Bishop and wife 10; Bloomingdale, Harriet N. Eastman 10; Henry, Mrs. E. Hoyt 5; Bunker Hill, a friend, to be expended in care of Rev. E. P. Scott, 5; 30.00
 Coll. per Rev. S. M. Osgood, Dist. Sec., Bloomfield Asso., Goshen, ch. 10.00
 Carrollton Asso., Carrollton, David Pierson, to const. himself H. L. M., 100; Fidelity, ch. 2; 102.00
 Chicago Asso., Chicago, 2d ch., of wh. 236.55 is fr. Sab. sch., 60 of wh. is fr. Lyman Bridges' and Sarah E. Osgood's classes, is to sup. Moung Po Thein, nat. pr., care Rev. J. L. Douglass, Bassein, Burmah, 50 fr. Dea. Albro's Bible class, and 30 fr. Union Band Bible class, 1102; 5th ch., of wh. 35 is fr. Sab. sch., to sup. a boy in Rev. E. P. Scott's Mikir sch., Nowgong, Assam, 105; Elgin, ch., of wh. 100 is fr. Mrs. Jane W. Barker, for Assam Mission, 111.12; St. Charles, ch. 6; Bloomingdale, ch. 7.50; Woodstock, Rev. Wm. M. Haigh 5; 1336.62
 Dixon Asso., Galena, ch. 11; Warren, Rev. E. Going and wife 5; Fulton, ch. 10; Sterling, ch. 13.50; Mount Carroll, ch. 50; 89.50
 Edwardsville Asso., Litchfield, ch. 13; Alton, 1st ch., of wh. 20 is fr. Sab. sch., for Rangoon Theo. Sem., 63.55; Upper Alton, ch., Miss Eliza Day 5; Young Ladies in Elright College 21.10; Shurtleff College, Miss. Soc., for Rangoon Theo. Sem., 19.30; Coal Branch, Sab. sch., for sup. of nat. pr. in Assam, 4.70; Shipman, ch. 10; Greenville, ch. 25; 161.65
 Franklin Asso., Marion, ch., of wh. 5 is fr. Rev. D. G. Young, 12.25
 Fox River Asso., Chicago, 1st ch., of wh. 400 is fr. Sab. sch., 1026.02; Indiana ave. ch. 73.60; Union Park, ch. 189.70; North Star Mission Sab. sch. 23.55; S. Jones 1; Evanston, ch. 100; Aurora, Union ch. 42; Bristol, ch. 24.23; Batavia, ch. 3; Big Rock, ch. 14.25; Morris, ch., of wh. 6 is fr. Sab. sch. Miss. Soc., 33.38; Plainfield, ch., tow. sup. of Shwa Ate, nat.

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| pr., care Rev. D. L. Brayton, Rangoon, Burmah, 15; Lockport, ch. 10; Hadley, ch. 18; Mokena, ch. 12; Norwalk, ch. 1.50; Lisbon, Dea. L. Scofield 1; Somonauk, ch. 15; Kaneville 8; | 1611.23 | Danville, ch. 17.50; Burlington, ch., of wh. 34.17 is fr. Sab. sch., tow. sup. of "Luchmeah," nat. pr., care Rev. J. E. Clough, at Ongole, India, 60.17; Mount Pleasant, ch. 18; New London, Rev. R. King 5; | 100.67 |
| Galesburg Asso., Ontario, ch. | 15.70 | Cedar Valley Asso., Waverly, ch. 11.30; Independence, Rev W. C. Learned 5; | 16.30 |
| Illinois River Asso., Lacon, ch. 7.50; Steuben, ch. 9.50; Toulon, ch. 10; Peoria, 1st ch. 2; | 29.00 | Central Asso., Pleasant Hill, ch. 6; Pleasantville, C. W. Brand 5; br. Collins 10; Des Moines, P. B. Henry, tow. sup. of Rev. J. E. Clough, 3; Monroe, ch., Rev. J. Currier 10; C. M. Livingston and I. Yokum, 5 ea., 10; C. Anderson 3; Wm. McDonald and C. F. Bockenooogen, 2 ea., 4; Wm. Osborn and O. Fuller, 1 ea., 2; E. A. Rowley 75 cts.; M. A. Proctor and G. M. Cowles, 50 cts. ea., 1; J. F. Woody 1; | 55.75 |
| Illinois River East Asso., Delavan, ch., bal. | 27.85 | Davenport Asso., Davenport, Calvary ch. 74.50; Clinton, ch. 13.50; Iowa City, Rev. D. P. Smith 5; Blue Grass, ch. 3; Hickory Grove, ch. 2; | 98.00 |
| McLean Asso., Atlanta, J. Merriam 10; Normal, ch., of wh. 2 is fr. Mrs. Overman, 14.53; Hudson, ch. 7.65; | 32.18 | Dubuque Asso., Dubuque, 2d ch. Eden Asso., Cambria, ch. | 7.00 5.00 |
| Nine Mile Asso., Nine Mile, ch., Rev. P. Hagler 5; Sparta, ch., of wh. 1 is the dying offering of Mrs. D. C. Brown, 16; | 21.00 | Iowa Valley Asso., Grinnell, ch., of wh. 2.75 is fr. Sab. sch., | 27.75 |
| Ottawa Asso., Amboy, ch. 57.60; Sublette, ch., of wh. 6.17 is fr. Mrs. Guy's Sab. sch. class, 53.72; Tonica, ch. 60; La Salle, ch. 27.50; Dover, S. P. Bingham 5; Lamoi, ch. 20; Tiskilwa, ch. 45; Mendota, ch., of wh. 50 is fr. Sab. sch., tow. sup. of Kandura, nat. pr., care Rev. I. J. Stoddard, Assam, 126.42; | 395.24 | Keokuk Asso., Bonaparte, Mount Zion ch. 5 50; Jefferson, ch., Rev. J. T. Milner 30; Denmark, ch., Sab. sch., tow. sup. of nat. pr., "Ko Too," care Rev. E. A. Stevens, Rangoon, Burmah, 20; Keokuk, Miss Mary E. Ford 3; Fort Madison, J. Van Valkenburg 5; | 63.50 |
| Quincy Asso., Belmont, ch., J. B. Cooper and wife 4; Payson, ch. 80; Griggsville, ch., of wh. 5 is fr. Sab. sch., for Rev. E. P. Scott's Mikir sch., Assam, 95.15; | 179.15 | Linn Asso., Cedar Rapids, ch., of wh. 2.10 is fr. Sab. sch., 50.60; Vinton, ch. 21; Quasquinton, O. Wilson 5; | 76.60 |
| Rock Island Asso., Cordova, ch. 30.04; Rock Island, Rev. A. Briggs 3; Swede ch. 12.75; | 45.79 | Oskaloosa Asso., Oskaloosa, ch. Turkey River Asso., McGregor, ch. 20.60; Waukau, ch. 14; Strawberry Point, ch., tow. sup. of Rev. J. E. Clough, at Ongole, India, 10; Ossian, Rev. J. W. Wedgewood 5; | 49.60 |
| Rock River Asso., Marengo, ch. 26.50; Belvidere, 1st ch. 34.75; South ch. 7; Shannon, ch., Wm. Shannon 5; Mrs. H. Troy 3; E. Northey 2; Freeport, A. H. Wise 20; | 98.25 | Upper Des Moines Asso., Iowa Falls, ch. | 4.00 |
| Salem Asso., Bushnell, ch., Rev. E. Russ and br. Fuson, 5 ea., 10; Macomb, Rev. J. O. Metcalf 5; a sister 2; Rariton, ch., E. B. Hunt, D. D. Smalley, S. Ward and John Day, 5 ea., 20; Rev. N. Parks 4; J. Voorhes 4.10; Mrs. L. Hill and Mrs. T. Burns, 2 ea., 4; Wm. Hill, A. Johnson, S. Sharp, Mrs. A. Parks and J. M. Harrah, 1 ea., 5; C. V. D. Spader, S. Waters, Mrs. J. Hunt, Wm. Crusen, 50 cts. ea., 2, bal. 90; | 57.00 | | 547.54 |
| So. District Asso., Freeburg, ch. 26.70; Collinsville, ch. 6; Troy, a few friends, for Rangoon Theo. Sem., 6; | 38.70 | Novi, ch. 11.18; Royal Oak, ch. 8.50; Armadiah, ch. 9; Onondaga, Mrs. Joseph Sibley 3; | 31.68 |
| Springfield Asso., Springfield, 1st ch. 11; North ch. 5; Jacksonville, ch., of wh. 52.35 is fr. Sab. sch., to sup. John Goltra and Ella Spencer, in Rev. E. P. Scott's Mikir sch. in Assam, 117.35; Pana, Sab. sch. 4.50; | 137.85 | Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Altoona, Swede ch. | 16.15 | Flint River Asso., Portsmouth, ch. 4.25; East Saginaw, ch. 11; Hadley, ch. 9; Fentonville, ch. 36.61; | 60.86 |
| | 4447.11 | Grand River Asso., Palo, ch. 30; Alpine and Walker, Mr. and Mrs. Watkins, 90 cts. ea., 1.80; Orline, Celia, Arthur and Mary Watkins, 5 cts. ea., 20 cts.; Ensley Centre, ch., of wh. 2.30 is fr. the miss. box of Miss Florence Stillwell and her little brother, 5.50; | 37.50 |
| Iowa. | | Jackson Asso., Albion, ch. 20; Sandstone, ch. 8.10; | 28.10 |
| Des Moines City, 1st ch., J. W. Brown tr., | 38.37 | Kalamazoo Asso., Kalamazoo, | |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | | | |

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| 1st ch. 161.13; Calvary ch., Rev. J. Hall, D. D., 5; Mr. Homes 1; Marshall, ch., of wh. 4 is fr. Sab. sch., 30; So. Battle Creek, ch. 15; Climax, ch. 14; Athens, ch. 11; Ceresco, ch 9; | 246.13 | a nat. pr., "Rungiah," care Rev. J. E. Clough, Ongole, India, and 41.75 tow. the sup. of Rev. J. E. Clough, 60.55; Bloomington Grove, a young sister 4; Le Sueur, ch. 6; | 70.55 |
| Lenawee Asso., Adrian, ch. 21; Tecumseh, Rev. J. I. Fulton and wife 5; | 26.00 | Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Michigan Asso., Detroit, 1st ch. 142.30; Pontiac, ch., 30; Oakland, ch. 4.25; Macomb, ch. 4.50; Mount Vernon, ch., by tr. of Convention, 4.32; Romeo, ch. 9.35; | 194.72 | Minnesota Asso., Newport, ch. 31; Scandina, ch., of wh. 4 is fr. Sab. sch., 16.05; Belle Plaine, Mrs. Lucy A. Munger, fr. her little daughter Mary, deceased, 1; Leland Munger 10 cts.; | 48.15 |
| Shiawassee Asso., Ovid, ch. 8.30 | | Minnesota Central Asso., Austin, ch., of wh. 5 is fr. Mrs. R. H. Parker, 13; Warioja, Rev. W. C. Shepard 1; | 14.00 |
| St. Joseph's River Asso., Weesaw, ch. 5.80; Three Oaks, ch. 2.70; | 8.50 | North Minnesota Asso., Fair Haven, ch. 5; Brooklyn, ch. 3.05; | 8.05 |
| St. Joseph's Valley Asso., Porter, ch. 11.84; Sturgis, ch. 18.04; | 29.88 | South Minnesota Asso., Chatfield, ch. | 4.00 |
| Washtenaw Asso., Clinton, ch. 5; Ypsilanti, ch., of wh. 30 is fr. Sab. sch., to sup. Besai (J. F. Carey) in Rev. E. P. Scott's Mikir sch., Assam, and to const. Rev. C. E. Hewitt H. L. M., 130; Mooresville, ch. 33.15; Saline, ch. 29.55; Dexter, ch., Dea. E. Smith 5; | 202.70 | Zumbro Asso., Byron, ch. 15.50; Concord, ch. 7.50; Lake City, ch. 11.45; | 34.45 |
| Wayne Asso., Plymouth, ch. 40; Highland, ch. 43.88; coll. at Asso. 27.48; | 111.36 | | 179.20 |
| White River Asso., White Lake, ch. | 3.00 | Tennessee. | |
| Jackson Asso., treas. of Convention, including 10 collected at semi-ann. meeting, 15.50; less charges for printing minutes of Convention 15; | .50 | Memphis, Rev. Samuel G. Silliman | 14.00 |
| | 989.23 | Washington, D. C. | |
| Wisconsin. | | William Ruggles, for sup. of nat. prs., care Rev. J. L. Douglass, Bassein, Burmah, 300; E st. ch., Youths' Miss. Soc., Geo. W. Rothwell tr., 50; | 350.00 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | | Missouri. | |
| Central Asso., Waupaca, ch. 10.00 | | St. Louis, 2d ch., D. B. Gale tr., | 342.78 |
| Dodge Asso., Portage City, ch. 22; Beaver Dam, ch. 33.85; Fox Lake, ch. 50; | 105.85 | Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Janesville Asso., Janesville, ch. 111.08 | | Springfield, Col. H. Fletcher 10; Chillicothe, ch., of wh. 2 is fr. Rev. R. L. Colwell and wife, 6; St. Louis, German ch. 10.35; Salisbury, Rev. T. P. Ropes 3; | 29.35 |
| La Fayette Asso., Tafton, ch. 10; Patch Grove, Wyalusing ch., Mrs. Rhoda Winsworth 1; | 11.00 | | 372.13 |
| Lake Shore Asso., Racine, ch. 84; Raymond, ch. 5; Danish ch. 3.30; Milwaukee, Union ch., of wh. 5.83 is fr. the Sycamore st. Sab. sch., 53.83; Prairie, Mr. H. and Mrs. A. Johnson 5; Sheboygan Falls, ch. 20; Waukesha, ch., of wh. 4.75 is fr. Mrs. Boyd's Sab. sch. class, 65.75; Wauwatosa, ch. 10.75; | 247.63 | West Virginia. | |
| Walworth Asso., Delavan, ch. 22.00 | | Coll. per Rev. G. H. Brigham, Dist. Sec., | |
| Winnebago Asso., Omro, ch. 22.15; Waupun, ch. 15; Green Bay, ch., of wh. 25 is fr. a young sister, daughter of a widow, 4 fr. the pastor and 2 fr. the Pittsfield Br. Sab. sch., 39; | 76.15 | Parkersburg, ch. 15; Pruntytown, ch. 17; | 32.00 |
| Welsh Asso., Salem, ch., Niki-mi 7.50; Dodgeville 2.10; | 9.60 | Delaware. | |
| | 593.31 | Coll. per Rev. J. V. Ambler, Dist. Sec., | |
| Minnesota. | | Wilmington, German ch. 20; 2d ch. 50; Del. ave. ch. 25; | 95.00 |
| Minneapolis, 1st ch., of wh. 18.80 is fr. Sab. sch., tow. sup. of | | Nebraska. | |
| | | Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| | | Bellevue, ch. 7; Nebraska City, ch. 6; | 13.00 |
| | | Kansas. | |
| | | Topeka, ch. | 8.75 |
| | | Oregon. | |
| | | McMinnville, Rev. Geo. C. Chandler | 1.65 |
| | | Burmah. | |
| | | Prome, per Rev. T. Simons, | 188.86 |
| | | Sweden. | |
| | | For Burman Mission | 456.81 |
| | | | \$71,720.11 |

Legacies.

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| Pemberton, N. J., Harriet A. Swain, per Thos. Swain, Exr., | 500.00 |
| Sarah Bacon, per W. Griswold, treas. of Connecticut State Convention, | 100.00 |
| Cheviot, O., Dea. Richard Gaines | 50.00 |
| Paw Paw, Ill., Joel W. Clark, bal., per Dea. O. Boardman, Exr., per S. M. O., | 30.00 |
| | — 680.00 |
| | \$72,400.11 |
| Total from April 1, 1866, to March 31, 1867, | \$156,652.37. |

RECEIVED IN APRIL, 1867.**Maine.**

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| Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., of wh. 20 is fr. Mrs. E. A. Richardson, 32; Livermore Falls, mon. con., of wh. 6.05 is fr. Geo. M. Robinson, 20; Woolwich, ch. 20; Springvale, ch. 30; | 102.00 |
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New Hampshire.

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| Concord, 1st ch. and soc., Isaac Elwell tr., of wh. 100 is to const. Mrs. Elizabeth Elwell H. L. M., 450; Exeter, Elm st. ch. 5; | 455.00 |
| Newport Asso., N. T. Greenwood tr., | 4.75 |
| | — 459.75 |

Vermont.

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| Bristol, a few friends 10; North Bennington, ch. 18; | 28.00 |
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Massachusetts.

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| Boston South Asso., Dorchester, Mrs. Susanna Tucker, by Charles Howe, 200; Canton, ch. 12.50; Newton Centre, ch., G. O. Sanborn tr., 75.20; | 287.70 |
| Boston North Asso., Cambridge, No. Ave. ch., Young People's Miss. Soc., to be expended under care of Mrs. Ingalls, 62; Chelsea, Cary ave. ch., mon. con., E. C. Fitz tr., 31.40; Framingham, a friend 2; Charlestown, Bunker Hill ch., L. P. Crown tr., 41 80; 1st ch., Sab. sch. C. E. Daniels tr., 25; Woburn, ch., Miss Soc., Delia R. Evans tr., tow. sup. of a student in the Theo. Sem. at Rangoon, Burmah, 25; | 187.20 |
| Salem Asso., So. Reading, B. B. Wiley 2; So. Amesbury, ch. 20; Gloucester, ch., H. G. Sanford, for sup. of Kandura, care Rev. M. Bronson, Nowgong, Assam, 30; | 52.00 |
| Franklin Asso., Greenfield, a friend, for deficiency, 500; Conway, ch. and soc. 15; | 515.00 |
| Wachusett Asso., Clinton, M. B., quarterly, | 5.00 |
| Miller's River Asso., Royalston, Rev. Charles Brooks | 2.50 |
| Merrimack River Asso., Lowell, | |

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| 1st ch., J. A. Brabrook tr., Mrs. D. G. Godden, for the Chinese Miss., | 50.00 |
| Worcester Asso., Northboro', ch. 45; North Bellingham, Ella A. Whittier, for Bibles for the heathen, 1; | 46.00 |
| | — 1145.40 |

Rhode Island.

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| Central Falls, ch., of wh. 100 is to const. Rev. G. H. Miner H. L. M., and 100 fr. H. Daniels, to const. Mrs. Matilda Daniels H. L. M., 200; Providence, Swedish Aid Soc., for Swedish Mission, 40.50; 1st ch., avails of a sale, of wh. 16.37 is fr. the infant class, Sab. sch., which, with 250, is to be expended under care of Mrs. Ingalls, for the Burman Mission, 50 for sup. of a student in the Theo. Sem. in Rangoon, care Mrs. Binney, 50 for the Shan Miss., care of Mrs. Cushing, 50 for sup. of a girl in Mrs. Bixby's sch., 50 for Nellore Miss., care of Mr. Douglass, 50 for the Assam Mission, care of Mrs. Bronson, and 50 for the Chinese Miss. at Bangkok, care of Dr. Dean, 666 37; | 906.87 |
| State Convention, R. B. Chapman tr., Providence, 1st ch., per A. Caswell coll., of wh. 16.31 is fr. mon. con. in April, 27.31; Miss Van Dorn 50; Wickford, 1st ch., mon. con., of wh. 25 is fr. Sab. sch., tow. sup. of a Karen pr., 45; | 122.31 |
| | — 1029.18 |

New York.

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| Frenchtown, ch. 20.40; Rochester, 2d ch., for deficiency, 22.30; Dryden, ch. 9.50; Boston, Mrs. M. I. Wilcox 3; Brooklyn, Strong pl. ch., Sab. sch., Miss. Soc., for sup. of a scholar in Mrs. J. W. Johnson's sch., Swatow, China, 80; Gaines and Murrav, ch., B. F. Baldwin tr., 8.75; Le Roy, ch. 40; | 183.95 |
| Coll. per Rev. O. Dodge, Dist. Sec., | |
| Black River Asso., Lyme, ch. 7.34; Adams Centre, ch. 13; | |
| Dea. A. Sheldon 50; | 70.34 |
| Hudson River Central Asso., Newburgh, ch. | 100.00 |
| Worcester Asso., John Cook | 15.00 |
| Oneida Asso., Holland Patent, ch. | 20.47 |
| Cortland Asso., Homer, ch., Sab. sch., to be used under care of Rev. E. A. Stevens, Rangoon, Burmah, | 80.00 |
| Washington Union Asso., Granville, ch. | 36.00 |
| Onondaga Asso., Baldwinsville, ch. | 47.83 |
| Hudson River South Asso., New York, 52d st. ch. 43.74; F. Evans 1; Washington ave. ch., bal., of wh. 205 is fr. Sab. sch., 100 of wh. is to be used under care of Rev. E. O. Stevens, Prome, Burmah, 75 to sup. Moug Tong Myate, care Rev | |

MISSIONARY MAGAZINE.

VOL. XLVII.

JULY, 1867.

No. 7.

AMERICAN BAPTIST MISSIONARY UNION.

CHINA.

NINGPO MISSION.

LETTER FROM MR. KREYER.

An Encouraging Feature.

Ningpo, Jan. 24, 1867.—I returned to Ningpo from Hangchow this morning. As my regular native assistant has been for some time at Kinghwa, I have had only the aid of my student, Fsae-tsangsin, who returned to take his wife with him to Hangchow. The chapel is, therefore, for a few days, without a preacher. We have had preaching or conversation with such as dropped in to ask about the doctrine of Jesus every day, and also addresses to large congregations by candle-light. There is one encouraging feature about these evening meetings,—that is, they are mostly made up of the neighbors and quiet people, who are busy during the day at their workshops or their stores. Such congregations are not only more attentive, the most of them staying during the whole time that my helper is talking; but I notice also that a great many are repeatedly present, as if they were really desirous of knowing more about the new religion we preach.

Employment of Time.

I have generally thus far spent about four weeks at a time at Hangchow, leaving my family at Ningpo. After worship with the Chinese in the morning, I spend until late in the afternoon with my teacher. Besides reading some portion

of Scripture, or collecting a vocabulary, or discussing with him various topics of interest, I have a regular course of preparation which I feel obliged to make. This consists in reading a portion either of Dr. Martin's Evidences of Christianity, or of Mr. Knowlton's Scripture Catechism, in which my student recites to me in the evening, and on which I can then make such amplifications as those text-books may require. I not only find this a profitable exercise, but I feel that I am doing missionary work, so far as I am able. I do not preach much yet in public, though I now and then attempt to sum up briefly the remarks made by my helper.

Difficulty of Preaching to Chinese.

The difficulty of talking to the Chinese does not lie so much in the difficulty of the language itself, as it does in the subject of Christianity. The Chinese idea of sin is so superficial, and their conception of salvation so confined to earthly benefits, as well as their preconceived notion of Christianity so like their notion of the pagan systems to which they cling, that not only is one who has not been in China but a short time altogether misunderstood on these themes, but even the best of native preachers find that they convey but a very inadequate idea of Christianity to these besotted idolaters. The great work of gathering in souls here is not so much in public preaching as it is in

private conversation and frequent interchange of thought with those whose attention has first only been drawn to the subject of Christianity by the public proclamation of the truth. There are one or two such interested cases who gather in my private room every Sunday morning, and there we give them such instruction in the way of the Lord as my limited knowledge of the language and the assistant's limited knowledge of Christian truth affords. And yet I must say that I cannot really call these persons anxious souls. The Chinese character is so cold, and moreover the Chinaman looks at every subject, even Christianity, from the commercial side of it, that I am prepared to hear them ask me any day, what I will give them if they make a public profession of religion.

Chinese Thirsting for Happiness.

I do not say this to discourage Christians in their labor of love for the Chinese, but to show to what depth of heartlessness this species of heathenism has debased man. We want to give them the gospel, to give them a better idea of blessedness than the happiness found in the possession of earthly treasure. The Chinese character, which means happiness or blessing, plays quite a part with this people. There is no house that does not contain it in some shape. Here you see it on the ridge of the roof, formed of bricks or tiles; there you see it in gilt lines in another place. There is scarcely a doorway on which you may not read this character, "Foh." Even the articles of furniture, the tables and the chairs, have it carved in the wood. You cannot eat a meal without seeing it on the enamel of the plates or of the porcelain spoons. The little children wear it on their caps. In short, you can scarcely open your eyes in China without the character "Foh" (happiness) staring you in the face. But this is an empty sound here. Every hut, every wretched hovel, every boat, every abode of the wealthy,—in all of which places

you are sure to meet with this inscription, "Foh," no doubt with the idea of a prayer for happiness,—is only an abode of wretchedness. The gospel alone can bring this happiness for which all China seems to be praying, and it is very appropriately called "Foh-ying," the happiness sound. I sometimes feel like declaring to them all "the unknown happiness."

I hope now in about a month to move with my family to Hanchow.

SIAM.

CHINESE MISSION OF BANGKOK.

LETTER FROM DR. DEAN.

Death of an Aged Member.

Jan. 1, 1867.—This new year has been inaugurated by the death of one of the oldest of our church members. Pe Hien was baptised twenty-eight years ago by the present pastor, and died to-day at the age of seventy-four years. His life was filled up with active duties; his heart was full of faith and zeal for the Lord; and thus, full of days and Christian deeds, it was fitting that he should begin this new year of the Christian era in the upper kingdom.

He was ready and desirous to go. His last words to his pastor were, "I can do nothing more here. If the Lord will, ask Him to take me away quick." He had not been accustomed to wait. If anything was to be done, he was foremost. If anything was to be said, his words were forthcoming. If there was a vacant moment in the prayer meeting, he was on his knees, and, with no literary pretensions, his language in prayer was appropriate and earnest, and his words of exhortation were from a warm heart and eloquent lips. His years and long standing in the church gave him a prominent place among the members, and secured to him their respectful hearing, though at times he spoke to them with authority. He has gone to a good man's reward.

Visit to Leng Kiachu.

I spent a part of last week at Leng Kiachu, a Chinese town of four or five thousand people. We made the passage there in one day, and one day on the return. We had service at the house of one of the Chinese brethren, and also at the bamboo house, which they gave up for our accommodation while there. Chek Hia, and family, and Chek Bi, with his son's family, are near together, while Po Siam and his family are on the other side of the river, with some Pequans in that neighborhood. The friends were all very attentive, and furnished us with fowls, fish, and eggs, and fruits, and on leaving them they arose a long time before day to aid us to take the early tide on our homeward passage. Leng Kiachu is on the Sachin river, about five miles from its mouth, and connected with Bangkok on the Meckam river by a canal navigable by large boats and small junks. We have a lot of land at Leng Kiachu, where we need a chapel and a man to occupy it. A hundred and fifty or two hundred dollars, with what we might raise on the ground, would build it; and the people desire it as well as the church members. We should enlarge our work here.

Visit of Female Helpers to Banplasoi.

12.—On Monday, my daughter left in a Chinese boat, attended only by a Chinese assistant preacher, and Chek Leng, baptized last month, for Banplasoi, expecting to be out a night and a day in crossing the Siam Gulf to the station on the eastern coast. She goes to give instruction to some Chinese women connected with the families interested in our mission. She expects to be joined by Miss Fielde, who went last week to Anghin, in company with the family of Rev. Mr. McDonald, of the Presbyterian Mission. Anghin is about eight miles distant from Banplasoi, on the same coast, and is made a health station for foreigners by the generosity of the Prime Minister and his brother, the minister of Foreign Affairs, who each have

put up a dwelling house in European style, to be used freely by Europeans, they only paying the expense of a watchman and water carriers stationed at the houses. Our young ladies are doing the work we need men to do at Banplasoi and elsewhere.

Chapel Projected at Banplasoi.

On the first Sabbath of 1867, the services at the baptismal waters were mingled with the solemnities of the Lord's Supper, and the day was closed by a resolve of the church to build a chapel for Christian worship at Banplasoi, and one hundred and thirty ticols were raised on the spot to commence the work. Among the subscribers were several Chinese who are not yet members of the church, and among the members their deep poverty has abounded unto the riches of their liberality. One gift, from our departed father Hien, was recorded amid tears at the touching testimony of the good old man, who bequeathed a legacy to aid in building a temple for his brethren to aid in worshipping God here, while he went to worship the same God in the temple above.

The following day was devoted to conference with the brethren from the outstations, and the evening spent with them in the monthly concert of prayer.

Diseases Cured.

13.—This day I have been allowed to preach once in Chinese, conduct our Chinese prayer meeting, and listen to a sermon in English from Dr. House, of the Presbyterian Mission, just returned to his work here after a visit to the United States. He comes back cured of a painful disease which had troubled him for years, and I have just been cured here of the same disease after years of suffering, and after consulting many physicians both in America and England;—after severe suffering during the last twenty years, I have here, in these ends of the earth, by the agency of Dr. Campbell and the nursing of my wife, been cured; that is, so far as I can

now judge; and to God I owe especial thanks, and to Him a re-consecration of my life.

The young ladies are still at Banplasoï, where we learn by the return boat they had safely arrived.

Debate with Heathen Women.

Mrs. Dean still meets with encouragement in her Bible reading among the women. One said to her yesterday, "I am glad you have come to my house again," and then added, "I think your God and our god are the same." "No, not at all," was the reply. "Our God is alive, but your god is dead. Our God can bless and save men; yours cannot. Your god could not even save himself from death; ours is almighty and everlasting." "But," said the woman, "then they must have been brothers." "No, they were not in the least related or alike." "But," persisted the native woman, "they both wished to make men happy." "But" said the answerer, "in this they were unlike, for one had no power and is now dead, but the other has all power and is ever living." Then a man standing by and seeing the teacheress exhausted, offered to take her book and read to the people collected; and they all listened, often responding, "that hits," or saying, "I don't understand that, please explain." Thus the good seed of the kingdom is being sown, and there are signs of a ripening harvest around us. Who will come and help reap it, and receive the wages?

BURMAH.

TOUNGOO MISSION.

JOURNAL OF MR. CROSS.

Tour to the Paku Association.

Toungoo, Jan. 18, 1867.—I left home in company with br. and sr. Bunker Dec. 27th, to attend the Paku Association, to be held at Plomudeh Jan. 2 and 3, 1867. It was a great undertaking for Mrs. Bunker, but she made the journey over the mountains for the most part on pony-

back, and came back, I believe, with improved health.

The first night on our way we spent at Taw Chalo, the place where our beloved brother Kyoukhai commenced a village and built a good house for himself and a good chapel for the church three or four years ago. We found the village nearly deserted. The nice chapel and teacher's house remain, but that is nearly all. The reason of this desertion of their village and chapel is not that the people have apostatized or given up their worship of God, but that they have been driven away by young teak trees. The teak forests are strictly and carefully guarded by the government; and for any one to destroy a young teak tree, subjects him to a fine of fifty rupees or more. When the Karens cut away the jungle for a village, or for a rice-field, the seeds of the teak, which have before lain dormant, spring up and soon occupy the soil, and, for fear of spoiling them, the Karens must quit the village or their field; and there seems to be no consideration in their favor on the part of the forest department of the government. These officers look upon the people and their cultivation as a decided nuisance, which they would see abated. It is, however, a small thing in the eyes of these men that the people aid them by opening the jungle long enough to allow the young teaks to sprout up and get a start in their growth.

28.—We arrived at Koboo, on the top of a mountain between two and three thousand feet high, with a beautiful prospect in every direction, and a cool, delicious atmosphere. The little church in this place have a good young pastor, and seem hearty and earnest in their devotion to religion. Their little chapel was well filled with earnest listeners to the preaching in the evening and in the morning.

29.—We passed over an exceedingly rough mountain road and reached Sawtadeh before noon. This is the place where Kyoukhai commenced his labors as a minister of the gospel in Toungoo. The church has more than one hundred mem-

bers. They have stood firm to the truth as a church during all our difficulties.

Organizing a Sabbath School.

30.—Sabbath. I determined to make the experiment of organizing a regular Sabbath school. It is our object to introduce the system of Sabbath schools in all the villages as far as possible; and I thought this would be a good place to establish an example. The church and congregation were divided into classes of eight or ten, and a teacher appointed for each class. Each teacher was provided with a card or slip of paper, having upon it the names of all his class, and he was exhorted to see that they all learned their lessons and attended the recitation. In this way we organized a school of more than a hundred members, and gave them a lesson, to be recited the next Sabbath. We cannot hope that the school will permanently consist of so many members; but we may confidently hope that a new impulse will be given to the study of the Scriptures, and that a great increase will be made in the number of those who come together on the Sabbath to read and study the Bible.

Joyful Meeting—Preparations.

31.—We went on to the village of Plomudeh, where the meeting of the Association was to be held. I have taken every opportunity to get an observation of the sun at noon, for the purpose of furnishing the means of making a correct map of this field. For this purpose we stopped at the place where our road crossed the Yawlo or Yaw river. The Karens have constructed a suspension bridge with bamboos. It is a beautiful and picturesque place, surrounded by high, rocky bluffs, with a clear and sparkling river dashing down at the rate of five or six miles the hour, over and among rocks and stones of all imaginable shapes and sizes. As we waited here for noon, we did not reach the village till one or two, P. M. As we came up on one side, we saw br. Harris' cavalcade coming down the mountains on the opposite side, so that we were soon together,

—a happy meeting,—in the house which the Karens had provided for our reception. There are few things that can afford more joy than such a meeting in such a place. But in addition to the meeting with a dear brother in this way, we were met and greeted by hundreds of people, who seemed filled with pleasure at our arrival. The walls of the chapel had been removed and the floor continued into a platform of about fifty feet or more square, which, in the way the Karens sit, packed together without benches, would accommodate a very large congregation; and we had the privilege of seeing the platform well filled with people during the meetings.

The Association Organized—Statistics.

Jan. 1, 1867.—As the meeting of the Association was appointed for the 2d, we had a day before us. This was improved by prayer meeting and preaching. The tone of feeling seems very sensibly improved over that of last year, and there seems to be a steady increase in the strength and earnestness with which the people take hold of their work.

2.—The Association was organized. The sermon was preached, according to appointment last year, by Shwaylai, the man who was ordained at the last year's meeting. Pwaipau was chosen Moderator, and the usual number of clerks and committees appointed. During the day the letters from the churches were read, and the statistics given as follows: Families, 514; baptized, 60; excluded, 13; suspended, 83; restored, 63; died, 27. Unbaptized, died, 64; births, 208. Church members, 1,495; pupils, 182; churches, 41.

Contributions. For the school in town, Rs. 318-10. For preachers, Rs. 131-14-4. Rice, 245½ baskets. For travelling preachers, Rs. 66-3-1. In all, in money, Rs. 516-3-3.

The evening meeting was spent in explaining the subject of Sabbath schools, and in exhortations for introducing them, and on the importance of schools generally, and especially on the importance

of obtaining and studying the Scriptures. A number of very good speeches were made by the native brethren, and a deep interest appeared to be felt in the subject, both by the preachers and the people. It is to be hoped that much good will result from the efforts made on this occasion.

Two Karen Preachers Ordained.

3.—I announced the fact that the present was the week set apart by all Christians for special prayer, and the announcement was received with interest. Many fervent prayers were offered in our morning prayer meetings. The day was devoted to the exercises of ordaining two men to the ministry of the gospel. Their names are Lootu and Klaipo. They are both Bassein men, and have been in Toungoo, engaged in preaching as itinerants and as pastors, ever since the work began here in 1854. They are both intelligent and reliable men. For the first year or two after our troubles with error began, they did not take so clear and decided a stand as they might; but they afterwards became decided, and their influence has been good. But for their first wavering they would probably have been called to ordination before. The exercises of their examination were very interesting. They were thoroughly questioned as to the soundness of the doctrine, and their wish to devote themselves to the work of the ministry. Klaipo, especially, has been very active for the last year or more in the work of circulating the Scriptures in connection with the American and Foreign Bible Society; and I must take the liberty to state in this place that the aid which was granted by that Society in the time of our greatest need was the means, humanly speaking, of turning the scale in our favor. I was so situated at that time as to receive no aid of any consequence except the direct appropriations made at the Rooms for men to travel among the people, and this appropriation was wholly inadequate; and our thanks are due to the Bible Society especially, as well as to a

few individuals who afforded us aid in time of need.

Ministers' Meeting—Karen Quarterly.

4.—Our minister's meeting was organized. A sermon was preached according to appointment, and four essays read. These essays are listened to with very great interest, and those of them which seem to be most worthy will be printed in the "Karen Quarterly," the first number of which has already been printed. This Quarterly will contain continued articles on church history and commentary on the Scriptures, as perhaps the cheapest way of printing and publishing on these two important matters. Besides these there will be printed essays on the most important subjects which seem to concern the interests of the people. There will be about one hundred subscribers for it, at two rupees each, in Toungoo. Eighty-six were made out at the present meeting. It will be well, if necessary, for the printing-office to expend a little on this work. If the other stations do as well in proportion as this, we may suppose that it will be fully paid for by the people.

Labors of Mr. Harris—Church Restored.

Toward evening we started on our journey home, with br. Harris to accompany us. His presence and preaching have done much to strengthen the people. We encamped near sunset in a rice-field, near the bins of gathered rice, but in the open air. We were near a village and a church, which for a time was carried away by error. They had become scattered, and the church nearly broken up. But they have turned from these errors, and had sent delegates to our meetings, and a preacher had consented to become their pastor. We could not go to their chapel and village on account of its situation in the mountains; but the people came to us, and we had the opportunity of preaching to them, and of seeing their happiness in the good which they felt they had received.

5.—We made a long journey over one of the worst roads of Toungoo. We ar-

rived near sunset at the village of Mawthedeh. The villagers were obliged to move their chapel and houses; but they have got a better place, and I hope will be in peace.

Sabbath School Efforts.

6.—Sabbath. I preached and addressed the people with a special reference to the subject of Sabbath schools and the study of the Scriptures. In the afternoon we proceeded to organize a Sabbath school, which we endeavored to make embrace nearly the whole village. Teachers were chosen and their classes assigned to them. There seemed to be considerable enthusiasm on the subject. Ten or fifteen classes were formed, and some of them had as many as fifteen members. In this way the school will consist of considerably more than a hundred members. I expect to receive accurate reports from these schools, and to be able to report hereafter with confidence in regard to the numbers who permanently attend the schools. I have recommended to the teachers to get as many as possible of those, whether old or young, who cannot now read, to learn to read in these schools, that they may be able to read the Bible for themselves.

A Light Set on a Hill.

7.—We started on our way home, and at noon found ourselves on the top of a mountain peak, 2,000 feet high or more, on which was perched a little chapel and three or four houses, in which live all the members of the Gothedeh church. These few buildings occupy almost the entire top of the peak, so that there is hardly room left for a path around them. The little church has an active and intelligent young man for their preacher, and seem to be in a good condition. Toward night we came upon the road to Kalu, which we had left the week before. We also met our br. Kyoukhai, who had gone back on the road we went, that he might spend the Sabbath at Sawtudeh and see how our Sabbath school succeeded there. He was much pleased, and said they were

doing finely. We have great reason to thank God and take courage.

HENTHADA MISSION.

LETTER FROM MR. THOMAS.

Tour South of Henthada.

Henthada, Jan. 21, 1867.—Since writing about my tour to Opo and Kyoung Gong,* I have been south of Henthada on three tours. One tour was mostly to baptize and preach the gospel in places where were no churches, but a few converts. In getting to the first place of this description I passed through the place where our Association was held last year. I wrote in June last that there seemed to be a work of grace enjoyed in that place. As the fruit of the revival, nine have already been baptized there during the year. I baptized five most interesting converts there on this tour; and I have rarely spent so happy and solemn a day as was the Sabbath spent there. Yes, the gospel has taken root in Plau Ner Moo. There is a spiritual, active church, supporting their own pastor, and doing much for the cause in other places.

Various Baptisms—New Church.

At Nai Mau Tah I found a very encouraging state of things. Tahoo, the preacher, aided by the Dayton Sabbath school, has done a good work in that place. Two years since he went there with only two families of Christians. Nine have been added to the church this year by baptism. There now is a church of twenty members.

At Pouk Tan I found one family ready and worthy to be baptized. There are only five or six Christians in a region of fifteen square miles, where, if God should pour out his Spirit, there might be as many thousands. But here is already the nucleus of a church of the living God.

In Mee Gyong Done I also baptized two, an aged man and his wife, and

*See Mag. for May, pp. 133, 134.

formed these and five other disciples into a church there, and for the first time there administered the sacrament.

Again, in La Ka Gyau, I baptized one only,—one convert from a large population of Karens. But let us not despise the day of small things. God can increase believers there too as He has done in other places.

My next was a short tour to a place ten miles south of Henthada,* within the circuit made by the last tour before it. Here is an older church, which, by removals, had well nigh become extinct. But there are favorable signs. I baptized on this tour two converts, and found several others whom we regard as believers, yet we thought it best to postpone their baptism for a time. God will arise and have mercy upon Zion. I have now baptized with my own hands fifty-four since I returned from the meeting of the Convention in Rangoon. My brethren, the Karen pastors, have all of them baptized more or less in their various dioceses.

Then there are good news from several other places. I hear of one entire village, not large, who seem to be ready to give up their old, foolish, wicked customs. So may it be, and even more than we have heard.

Requests to Friends in America.

Let me say to the many friends who have helped me thus far, I soon expect to be in Bassein, a province adjoining the Henthada district, reaching from a little south of this city to the Bay of Bengal. Let those brethren and those dear Sabbath school children help my beloved br. Smith. Send him donations still for some of these preachers. But above all let them pray for him as they have prayed for me.

One word more. Let my friends know that a mission-house is needed in Bassein. O let them know that their prayers are expected. Dear brethren in Christ, "pray for us."

*See Mag. for May, pp. 133, 134.

HINDOSTAN.

MADRAS PRESIDENCY.—MISSION TO THE TELOOGOOS.

LETTER FROM MR. JEWETT.

The Work West of Ongole.

Nellore, Feb. 9, 1867.—I am thankful that br. Clough is now in possession of ample means, and, what is best of all, he has found a field ripe for the harvest. Are you not now glad we tugged so hard to get a footing in Ongole? Has not God put honor on native agency? Probably a white man had never been to Tala Konda Paud till br. Clough went and baptized twenty-eight converts in one day.* I look upon Pariah as a representative man, and this harvest as a new sign in the "Lone Star Mission." Br. C. says, "Now is the time to strike, the time to put new laborers into the field." We expect to meet him and his family at Ramipatam on the 15th inst. and spend a fortnight in united labor, prayer and council.

How blessed that Mr. C. should, on his entrance into his field, find such Divine encouragement! The Committee will see the importance of holding up his hands, as well as of cheering us at the old stand, by doing all in their power towards sending us two families this year.

The brethren know the men we want,—strong men as well as holy men. I have long felt that the only argument needed to bring the men into this field was precisely what is now furnished by the glorious news from Tala Konda Paud. Why should I weaken my appeal by many words? When the Lord comes near to plead his own cause, to rebuke the unbelief of mission supporters by visibly making bare his arm in the redemption of his own elect from the lowest degradation by the instrumentality of the lowly, then let man listen and obey.

Death of a Native Helper.

Though I have been trying to hold up my head and write cheerfully, yet I feel sad, yes, deeply afflicted. We have met

*See Mag. for June, p. 161.

with an irreparable loss. Venkataswamy, who copied my annual report, was in his grave before that report left Madras. He was taken with cholera at one o'clock Sabbath morning, Jan. 13, and died at one o'clock, P. M., the same day. After keeping my hand in accounts eighteen years, I was thankful to find one who could relieve me. I am, however, reconciled to be let down to my old position; the work is not burdensome, and another may be found to fill his place. But where shall we find one to fill his place in our Sabbath school? Above all, where shall we find one to fill his place as a preacher of the gospel? I know of no one. Since he came to our mission, no one has ever heard him say a word or do a thing inconsistent with his high and holy profession. All loved him, and now all mourn his loss. How mysterious! A far greater loss to us in this dark corner than the death of twelve of your best men to you at home. How all this drives us to prayer just now,—to Him who took away from the infant church a Stephen and gave a Paul. V. sent a telegram to his uncle,—“I am sick this morning with cholera. No fear; I am ready; pray for me.” He raised his feeble hand and pointed towards heaven, and said, “There is my rest. I am going home.” Never was death reduced so to nonentity in my view as when his Spirit went to his Saviour.

In him was seen the perfected work of missions upon a heathen soul. That work was so complete that one might have thought he belonged to a Christian ancestry of a thousand years' standing.

MISSION TO SWEDEN.

LETTER FROM MR. WIBERG.

Continued Interest—Baptisms.

Stockholm, March 9, 1867.—The good work is prospering among us in an unusual degree. Here in Stockholm souls are born into the kingdom every week. Last Sunday week I had the privilege of

burying seven candidates in baptism and receiving them into fellowship with our church; and br. Gustavus Palmquist baptized the following day six, to be united with the second Baptist church.

The first-named baptism was an occasion of unusual interest. Never before has the chapel been so crowded. Though the chapel was thronged to its utmost extent, as many were said to be outside as in. And so great was the crowd outside, that the police threatened to interfere, if such a gathering should occur again.

Hundreds Converted.

In Skane, south of Sweden, a most remarkable revival has been going on during the last few weeks, through the labors of br. Ola Hansson. Hundreds are said to have been converted, and thirty-seven have been added by baptism to the churches in Skane during the last two months through the labors of this brother. There has also been a remarkable revival during the last few weeks in my native parish, near the town of Hudiksvall, province of Gefleborg. And it is a matter of inexpressible joy to me that among the converts are four of my near relatives, children of my two brothers and their families. Now the Lord has given me proof that my prayers have been heard and answered. Praised be his holy name for all his infinite mercies! May not these tokens of a revival spirit be the fruits of the united prayers of our brethren in America for an outpouring of the Holy Spirit on the mission?

New Church in Norway.

From Norway, too, I received the cheering intelligence through a letter from a br. Hübner, dated Krageroe, Feb. 26, that he was going to the town of Arendal to baptize fifteen and organize a church.

But while the fields are thus whitening for the harvest, there is a deplorable want of laborers both for Sweden and Norway. May the children of the Lord more earnestly pray that He may send more laborers into his harvest.

MISSION TO FRANCE.

LETTER FROM MR. CRETIN.

The Prodigal Restored.

Denain, March 21, 1867.—I have been called to visit at Villerpol, the son of Mr. Gallichet. He was a prodigal son, having ran away from his parents, whom he has insulted and despised. Sickness and sad experience humbled him, and brought him back to them, a penitent. He suffered for months, day and night, and was thus brought to himself. With tears and sobs he made a most touching confession to his parents, begging their pardon and the forgiveness of God. It was one of those scenes which touch a Christian heart and fill it with joy. He condemned and deplored his guilty life, manifesting the most bitter regret, crying aloud, "I am a miserable sinner. Forgive me, father and mother. Tell me again and again that you forgive me. Deep is my remorse, and great are my sufferings. Pray God to remember my sins no more. Pray for me, Mr. Cretin, and ask the friends to pray for a great, but a repenting sinner."

I read to him the story of the prodigal son. "I am more guilty," he said, "than the prodigal son. I have insulted my dear parents." I pointed out to him the great sacrifice on Calvary. "None but Jesus Christ," he said, "can comfort me. Without Him, what would become of a great sinner like me?" "Do you believe in the Lord Jesus?" "Yes, I believe in the Lord, who died for my many sins." "If you believe in Him, you are saved; you have been forgiven." "I do not expect salvation except through Jesus Christ. I pray God to grant me healing, that I may glorify Him with his children, whom I have avoided and despised, that I may be an example to those whom I have reproached, and especially that I may do as much good to my parents as I have done evil to them."

The last days of his life were devoted to prayer. He seemed desirous to leave the world, that he might go and be with Christ who had given him the peace

and joy of salvation. The close of his life was beautiful and triumphant. He said he was going to leave the world. While the family were in tears, he requested one of them to sing one of the beautiful hymns for the dying Christian; and when they paused before the last stanza, thinking that he was wearied, he said, "Sing the last verse,—it is so beautiful!" He begged to be delivered, and asked to have prayer offered by his side; and then, all of a sudden, he said, "See, brother; do you see that angel coming to take me?" "No, my child." "He is coming to take me to be with God; you will come and be with me again." He fell asleep in the peace of God.

Tracts Valued.

He was buried on one of the roughest days of the winter. There was a very cold wind from the north, and the snow fell in heaps. Notwithstanding we had three or four hundred Catholic hearers, who listened with the greatest attention. We distributed more than three hundred tracts, which the people eagerly solicited. They may do good to these Catholic people, who are so ignorant and so much prejudiced against the gospel. The priests labor to maintain their prejudices, and to excite them against us. The curate said at once that our books must be burned, and the following Sabbath he preached against us, and ordered the people to burn them. A woman, who had received one, thought it so beautiful, that when her husband took it from her to burn it, she burst into tears, and begged another of one of our friends.

We need in every field a good colporteur, who, after a funeral ceremony, or when the priests preach against us, could visit the families for the purpose of continuing the work, or to enlighten the people and bring them to the truth. Let our American brethren think of us, and grant us their friendly aid.

Encouragement and Opposition.

My meeting at Preseau, in January, was a joyful occasion. Our friends are faithful and devoted, spreading the knowl-

edge of the truth, and a light to all around them. Several new persons are beginning to walk with us, besides new hearers, and the work appears very promising. Two women attend our worship, who, if they become converted and are faithful, will do much good. They are courageous, intelligent, and fluent in speech. My meeting in February was an unhappy one. The priests have furiously attacked our brethren and sisters, forbidding the people to give them work, and such is their influence, that our friends have lost a great deal. A famous Jesuit preacher has been sent for to oppose the Protestants.

Our tried friends hold good. They feel that it is a time of great struggle, which they feel very sensibly, and they could better afford to be insulted and beaten than to do without work. They are all poor in this world's goods. A widow woman, keeping a small hotel, and in debt, has left her house for conscience' sake, and her situation has become very needy. In their day of trial, our brethren look to the Lord and wait for deliverance.

Importance of Tracts.

Nevertheless, our friends were of opinion that I should do well to write to the priests, to stop their mouths or to calm them. I did so, but have received no reply, and they have not breathed a word in regard to my letters. They ought to have been printed and circulated, in order to enlighten the people and to silence the priests. But alas! we are poor, and we have thus far received no help to print books containing our views, for general distribution. We must make the truth known and scatter it abroad by all possible methods, and tracts and books are of great importance, especially where we are subject to being assailed, and where our doctrines are calumniated, and sometimes we cannot see people to set them right.

I am about to visit Preseau again. The priests continue their assaults, which have had great effect, making them the

terror of the Protestants. We have dear sisters who can no longer find work. The persons who last united with us have withdrawn through fear of getting no more work, and are leaving us. They are alarmed and avoid us. Our dear friends are passing through a painful season of trial, but they are steadfast, and look to the Lord, waiting for deliverance from Him. They say, "Come and comfort us, and establish us in our time of trial." They are worthy of all our sympathy and our prayers. I hope God will not be slow to come to their aid, and that he will confirm them by his goodness and his power.

I hope that at the time of the Passover several will be baptized. May God dispose them to enter his kingdom. And may God help us in these times of difficulty, and deliver us and grant us an abundance of his blessed Spirit.

Brethren in America, pray for us.

LETTER FROM MR. VERON.

Sowing and Reaping.

Soissons, March 27, 1867.—The kingdom of God does not come with observation. Still, thanks be to Him who gives the increase, we have causes of joy and encouragement both at Soissons and at Montigny, where Satan is doing his work by temptation and persecution.

The work at Soissons is sowing rather than reaping. Nevertheless we have some sheaves to gather. It is a great satisfaction to me to have been permitted to direct a few souls to Calvary, and to point them to Him who is the way, the truth and the life. It is an unspeakable privilege to be able, like John the Baptist, to point sinners to "the Lamb of God, who taketh away the sins of the world." Our meetings are always interesting, and the attendants are generally the same. Thanks be to God, they make progress in knowledge, and, I may also say, in holy living. Recently I had proposed to discontinue a meeting during the week-time, fearing lest it might be an in-

terruption to the workmen ; for the days having grown much longer, it seemed to me that they would find much more difficulty in giving-up the evenings. But, the regular day of the meeting having come, not expecting any one, how great was my surprise to see all the usual company gathered together ! I regarded it as a clear proof of their desire to be instructed and a token of their love of the meetings. They all ask again for the meeting, which I proposed to discontinue, to practise singing and to learn hymns.

Mrs. K——, of whom I spoke in my report in December last, has undoubtedly become a child of God. She earnestly desires to join the church and to partake of the communion. Her husband also is greatly altered. He reads the word of God earnestly, and feels more than ever his need of conversion. Hereafter I shall communicate some portions of their history, which seem to me very interesting.

Mr. R——, their neighbor, also inspires me with joy. He makes marked progress in knowledge. It is his chief pleasure to read the word of God and good books and to hear preaching and exhortation. It is only recently that he came to understand the doctrine of atonement and salvation through faith. I think he will soon become penitent for his sins. His wife also is greatly changed. She said to me a few days ago, "How strange it is ! since I have attended worship with you, I am entirely changed. Formerly, when I was sick, I tormented myself, and my mind was restless and troubled. Now, it is just the opposite. Lately, for example" (she had just been sick), "I felt all the time inclined to sing, notwithstanding my pain." I think she also understands salvation by grace. May the Lord carry forward his work in them.

Difficulties from the System of Schools.

The great difficulty of the work at Soissons is the school. The schools are always under the direction of the clergy, and hence come all the difficulties, not

from the mass, not from the children, but from the system of Popery. Thus I am obliged to send my own children to a village school a league from Soissons. And, as we are obliged to pay for sending them so far, many parents are wholly prevented. Notwithstanding, the Lord will carry on his work and break through every obstacle. His name is the Almighty God.

Experience of a Convert.

To-day I wish to speak of a woman in Montigny. She had a terrible sickness. She could not think of dying without dread. And yet, strange as it may seem, she was continually tempted to commit suicide. She wanted to end her days, and still the thought of taking her own life greatly alarmed her. This state of things made her miserable, and her life was a burden. These terrible suggestions disturbed even her sleep. She never dared to be alone. Sometimes she ran into the streets, like a person wholly bereft of reason. Many times she made the most solemn vows. Her terror was redoubled, especially during a thunder storm. At these times she was like one beside herself ; a nervous trembling seized her, and she was, as it were, paralysed. After these attacks, she continued sad and speechless ; questions were put to her in vain. She made many pilgrimages in hope of deliverance, and in her ignorance prayed to all the saints, both male and female, whom she knew. At length the Lord had compassion on her. In the course of last summer, one of our sisters, a young convert, spoke to her of Jesus, as one who was able to help her. She made her promise to read the word of God, marking several passages suited to lead her to put confidence in the Saviour. Three or four days after their interview she came to our sister, and told her that a miracle had been wrought in her. She had found peace to her soul and healing in her body. Then she recounted all her happiness and joy. From that moment all her fears vanished, and she became happy beyond all conception.

Trials of the Convert.

But though Satan had lost his prey, he did not allow her to be at rest. Her husband, being very proud and very ignorant, could not bear the idea of having his wife a Protestant. Many times he compelled her to work on the Sabbath, abusing and ill-treating her. When she was thus abused she wept bitterly; nevertheless, she thought herself happy as compared with her former state. Her mother even beat her to prevent her from following the gospel. Her husband's mother also persuaded her son to beat her till she should change her mind.

In December last, as her husband is a freemason,—and as the freemasons have a festival at that time, he compelled his wife to accompany him to the ball. She yielded and went, to avoid ill-treatment and the brutal abuse which he threatened to inflict on her. But when he perceived that she took no part in the amusements of the evening, he led her as far as the end of the street, and then left her to go home alone. When she was out of his hearing, she began to weep and sob so loud that, though she was a considerable distance from any house, several persons living in the nearest houses heard her, and supposed her husband was abusing her. She was deploring her weakness and want of courage. "The Lord has suffered so much for me," she said, "and I, through fear that I shall suffer for Him, do not fear to disobey Him." From that time she made the most solemn vows before God that she would never again allow herself to go into sin for the sake of pleasing her husband; for it made her too miserable and too much afraid lest she should again fall into the deplorable state from which she had been delivered.

Disturbing Religious Meetings.

I have recently led the last meeting for the winter at Montigny. There had been so much disturbance at several of the preceding services that Mr. Lemaire had scarcely been able to speak so as to make himself heard; and I also, before

him, had been obliged to close the meeting in haste, so great was the tumult. Especially when Mr. Lemaire was present, threats and curses were heard from every quarter. The serious hearers were indignant. At this, my last service, the audience was thinner than usual, but much more serious; only outside could be heard the deafening noise of horns and groans responding to our prayers. Some days before, the opposers had mounted the roof of our sister's house, where the meetings were held, committing various nuisances,—sometimes throwing stones against the doors; sometimes sounding their horns in a frightful manner. All this was done by authority of the mayor and by instigation of the priest. When I was there last, the husband of the woman whose conversion I have described above, and who took a prominent part in the disturbances, came again to blow his horn, and to endeavor to trouble us. But a person, seeing him, said,—*"I should not think you would torment the Protestants with your horn; for you at the same time torment your wife."* He went away confused, without saying a word.

The children of our sister, who opens her house for us to preach in, are ill-treated by their companions. She said to me lately, *"I am not troubled when they merely assail them with reproachful words; but often they strike them or throw stones at them. I am obliged,"* she continued, *"to go to their parents to complain of them; but I am not always kindly received."* But, thanks to God, she suffers all these things with much patience and resignation. She understands perfectly that it will all work for her greater good; and she desires only to promote the glory of Him who has loved her.

I invite all our dear brethren beyond the sea, who interest themselves in our work and in the advancement of the kingdom of God, to pray for us, that we may be strengthened for the arduous work which is entrusted to us.

LETTER FROM MR. VORNIERE, COLPORTEUR.

Labors in Paris.

Paris.—I make, on an average, eight visits a day. Generally I give three or four religious tracts at each place where I visit, so that I distribute about 3,600 tracts in three months. I could circulate many more, if I had them at my disposal.

I lately made inquiry how many serious persons there are among those whom I visit. I can count twenty-six who, to human view, appear well disposed, and seem interested in their spiritual concerns. Among the number is a young man employed in a hotel, who reads with a lively satisfaction the tracts I give him, as well as the Bible and good religious books. He is ridiculed by his comrades, but he bears it patiently and perseveres. The only thing to be deplored is that he is always occupied on the Sabbath, and is therefore unable to be at our meetings.

LETTER FROM MR. LEPOIDS.

Spiritual Stagnation.

Paris, April 25, 1867.—In connection with other churches in this city, there have been the past year but few conversions or additions. The crisis through which the Reformed Church of France is passing is one great cause of this spiritual stagnation. Paris, especially, has been for some years agitated, has been tormented by infidelity and Protestant rationalism, and thus the minds of men are turned away from the one thing needful. This state of things also renders the work of evangelization the more difficult.

Nevertheless the Lord has given us some tokens of his favor. Blessed be God, our members have generally continued faithful, and we find in some new individuals cause of encouragement.

Conversions and Baptisms.

A month ago I made a journey into the valley of Chevreuse. There, also, I have been permitted to see progress in the Divine life in some new souls, the first fruits of a harvest there. Two were added to the church last Sabbath, having

edified the numerous assembly by a most evangelical profession. Another convert, a female, was to have been baptized, but she could not be present at worship, and the ordinance was delayed.

Our meetings in the quarter Gros Cailon have also brought forth good fruit. A woman, who always received us to her house with joy, and who often appeared to be affected in hearing the gospel, though without giving clear evidence of conversion,—has been for several months laid on a bed of suffering, and Christ has revealed Himself in her heart. She now gives us much joy by her love to Christ and her charity towards all. Affectionate testimony is borne to her religion by her husband, her aged and widowed mother, her sister, and even the poor in her commune, to each of whom she contributes something out of the little property she possesses.

Lost Sheep Found

Our little meetings at Passy continue encouraging. Another person, a wandering sheep, but brought back to the fold, has given us encouragement and comfort. She was the daughter of one of our sisters, once a Catholic, but converted to the gospel. Falling into bad company in the quarter of Paris where she worked, she was drawn into sin, causing her poor mother to shed many tears, and the latter was obliged to put her in a house of refuge for abandoned young women.

There I saw her and spoke to her of the Good Shepherd who had compassion on the lost sheep, if they hear his voice and follow Him. Our words and those of the pious assistants who were with her did not return to God without effect. She was awakened to repentance and received Divine forgiveness. From that time what love she manifested for her mother and her whole family, what ardent charity for all her companions! She has just fallen asleep in Jesus, full of peace and hope, asking her mother's forgiveness, and praying for her unconverted father and companions. Her last words were, "Good Shepherd, come and

take thy poor sheep,"—and blessed be God her prayer was heard.

I have received letters from Lyons and St. Etienne. The friends there express their gratitude for our visits, and beg us not to forsake them.

We wish to see more labor bestowed on these regions; still we are not ignorant that Paul may plant and Apollos water, but it is God who gives the increase. He alone can convert souls. Let us not be weary of entreating Him to do it.

The Chapel in Paris in a New Location.

We have obtained the full authority of the government to remove our place of worship to a more suitable spot. Next Sabbath, God willing, we are to open it in this new locality, in the centre of Paris, near the Palais Royal and the Bank of France, 19 rue des Bons Enfants.

GERMANY.

LETTER FROM MR. GEISSLER.

Religious Liberty in Sachs-Altenburg.

Halle, Feb. 8, 1867.—When the work of the gospel began in the duchy of Sachsen-Altenburg three years since, it was well known that here, as in all districts under Saxon domination, there was no religious freedom, but on the contrary every description of restraint and persecution. For example, one of the German missionaries, at the second meeting held within the territory, was only allowed to address the people,—singing, or prayer, or anything giving the meeting the appearance of an assembly for Divine worship being strictly prohibited. Our members were able to meet only with closed doors, and many of them last summer were arrested and imprisoned for inviting others to their worship. Two years ago, however, we made application for religious freedom to the highest authorities, accompanying our petition with a copy of our Confession of Faith. We also went with repeated petitions to Him who has all power in heaven and on

earth, and who turns the hearts of men as the rivers of water are turned. To his glory, be it said, our prayers have not been in vain; for at the close of last month, proclamation was made by the highest authorities that our petition had met with favor, and that we now have full liberty to hold public worship, to preach the word of God and to administer the ordinances, and to educate our children in our own religious views. This action is the more important, inasmuch as we are the first and only Dissenters from the National church in the whole duchy.

Our joy was very great, and we felt it to be our duty to thank God, to implore his blessing on the government, and to pray that this liberty to enlarge the boundaries of his kingdom and to save souls might redound to the glory of our Redeemer.

Interest Awakened—Baptisms.

On the next Sabbath, when I was again in Altenburg, public notice was given of our meeting,—a thing which never occurred before, and the consequence was that our spacious room was filled at every service. And, glory to his name, the Lord gave testimony to his own truth. A few weeks before we had baptized two new converts, and now we were permitted to add two more to our fellowship by baptism;—one of them, a well-to-do person seventy years of age, and the other a poor woman of seventy-seven. Many others are anxiously inquiring, "What must we do to be saved?" We hope the Lord will grant us here an abundant harvest; for the missionary is an active laborer, and is now free to preach the gospel everywhere; and "faith comes by hearing."

The Work in Halle.

In Halle and vicinity there is some revival and an earnest inquiry after the truth. Recently we received a few additions, and last Lord's day three more were baptized. Two others are candidates, and many are anxiously seeking peace with God. Thanks be to God for

his wonderful works toward the children of men.

LETTER FROM MR. STANGNOWSKI.

Revival in Goyden—The Commencement.

"I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my Spirit upon thy seed and my blessing upon thine offspring. And they shall spring up as among the grass, as willows by the water courses." We have long prayed for the fulfilment of this promise by a faithful God, calling upon Him from the bottom of our hearts; for last year we were like a dry tree, having no power to bring forth fruit. We cried in view of the drought, "O Lord, how long?"

The beginning of December last we established a third service every Lord's day, to be called a Bible-class, but it was both a Bible-class and a prayer meeting. This filled an important niche; the attendance was good, and a blessing followed. Soon after came Christmas and New Year's. God in mercy gave his word power over the heart, and penitently we called upon his name, praying for the outpouring of the Holy Spirit. But it seemed as if Heaven was shut, and our prayers did not reach the throne.

The Week of Prayer.

Then came the week of prayer. The first days and seasons of prayer passed without anything in particular. On the contrary, many who attended the meetings seemed weary and listless. But at length the prayers began to have more life and fervor. At the prayer meeting on Lord's day, Jan 13, God in his infiniteness gave us such a blessing that we resolved to continue the meetings every evening the next week. On Tuesday, the 15th, some who had hitherto given us little hope found their mouths opened to call upon God. My own son, sixteen years of age, was the first to plead with the Saviour for the forgiveness of his sins. Then a young woman of twenty, bathed in tears, and confessing herself a great sinner, cried to God for mercy.

Now the Lord made the dumb to speak, and the Spirit wrought in many hearts, revealing to them their guilt in his sight. The feeling increased day by day to such a degree that in many prayer meetings more than thirty or forty prayers were offered, and the whole assembly was dissolved in tears. The anxiety of those who wrestled with God was so great that I sometimes inquired with myself, "What will be the result?" With all our might we called upon God for his help.

Thus the second week passed away, and but a single soul had found comfort and peace. On Sunday, the 20th, I endeavored in my sermons, with Divine aid, to lead the weary and heavy-laden souls to the invitations of the gospel, and to point them to Christ. In the forenoon, I preached on the Syrophenician woman, and in the afternoon, on the man who was born blind. At the evening prayer meeting, I enforced Luke 12: 49-59, making it a kind of catechetical exercise. It was designed as a means of comfort, but God used it as a means of awakening. More and more were aroused from the slumber of indifference; even children, only eight or ten years old, cried to God for mercy, with many tears confessing their sins. The meeting on the last Sabbath evening was not closed till after one o'clock at night; and if I had not closed it, the whole night would have been spent in prayer and wrestling with God; but I was too weary to remain longer.

In this extraordinary state of things, nothing was to be done but to continue the meetings another week. On Monday, the 21st, the rush to the meeting was great, very great. But I had scarcely prayed, and said Amen, when several began at the same time to call on the Lord, bathed in tears. This evening eight souls began with tears of joy to tell of the goodness of God, the love of Christ, and the forgiveness of their sins through the blood of the Lamb. Others in deep distress continued to plead for mercy. At day-break on Tuesday, some were so oppressed in mind that they lost, through

the wiles of the devil, the peace which they thought they had gained the day before, and indulged in bitter lamentation. The evening prayer meeting was again crowded, and the wrestling with God was again universal. I spoke on John 16 : 33, "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer,—I have overcome the world." The meeting continued from eight o'clock till eleven. At this meeting two young persons in their prayers offered thanks to God, rejoicing that they had found peace and pardon through the blood of the Lamb. One of the two was my own son, and the other the only son of br. Thimm, a missionary who died last summer. When the latter was pleading for mercy, he confessed in the presence of the assembly that his father, shortly before his death, entreated him to seek the Lord; and that, although he promised his father that he would, hitherto he had been without feeling and wholly indifferent.

Results of the Work.

Even the old have become young again. Those who were excluded years ago and have since been serving the world, are again called by God's grace. The Holy Spirit has wrought mightily in many hearts. Many houses have become houses of prayer. I pray that the work may not cease, until many have passed from death unto life. One man, excluded two years since from the church in Ksionsken, came last Sunday and was impressed to confess his sins and to pray for forgiveness.

What is in store for us, we do not know, but we expect great things. Thus far twelve souls have been enabled to trust in the Divine promise, "I will blot out as a thick cloud thy transgressions and as a cloud thy sins. Return unto me, for I have redeemed thee."

We rejoice especially that this blessed work has begun among the children of our members, the pupils in the Sabbath school, so that these are the first fruits of

the Sabbath school, which greatly encourages the teachers. May God strengthen them for their important work, and help them ever to believe that their labor is not in vain in the Lord.

LETTER FROM MR. LIEBIG.

The Work in Bulgaria.

My heart overflows with gratitude to God, while I record his faithfulness and the blessings He has bestowed upon me in my last journey. I observed,—and to me it was an interesting view,—that the people of Bulgaria are employed in ploughing their fields at the foot of the mountains, while the snow still covers the summit. But more lovely and beautiful were the young and tender plants in the garden of God, and the harvest-sheaves which at this time we were permitted to gather.

The brethren earnestly desired to salute me at my coming as a permanent resident; but I could only be a guest among them and enjoy with them the rich blessings with which God favored them.

On arriving at Catalni, I was greatly rejoiced by the increase of the Sabbath school. Nine brethren take pains to point out to fifty children the way of salvation, and their labor seems not to be in vain. Many, and especially those of the ripest years, seem to be seeking salvation with their whole hearts. A person passing along the village can hear them, here and there, in retired places, crying to God. The children also have weekly prayer meetings, which they are very zealous in sustaining.

I enjoyed equal satisfaction in Atmadja, where my coming was anxiously anticipated. Many here were anxiously inquiring, and many also awaiting baptism. The meetings are always well filled, and I had a season of rest with the brethren.

In Tscuckerova we have four members who have suffered much from their fellow-citizens. The Lord had done great things for them, and we enjoyed there a happy evening. A few strangers came in, and

the Lord was with us. It is wonderful how God wins the heart to Himself.

Baptism Under Difficulties.

But we enjoyed the richest feast at Atmadja, where six ransomed sinners made profession of their faith, and were baptized on Saturday, the first of December. A fine, thick mist fell all day. From six o'clock in the morning till eight at night,—fourteen whole hours,—we were exposed to this rain in going to the place of baptism and returning. But we rejoiced to obey the command of Christ. One of the candidates,—a sister, sixty years of age, who reached the water with some difficulty,—said, "I am very weak, but I am so happy!" We all returned, in good condition, to Atmadja to enjoy the Sabbath. There was preaching three times before a numerous assembly, and we had a blessed season. But the love-feast on Monday was specially delightful. We held the missionary prayer-meeting and the Lord was with us. Many narratives were related, showing God's faithfulness, and many prayers were offered. Tears of love and gratitude streamed from the eyes of pardoned sinners, and tears of penitence from those who were anxious.

There was one woman, who, under the impression that she must do all in her power "against this Name," had caused her daughter, one of our members, much suffering, and who now seemed to feel the heavy burden of her guilt, and cried for mercy in an affecting manner. Several soon followed her example, and praying and weeping became general, while above the whole was heard the distressing cries of the woman first mentioned, exclaiming, "I am lost! I am lost!" After some time the swollen river returned to its bed; but many still lifted up their cries to God, and we were not able to separate until three o'clock in the morning.

Baptist Colony in Turkey.

After a brief rest I found myself again on the way to Catalni, where the Lord in the meantime had displayed his won-

der-working power, and brought the dead to life. Three persons,—two of them once pupils in the Sabbath school,—were rejoicing in the forgiveness of their sins, and earnestly desired to be baptized; but the Lord showed us that it would be better to delay. Catalni is now an entirely Baptist colony. There are only a few families there which are not connected with the church. There are forty-nine members, and the congregations average seventy persons. There is not room enough for them in their small, low huts; and if God spares our lives and sends us help, we must build a chapel in the spring, though it will be very difficult; for if the brethren are their own architects, masons and carpenters, and build only a log-house with thatched roof, the materials will amount to five or six hundred dollars; and thus far, with the greatest effort, they have only been able to raise twenty ducats. I cannot but intercede for this little needy company in Turkey. The Lord, who has led one or two willing hearts to contribute a thousand dollars for a chapel in Paris, will certainly send us half as much. The number of members in Turkey is at present 78, and more are awaiting baptism. I have baptized thirty this year,—three of them in Bucharest. The day draws near when the "fulness of the Gentiles shall come in."

The editor of the *Missionsblatt* adds:

According to the latest information, Mr. Liebig has removed from Bucharest to Catalni, near Tultsha, having arrived on the 28th of January. The journey was difficult; fifteen days were required for the distance of thirty (German) miles. Mr. Liebig writes, Feb. 16, "The Lord is working here wonderfully. The number of converts already reaches one hundred, of whom twenty are not yet baptized. In a short time, if the Lord will, we shall enjoy a glorious baptismal feast. Among the children of the Sabbath school, about twenty are rejoicing in the pardon of their sins. I preach the gospel in three places, proclaiming to old and young the

way of salvation, and continually extend my work to remoter places.

LETTER FROM MR. MULLER.

Wonderful Cure.

Last Sabbath we had a blessed baptismal occasion in Tülaü, one of our outstations. Two redeemed sinners were baptized into the death of Christ. One of them was converted two years ago. She suffered from a disease in her throat, in consequence of which she had lost her voice, and for thirty-three weeks was unable to speak except in a very soft whisper. She firmly believed that if she should follow the Lord in baptism, her voice would be restored, and spoke of this conviction to a great many, and es-

pecially to her husband, the chief man of the place, whose consent to her baptism she gained by thus inspiring his hopes. And in fact, what power there is in true faith! Scarcely had she risen from the watery grave, when she praised God with a loud voice. According to her faith, so was it done unto her.

The other sister was opposed by her husband. He stormed and railed when we came up from the water. But the husband of the former, who the year before wished to keep us away, expostulated with him, saying, "Be patient. If my wife can speak aloud again, the cause is God's, and we shall soon know it." There is now great joy in this man's house on account of the wonder God has wrought. May the Lord crown it with his grace, and soon make it in all respects a Bethel.

MISCELLANY.

MISSION WORK IN TURKEY.

We traced in our last article* the beginning of mission work among the Armenians in Turkey, until the year 1842, when the fruit began largely to appear. From this period the work made rapid advances. Many in the Armenian church began to be leavened with Christian principles. "The work of God continued to spread in all directions in the Turkish Empire. The number of those who gave evidence of a real change of heart was as yet comparatively small; and so also was the number that came to listen to the stated preaching of the gospel. The real extent of the work, however, must not be estimated from this. A considerable number of the Armenian people, both in the metropolis and in the provinces, had been awakened to see the errors of the church, and were fully convinced of the truth of the evangelical doctrines. There were, no doubt, several thousands of this class in Constantinople alone.

"From 1843 to 1846 there was no longer period of exemption from persecution, but throughout the whole field the spirit of inquiry and discussion wonderfully spread, and believers were multiplied. On the whole, there was a very decided increase in the size of the congregation on the Sabbath; though, both at Trebizond and Erzurum, it became necessary, during a portion of the time, to suspend public worship on account of the hostility of the hierarchy. There was, indeed, such a hungering for the Word as has probably been rarely witnessed in this world. The seminary at Bebek, as well as the houses of the missionaries at Pera, become a very common place of resort for small parties of men and women, who came on every day of the week, and at all hours, and were almost clamorous to hear the gospel preached."

This great success of the American mission naturally aroused the bitter hostility of the Armenian patriarch, who, as he was the civil head of the Armenian

*See Mag. for May, p. 156.

community, had it in his power to carry on a vigorous persecution. The methods of this persecution were various. One of them was as follows: "Almost every shop-keeper and artisan in Turkey depends for the chief profit of his business upon the patronage of some wealthy and influential individuals; and young men, especially, have very little prospect of advancing in the world without the assistance of some such friend. The patriarch, by a skilful manœuvre, threw a large number of the adherents to the gospel into the greatest distress. He secretly directed all the faithful among his own flock, who stood in the relation of patrons or regular customers to any of the evangelical brethren, silently to withdraw their patronage. The consequence was, that many who supposed they were in a fair way of obtaining a competent support, found themselves suddenly without any business. Some of these had friends depending on them for daily food; when all at once it appeared that they had not the ability of providing for their own wants. And they soon found also that all appeals and remonstrances were useless, unless accompanied by a pledge to withdraw from the preaching of the missionaries, and cease to open their mouths in favor of evangelical views."

But the most severe persecutions took place in the remote districts where the Armenian priests had the people completely in their power. A few instances of them may be quoted: "One of the brethren in Adabarzar, for refusing to open his shop on the Sabbath, was sent by a powerful Armenian to get out ship timber for government, from a mountain forest, in the midst of rain and snow. He was a weakly man, and wholly unaccustomed to such hard work; and, no doubt, would have perished, had not the Turks, who saw his weakness, befriended and released him. A priest, who showed friendliness to the evangelical men, had his beard shaved off, which was the greatest disgrace they could fix upon him in the estimation of the people. An individual who sold our publications

was put in the stocks. Four or five of the brethren were carried off to the convent of Armarsh, and there imprisoned, merely because they would not conform to the superstitions of the church. As soon as this was known, four or five more went, of their own accord, to the same place, and surrendered themselves up, saying, 'We are of the same sentiments with these men, and we wish to share in their trials.' They were accordingly imprisoned in the Armenian village of Koordbeleng, where there were several 'gospel readers,' the head ruler of the community, who was a banker, instigated by the chief priest, procured a Turkish police officer from a neighboring place, and, after making him drunk, set him to beating the Protestants, which he did with a heavy stick in so unmerciful a manner, that one of them nearly died. It should be recorded in this place, that this same banker was afterwards assassinated in his own house, by a man hired for the purpose by some personal enemies, and encouraged to the deed by the same chief priest who had instigated the persecution of the Protestants. So did God follow with judgment the oppressors of his people."

The form of words used in the expulsion of a priest in January, 1846, shows the bitterness of the Armenian ecclesiastics, and displays the utter want of true Christian spirit in these degraded Eastern churches, belauded by many extreme churchmen in this country. "On Sunday, Jan. 25, after the morning services in the patriarchal church were finished, the house was darkened by extinguishing the candles; the great veil was drawn in front of the main altar, and a bull of excision and anathema was solemnly read against Priest Vertanes, including all the followers of the 'modern sectaries.'" This beloved brother, who had already suffered much for his conscientious attachment to the gospel of Christ, was styled by the patriarch 'a contemptible wretch,' who, 'following his carnal lusts,' had forsaken the church, and was going about as a 'vagabond,'

‘babbling out errors,’ and being an ‘occasion of stumbling to many.’ He was said to be ‘a traitor and murderer of Christ, a child of the devil, and an offspring of Antichrist, worse than an infidel or heathen’ for teaching ‘the impieties and seductions of modern sectaries (Protestants).’ ‘Wherefore,’ says the patriarch, ‘we expel him, and forbid him as a devil, and a child of the devil, to enter into the company of believers. We cut him off from the priesthood, as an amputated member of the spiritual body of Christ, and as a branch cut off from the vine, which is good for nothing but to be cast into the fire. By this admonitory bull I therefore command and warn my beloved in every city, far and near, not to look upon his face—regarding it as the face of Belial; not to receive him into your holy dwellings, for he is a house-destroying and ravening wolf; not to receive his salutation, but as a soul-destroying and deadly poison; and to beware, with all your households, of the seducing and impious followers of the false doctrines of the modern sectaries (Protestants); and to pray for them to the God who remembereth not iniquity, if perchance they may repent and turn from their wicked paths, and secure the salvation of their souls, through the grace of our Lord and Saviour Jesus Christ, who is blessed forever. Amen.’”

The noble spirit with which the converts bore their bitter persecutions showed that the gospel has the same power as ever to produce Christian self-denial and heroism even unto death. Take the following as an instance: “The Bishop of Nicomedia, who was none other than the mild and inoffensive ex-patriarch Stephan, now transformed into a furious persecutor, required the priest to write a confession of his faith, to be read publicly in the church, in order to satisfy the people, many of whom were suspicious of him, that he was a true and faithful son of the Armenian church. With this requisition the priest complied, though the document was far from giving satisfaction to his superior. He expressed, in clear

and comprehensive language, his belief in the Bible and its doctrines; and appended to this confession of his faith a letter to the bishop, couched in the most respectful terms, declaring that whatever the church receives and teaches, that is according to the Holy Scriptures, he also received, but, in the fear of God, he could acknowledge nothing contrary to this standard; and he closed by saying, ‘In regard to your reverence’s wish that I would write a paper of recantation according to your pleasure, God forbid that I should write anything through fear of others, or to secure their favor. If I had done so, I should have been a denier of the true faith and an infidel; an enemy, a despiser, a decayed member of the Holy Church of Christ, which He hath purchased with his own blood. But, blessed be God, by confessing and believing in the true faith, and by preaching the Holy gospel, I remain a faithful son and a true minister of the church of Christ; and I have hope that, through the Holy Spirit, I shall remain faithful even unto death, and that I shall enjoy through eternity the promised rest. And finally, whatever violence, punishment or disgrace are prepared for me, I am ready to receive with love and joy, for the love and glory of God.’

“This document filled his enemies with rage. On the following Sabbath, this aged brother was taken to the church, where the bishop publicly read his confession, and immediately pronounced him excommunicated and accursed. The priests violently tore from his shoulders his clerical robes, and with boisterous shouts cried, ‘Drive out the accursed one from the church!’ The excited rabble now fell upon him, and with many kicks and blows thrust him into the street. He received all these indignities with the greatest meekness, and returned to his house, ‘Counting it all joy that he was found worthy to suffer for the name of Jesus.’” He was afterwards put in confinement for alleged debt. He was offered release on recantation, but refused. His beard and the hair of his head was

then shorn off, the greatest indignity that can be done to a priest, and he was borne about amid the jeers of the crowd. He was spit on and insulted in every way, but wrote soon after to a brother, 'I entered the prison with a joyful heart, committing myself to God, and giving glory to Him that He had enabled me to pass through fire and sword, and had brought me to a place of repose.' But stronger measures were resorted to in the case of others, as witness the following: "The hardest trial of all to bear was the cruel bastinado, which the vartabad at length resorted to, seeing that other means failed. A young man was called into the presence of this church dignitary, and required to sign the patriarch's creed. Refusing to comply, he was placed upon the floor and beaten with sticks on the soles of his feet, the vartabad assisting with his own hands in inflicting this cruelty. He was then removed to an unfloored stable, his hands were tied behind him by the two thumbs, and a rope was passed around his shoulders and fastened to a beam over his head, so that he was obliged to stand perfectly upright. Water was now poured plentifully on the cold ground on which his bare feet rested, and in this torturing condition he was obliged to remain all night. Strict orders were issued that no one should give him food. Here he was kept for nearly two days, though not always in the same position; and being repeatedly importuned with the most terrific threatenings of what he should still suffer if he persisted in his refusal, he was at length induced to yield. Afterwards, two others were scourged in like manner, and others still were imprisoned; until, at length, through the kind intervention of the British consul, Mr. Stevens, the pasha prevented, for the time, further outrages of this sort."

But these persecutions at length wrought out their own cure. The patriarch having excommunicated all the Protestant converts on the 21st of June, 1846, and they having thus no civil protection, felt compelled to organize them-

selves into a separate community. On the 1st day of July, 1846, the evangelical Armenians of Constantinople, to the number of forty, organized themselves into a church with an appointed pastor. Churches were soon afterwards formed in Nicomedia, Adabarzar and Trebizond. This prepared the way for the important step to be now taken. "On the 15th of November, 1847, Sir Stratford Canning procured from the Turkish government an imperial decree, recognizing native Protestants as constituting a separate and independent community in Turkey. In this high official paper it was declared, that 'no interference whatever should be permitted in their temporal or spiritual concerns on the part of the patriarchs, monks, or priests of other sects.' This decree was immediately sent to all the pashas in the interior, under whose jurisdiction Protestants were known to exist. An individual elected by the new community was formally recognized by the government as the agent and representative of the Protestants at the Porte. To those who are most conversant with Turkey, and who know what mighty influences have always been operating to prevent the spread of Protestantism in that country, and how great were the difficulties in the way of its formal recognition on the part of the Turkish government, it appears but little less than miraculous that this thing was effected in so short a time." Protestant communities were soon organized in various parts of the country, and now a number of such exist under proper protection. Nothing could exceed the trouble taken by Lord Stratford de Redcliffe, then Sir Stratford Canning, in furthering the measures for the protection of the infant church.

The native pastorate has, as has been indicated, been a grand feature in this mission. The establishment of Bebek Seminary has been invaluable, and has enabled the mission to struggle successfully through all the difficulties of the American war. In this, it is an example to other missions. A well-educated native agency is that which can alone give

permanence to any mission. Let the college be almost from the beginning planted by the side of the church, and let young men of piety and ability be sent forward from the stations for education. There is no mission in the world where such a plan may not be carried out, though Turkey was an especially favorable position for it. This seminary is thus spoken of by Dr. Dwight, in common with that for females:

"Education and the press have been two powerful auxiliaries to the living preacher. Our male and female seminaries we have designed to make as thorough and efficient as possible in promoting the objects of their formation. The course of study is intended to be such as to secure, in the highest degree, the discipline of the mind; and it is believed at no similar institutions in America is this end more fully attained. At the same time, religion is interwoven with all other studies, and made ever to stand out preëminently the subject upon which all the mental and moral powers of man should be concentrated. The relations of these seminaries to the newly-formed evangelical churches, are becoming more and more important. The work of reform which has commenced, must, under God, be carried on chiefly through the agency of a native ministry, and this ministry must be trained on the ground. This simple statement tells the whole story, and shows that it is hardly possible to overestimate the importance of well sustaining the seminary at Bebek. Nor can we justify ourselves in using language less strong or emphatic in reference to the female seminary, when we think of the influence, for good or for evil, of the wives and mothers of any community."

The American mission to the Armenians in Turkey is now divided into three branches, called Western Turkey, Central Turkey and Eastern Turkey. The stations in Western Turkey are Constantinople, Smyrna, Broosa, Nicomedia, Marsovan, Cesarea, Sivas, Adrianople, Eskizagra, Philippopolis, Sophia. Those

in Central Turkey are Aintab, Marash, Oorfa, Aleppo, Antioch and Adana. Those in Eastern Turkey are Diarbekir, Mardin, Bitlis, Erzroom, Kharpoot and Mosul. These are the principal stations, but they are all the centre of a series of outstations; and our readers have only to look at the map with care to see how comprehensive and well-planned is this noble mission. There is besides the mission to Syria on the south, and to the Nestorians on the west.

The general condition of these three missions, Western, Eastern and Central Turkey, is thus described in the last report of the American Board. As to Western Turkey, it says: "The past year, in this mission, has been one of marked progress. With a single exception, an advance has been made on all the lines of missionary effort. In the number of pastors, teachers, Sabbath schools and Sabbath-school scholars, the advance has been full fifty per cent. upon ground previously gained. The attendance upon public worship on the Sabbath, and the number of native helpers, are also greater, while ninety new members have been received, on profession of faith, to fifteen out of the twenty churches now organized. The widespread interest is manifest from the number of churches to which the additions have been made. Six new outstations have been occupied during the year. The whole number of preaching-places is fifty-two, with an average attendance of more than two thousand souls, while between six and seven hundred native church members, gathered into many separate churches, are bearing witness for Christ. The interest that has been developed, and still continues in various portions of the field, gives promise of greater results for the year to come."

Of the Central Turkey mission, the report states: "Depressed as the mission has been for the want of men to carry on the work, and embarrassed, too, by some internal difficulties, the results of such labor as has been put forth are very cheering. The same interest in the truth

which we have noticed among the Armenians in Western Turkey has been manifested here. The gospel has already secured so strong a hold in Aintab and Marash, through the organization of two large and prosperous churches in each, and is spreading to such an extent at other points as to awaken no little jealousy among the Turks, and to lead them to interpose all possible hindrances, without however resorting to open persecution, except in the less-frequented places. A good degree of readiness is evinced by the natives to undertake the support of their own institutions as fast as possible; while the native pastors and preachers, with few exceptions, are proving themselves able and devoted ministers of Christ. Of one of these, at Kilis, Dr. Schneider writes: 'The native pastor is not only a man of excellent spirit, but he is very active and wide-awake to all the interests of the people.' Of another, the pastor at Adana, he says, 'His sermons are full of thought and instruction, and I always feel edified thereby. In all his ministrations he comes before his people with well-digested matter; and this characteristic of his preaching secures attention. . . . We may well give thanks to the Lord for giving us such a man in this important position.' It is largely through the blessing of God upon the native agency that this enfeebled mission has been able to maintain its ground at all. The contributions, the past year, for the various objects of Christian benevolence, including the salaries of native pastors, amount to about \$2,500 in gold, or near \$4,000 of our currency."

Of Eastern Turkey, it is said: "At Diarbekir, in the absence of the missionary, though suffering from famine, pestilence, and a crushing taxation, the native Christians kept up their religious services, and by their faith and prayer, so enlarged their numbers as to make necessary a second congregation. At Kharpoot, the disciples have gone forth two and two, to the number of thirty or more, on Sabbath afternoons, to tell of the things of Christ to their countrymen. At Bitlis, a power-

ful work of grace has been in progress since the week of prayer; resembling in thoroughness and extent what has been experienced in some of the more favored of our churches at home. The brethren of this mission have been very earnest and remarkably successful in carrying out the principle of self-support among the native churches. They count nothing as really gained till a self-supporting and self-propagating Christianity is established; and while they deeply sympathize with the poverty and wretchedness of the native population—a wretchedness in many places of which American Christians have little conception—they yet deem it no kindness, but rather an injury, to relieve them of the duty of personal sacrifices, and of very great sacrifices too, for the maintenance of their own schools and pastors. Not to yield their sympathies, and render aid to an oppressed and struggling people, is often a great trial to the missionaries, but, save when it is strictly necessary, they make it a rule to forbear. They would first secure a Christian community, expecting that, through the new life and intellectual activity awakened and developed by a wholesome discipline, material advantages will follow in due time. The whole number in this mission field, of those reported as Protestants, is 3,602. Of these, the number of males above twenty years of age is 1,106; of male church members, 385."—*Christian Work*.

PROTESTANT MISSION HOUSE.

The Basle Institute.

In the spring of 1751, the Archduke John, of Austria, with a large army of Russians and Austrians, arrived on the banks of the Rhine, near Basle. A powerful but inferior French force occupied a strong fortress on the opposite bank of the river, about a mile and a half from the city. At the critical and awful moment when a heavy cannonade was commencing, the inhabitants of Basle beheld themselves placed between two

fires, and a prey to both, and the magistrates hastened to the Austrian commander, and told him that if the battle should go on, their city (which was a neutral one) would be ruined. To his everlasting honor, the Archduke, ordering the firing to cease, marched his forces up the Rhine, and came down upon the French from the south. The movement led the French general to change his position also; and so Basle escaped destruction. The good people of the city, seeing the remarkable interposition of God for their salvation, flocked the same day to their churches, and offered up their fervent thanksgivings. This done, the inquiry arose in many hearts, "What shall we do to testify our gratitude to the Lord for this signal instance of his merciful intervention?" It was suggested that it would be well to found an institution for the training of missionaries to carry the gospel to countries which were without it. This proposition was favorably received by all, and instantly the work was entered upon. Three years afterward, that is, in 1818, the first young men who had finished their studies left the institute; and since then over four hundred others have left its walls to carry the glorious gospel to the four quarters of the globe.

The first object in establishing the institution was, to supply existing missionary Societies with well-trained candidates for the foreign field; and it was not until some years afterwards that the Basle Society began those missions of their own in West Africa, South India and China, which have since proved so successful. Though most of the managers and professors of the Basle Institute have belonged to the Lutheran and the Reformed Churches, yet no sectarian spirit has been cherished there, and proposals from the English Church Missionary Society for certain young men under training in the institute to take orders in the English Church and go out as Episcopal missionaries have always been favorably received. "About eighty-eight have thus passed from the Basle In-

stitution into the ranks of a British Missionary Society; among them the names of Shaffter, who labored for thirty years in Tinnevely; of Weitbrecht, Krauss and Krückeberg, in North India; and of Isenberg in West India, stand preëminent as faithful and devoted servants of God. Among living missionaries some, as Bishop Gobat and Archdeacon Kissling, have risen to high positions in the church; while in literary labors, the names of Drs. Pfander, Krapf and Kœlle, and Messrs. Schön, Schlenker and Gollmer will be handed down in missionary annals as benefactors to the cause in general, and especially to infant churches, by reducing unwritten languages to writing; by helping to give translations of the word of God, and by treatises upon the truth of the Christian religion.*

Many persons in this country are under the impression that the course of instruction in the "Mission Houses" in Europe is less thorough than in other theological schools, and that such is likely to be the case with Missionary Training Schools in this country. We believe this to be altogether a mistaken idea. Let any one read the following from the Report of the Balse Institute for 1865, and then, if he can, point us to an institution where the course of instruction is more extended and thorough:

"The time of instruction is six years, divided into two courses. The *first course* comprises Bible-studies, elementary sciences and languages. For three years the students read the German Bible an hour every day; what is read is explained, classified, and partly learned by heart. Another hour is filled up with the study of Sacred History of the Old and New Testaments. The Catechism and its explanation is studied for two years, as a foundation for systematic divinity. There are, besides these religious studies, exercises in calligraphy, orthography, composition, declamation, grammar, arithmetic, geometry, geog-

*Church Missionary Intelligencer.

raphy, universal history, drawing, singing, playing the piano and melodeon. The Latin is begun in the first year, Greek in the second, Hebrew in the third. During the second course (another three years), the students are improving their knowledge of the three languages, go through the theological studies, begin the formal preparation for their work and learn English. In the fourth year, (first of the second course) they read the 'Symbolical Books' of the Protestant Churches, and one of the 'Fathers in Latin.' Of Theology, 'Doctrine of Faith,' comparison of the doctrines of different churches, Introduction to the Books of the Bible, Exposition of the Old and New Testaments, (with Hebrew and Greek text), Church History, and History of Heathen Religions. For practical preparation, Medical Instruction, Teaching, Catechising, Homiletical Exercises, studies of missionary work and life in general, (as where and how to open a station, school; how to preach, teach, treat the natives; about health, diet, languages, and their importance, etc)."

The Church Missionary College.

In the early years of the alliance between the Basle Society and the Church Missionary Society, the supply of English missionaries was very scanty. The latter Society had been in existence for seven years before they could obtain a single English clergyman to go out as a missionary; but stirred up, in a measure, by the zeal of the churches of Germany, and the example of the Basle Institute, the Church of England awoke to a sense of duty and established a Missionary Training School similar to the one at Basle; and latterly, the supply of English missionaries has proved equal to the means contributed by the church for their support.

The Church Missionary College at Islington, London, has been in existence since January, 1825. The number of missionaries who have gone forth from the Institution to the several missions of

the Society in all parts of the world, amounts altogether to about *three hundred and fifty*. Very many have finished their course, some after a comparatively short period of service; more than twenty in West Africa alone. But nearly one-half (upwards of one hundred and sixty) remain unto this day, counting it their joy and happiness, after the example of the great missionary apostle, to "preach among the Gentiles the unsearchable riches of Christ." This institution is under the direct control of the Committee of the Church Missionary Society, and the course of preparation and training is so thorough that the Bishop of London, who has the ordaining of the candidates, has repeatedly expressed his satisfaction at the results of the system of instruction, as they have been manifested in his examinations for Holy Orders.

St. Augustine's, Canterbury.

Fifteen years ago the supporters of the Society for the Propagation of the Gospel established St. Augustine's Missionary College at Canterbury. About one hundred have gone from it to the foreign field, and there are forty students at present in the institution.

St. Aidan's, Birkenhead.

The Rev. Dr. Baylee, the founder of St. Aidan's College, Birkenhead, and now principal of it, says that he is willing to receive into it men of a lower social class and of a very little education. All he asks is, that they give satisfactory evidence of true conversion to God and devotedness to his cause. They are put in classes fit for them; and when they attain the necessary amount of knowledge, they enter the candidate class (translating the gospel in Greek, and a book in Latin.) If they show an aptitude in acquiring languages, their desire to go as missionaries to the heathen is granted; if not, then they are sent to some English colony to labor among the English emigrants. Further detailing the plan pursued with regard to missionary students at St. Aidan's College, Dr. Baylee says he now receives them for board and

education at thirty pounds a college year, "and if any brother knew of any pious young man who possessed the qualifications he had spoken of, and would prevail upon his friends to raise this amount annually, he would receive such with pleasure; or, if any one would pay thirty pounds in to his own hands, he would undertake to find a pious and suitable young man for preparation for this great work." This college being of such recent origin, there are comparatively but few students as yet, fifteen being the number mentioned in the last statement we have seen.

The Wesleyan Training School.

The Wesleyans, for instance, have a large and flourishing Theological Seminary under the presidency of the celebrated Dr. Thomas Jackson. An alumnus of this institution says that the candidates for the ministry "are made to pass through various courses of examination before they are admitted into the Theological Institution; and they are asked at every stage of their progress, whether they feel a special inclination to the home or the foreign work; but when they come into the institution, there is no distinction whatever as to the training they receive there." Finding those who do offer themselves for the foreign work to be too few in number, and to be defective in the training for their peculiar work, the Committee of the Wesleyan Missionary Society have established a Missionary Training School at Richmond, near London. A part of the immense sum received during their "jubilee year" (1864) is to be devoted to this institution.

The London Missionary Society's Plan.

The action of the Directors of the London Missionary Society, which is supported principally by the Independents, or Congregationalists, of England, is set forth in the following from the number of their magazine for June, 1864: "The number of students for missionary service, including those now finishing their course,

amounts to forty-eight; and to their Christian character, no less than their diligent application, their respective tutors have borne honorable testimony. After a prolonged consideration and repeated conference between the directors, both of town and country, it was unanimously resolved, in October, 1861, to establish an institution in which the students of the Society might spend the last year of their academical course in *studies peculiar to missionary life and labor*. The course for the year includes the continued study of the sacred Scriptures in the originals; the principles and history of Christian missions, both ancient and modern; the acquisition of at least the elements of the several languages in which the missionary is hereafter to exercise his ministry; and the attainment, when desirable, of the principles and practice of surgery and medicine. In addition to these advantages, *the missionary element pervades and characterizes the entire engagements of the Institution in a degree not otherwise to be secured*; and the result of the first session has assured the directors of the beneficial influence and substantial advantages resulting from the new arrangement. — *Spirit of Missions*.

GOD'S PURPOSE TO BE FULFILLED.

"I, the Lord, will hasten it in his time."

Who can doubt this? "In his time." Whatever time the Lord has fixed for the accomplishing of any work, we may be sure He will observe.

To us the vision may seem to tarry, but it cannot tarry beyond the appointed time; in the end it will speak, and will not lie. To us the time may seem too brief for so great a work. To man, the making of a whole world might seem too great a work to be all done up in six days. But when the Lord sees fit to speak, it is done; when He commands, it stands fast. The work may be hastened, and so will it be if the appointed time is near: "I, the Lord, will hasten it."

We would believe that the Lord can and will hasten it in his time, even if we had no means of understanding by what methods He might accomplish it; but He has condescended to reveal to us the way and means by which He will do it; He says, "Behold, I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring their sons in their arms and kings shall be thy nursing fathers, and their queens thy nursing mothers."

When God lifts up his hand to call the Gentiles, then the Gentiles will come; whom He calls will hear; whom He draws will run after Him. And think of the influence that will be exerted to cause the people of all nations to cast away their idols when their kings and queens set the example; what abundance of funds will be cast into the treasury of the Lord, when kings and queens become nursing fathers and nursing mothers; think how much gold and silver kings and queens are able to command, and think of all the crown jewels which will be offered to the Lord, when the Gentiles come to Zion, and kings to the brightness of her rising!

When Midian, Ephah and Sheba are converted, they will bring gold and incense; Kedar, when converted, will consecrate not only themselves, with their sons and their daughters, but will devote her flocks also to the Lord.

Hitherto, the work of evangelizing the nations has been left in the hands of a very few; but in the times which are predicted, there will be no lack of help in any department of labor; for the sons of strangers shall build up thy walls, and their kings shall minister unto thee; the sons also of them that afflicted thee shall come bending unto thee. Not only shall all the wealth of converted kings and queens be brought forth and consecrated to God; not only will all the Gentiles, when converted, bring their silver and their gold, their flocks and their herds, and the personal services of themselves with that of their sons and their daughters, but among those who are now called

Christians, there will be a grand reform in the system of beneficence; the contents of the contribution box will be wonderfully changed; brass will then change to gold, and iron to silver; he who once gave coppers will cast gold coin into the treasury; instead of the dime, collectors will have dollars to count; for doesn't it read, "For brass I will bring gold, and for iron I will bring silver, and for wood, brass, and for stones, iron?"

But what about those who now contribute nothing at all towards the spread of the gospel? Why, their case is simply this: they must either be converted along with the converted Gentiles, and become liberal also in their gifts to the Lord, along with the liberal Gentiles, or else they must be put out of the way—must be destroyed; for doesn't it read again, "For the nation and kingdom that will not serve thee shall perish?" No more barren fig trees, no more unfruitful branches, then, for thy people shall be all righteous.

God can hasten on all this state of things in his time, for He will make his people willing in the day of his power; willing to submit to his authority, willing to give, willing to work for Him, and willing to suffer if need be.

Moreover, this work can be hastened without the use of miracles, for the agencies are already prepared; already is the Word of God translated into nearly all the languages of the earth; religious tracts, books and commentaries, are printed and ready to be distributed; there is money enough waiting God's call; money in vaults, in bonds and mortgages, in government bonds; indeed, the silver and gold is all the Lord's, and the cattle upon a thousand hills; steamers and sailing vessels traverse all the seas, and are ready to carry Christ's ambassadors to all parts of the world, and there are men enough to do all the work—yes, men enough to be mustered into the service of our King, and sent abroad over all the earth. To specify somewhat—our own church has 2,484 ministers at home, and only eighty-

three among the heathen in all the world. Suppose other churches to be no better than ours in this respect, and suppose the disproportion to be as great in other nominally Christian countries as it is here; and then suppose that God should all at once "make his people willing," and diffuse a true missionary spirit into all the church, how many of these ministers—how many thousands of them would be set at liberty and offer themselves, and be offered by their churches, to go and preach among the Gentiles! and how many thousands of laymen would be anxious to accompany them! Nor would the churches at home suffer for want of pastoral labor if half the ministers now here should immediately start off on foreign missions; for those left at home would abound more in labor and extend their parishes; each minister would preach to more people, and elders and deacons would be brought forward to do the work which they were designed to do, even the work which elders and deacons did in the apostolic times, when those few apostles went everywhere preaching the gospel, and gathering churches, and then ordaining elders, and giving them the care of the newly-formed churches.

Examine, now, the condition of affairs in the heathen lands—China, for example. The Bible is translated and printed, and printing-presses are in operation, ready to multiply copies almost indefinitely; religious books and tracts have been prepared in great numbers; three thousand Chinamen already profess the Christian religion; suppose that these, or a goodly number of them, should be inspired with zeal to travel as colporteurs and Bible-readers. Books, tracts and Bibles in the Chinese language may also be read by educated Japanese, and portions of the Bible have been translated into the Japanese tongue. Then see how many tens of thousands of the Chinese God has sent to America, to be here when the millennial revivals shall begin, and they shall be converted and shall catch the missionary fire, and shall hasten their return to their homes, that they may call

together their neighbors and friends to hear them tell what God has done for their souls.

India, how will it be? No longer will the toil-worn missionaries have to talk of giving up their stations and abandoning fields already partly cultivated, because there are none from the churches at home to respond to their call for laborers; the native ministry will be increased. Where now they report their tens, then there will be hundreds or thousands of native preachers. The acute reasoners and persistent debaters now opposing the gospel among brahmins and Mohammedans will then be as ardent, as acute, as eloquent in preaching the truth. May the Lord hasten it in his time.

What we expect to take place in China and India and Japan shall be witnessed in every land where missionaries now are laboring amid discouragements. The Sandwich Island converts already support a missionary Society of their own, and send their missionaries to other islands of the ocean.

Henceforth, let this prayer be continually offered by the church:

"Thy kingdom come, thy will be done on earth as it is done in heaven. Hast thou not said unto thy Son, Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession? therefore, Lord, we pray thee have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty. Thou callest upon the church to arise and shine, that the Gentiles may come to her light, and kings to the brightness of her rising; but by whom shall Jacob arise, for he is small? O, speedily cause this little one to become a thousand, and the small one a strong nation! O, send forth the rod of thy strength! Rule thou in the midst of thine enemies. Make thy people willing in the day of thy power. Hasten it, Lord, O, hasten it in his days; and, Lord, thou *canst* hasten it, for thine is the kingdom, and thine is the power, and thine shall be the glory. Amen."—*For. Miss.*

FIRST FRUITS IN FORMOSA.

The English Presbyterian Mission in Formosa is becoming one of great interest. This beautiful island, called Taiouan, is in the Chinese Sea, 75 miles from the Foo-kién province. It is 260 miles long, and at least 75 miles wide. Extending through its whole length is the chain of mountains which divides its aboriginal districts from its Chinese. Its extensive plains are watered by numerous streams. Its air is pure and wholesome. It produces abundance of corn, fruit, oranges, bananas, pine-apples, guavas and coconuts. Its inhabitants use oxen for riding in preference to horses.

On the western side of Formosa is the port of Ta-kao, the key to the southern part of the island. Ta-kao itself is but a village of 2,000 to 3,000 persons, but south and north there are wide tracts of country, and a large population, open to missionary work. Eight miles distant is the district city of Pe-taou, with a population of 10,000 to 12,000 persons.

In the main street of Ta-kao is a two-storeyed house, with a chapel, dispensary, and preacher's room on the ground-floor. The upper story contains a large sitting-room and two bed-rooms. Connected with this house is a smaller one, with a kitchen and servant's sleeping-place. Such are the mission buildings of the English Presbyterian Mission. Dr. Maxwell is the missionary. Four times daily the chapel is open for preaching to the heathen. Large and attentive audiences are drawn from various parts of the island, and from the shipping in the harbor, so that the gospel from this place is carried far and wide. Three converted Chinese aid the doctor. Two are from Amoy, and the third was born again, as it is believed, in Formosa. Four male converts have lately been united in church fellowship. So far as Dr. Maxwell and Mr. Swanson can judge, they give indications of a real change of heart. These are the first-fruits of Formosa to Christ. Chay, one of them, belongs to the Pe-taou city, where, it is hoped, he may be the means of carrying the gospel.—*Christian Work*.

LETTERS, &c., FROM MISSIONARIES.

Burmah.

MAULMAIN.—J. M. HASWELL, Oct. 9, Nov. 24, Dec. 17, 19, 24 (2), Jan. 23, Mar. 5.—J. F. NORRIS, Sept. 26, Oct. 1, 8, Nov. 7, Dec. 8.—Mrs. N., Jan. 22.

TAVOY.—J. WADE, Oct. 12, 13, Jan. 5, Feb. 4.—Mrs. W., Feb. 12.—I. D. COLBURN, Sept. 17 (2), Nov. 29, Oct. 3, Dec. 18.

SHWAYGYEEN.—Oct. 15, 26, Dec. 6 (2).

TOUNGOO.—E. B. CROSS, Sept. 19, 22, Nov. 26, Dec. 5, 26, Jan. 18.—M. H. BIXBY, Nov. 1, 28, Jan. 21.—A. BUNKER, Nov. 27 (2), Dec. 1, 30, Jan. 10.—J. N. CUSHING, Mar. 1, Feb. 18.

RANGOON.—E. A. STEVENS, Oct. 12 (2), 25, Nov. 13, 26, 27, Dec. 13, 28, Jan. 11, 14, 25, Feb. 12 (2), 23.—D. L. BRAYTON, Nov. 8, Jan. 4.—A. T. ROSE, Sept. 1, Oct. 8, 9, 25, Dec. 8, Jan. 2.—C. BENNETT, Sept. 18, Dec. 6, 12.—J. G. BINNEY, Nov. 2, Dec. 7, 12, 28 (2), Jan. 25. C. H. CARPENTER, Oct. 9 (2), Nov. 12, 19, 26, Dec. 26, Jan. 27.—D. A. W. SMITH, Oct. 9, Nov. 10, 13, Dec. 28.—R. B. HANCOCK, Sept. 28, Oct. 1, 10, Nov. 13, 26, Dec. 25.

BASSEIN.—H. L. VAN METER, Dec. 8. Feb. 27.—J. L. DOUGLASS, Nov. 22, 23, Jan. 9, Feb. 27.

PROME.—T. SIMONS, Dec. 5.—E. O. STEVENS, Oct. 9, Nov. 13, 20, Dec. 18.

HENTHADA.—B. C. THOMAS, Sept. 19, 30, Oct. 25, 26, Nov. 22, 30, Dec. 13, Jan. 21 (2).—A. R. R. CRAWLEY, Oct. 6, 15, Nov. 22, Jan. 21.

Assam.

M. BRONSON, Sept. 3, Oct. 11, 15, 17 (2), Nov. 17, Dec. 22, Jan. 1, 4, Feb. 6 (2), 23.—Mrs. B., Oct. 11.—W. WARD, Aug. 29, Sept. 6, Oct. 25, Nov. 1, Dec. 9, Jan. 23.—Mrs. W., Feb. 2.—I. J. STODDARD, Feb. 18, Mar. 22.—M. B. COMFORT, Feb. 27.

Siam.

S. J. SMITH, Oct. 17, Nov. 10, 29, Dec. 23, Jan. 12, 17.—Mrs. S., four articles no date.—W. DEAN, Sept. 10, 15, 16, 18, 25, Oct. 1 (2), 3, 7, 17 (2), 20 (2), 22, 24, Nov. 27 (2), Dec. —, Jan. 12, 16, Feb. 7.—Mrs. W., Nov. 8.—Miss F. DEAN, Oct. 20, Jan. 10.—Miss A. M. FIELDE.

Teloogoos.

L. JEWETT, Sept. 26, Oct. 8, Nov. 12, Dec. 3, Jan. 9, 23, Feb. 7, 19, Mar. 8.—Mrs. J., Oct. 15, Feb. 1.—J. E. CLOUGH, Sept. 29, Oct. 9, 24, Dec. 8 (2), Jan. 5, 9, 28.

China.

J. W. JOHNSON, Oct. 20, 26, Nov. 28, Dec. 24 (2), Jan. 11, Feb. 11, 13.—W. ASHMORE, 1 no date, Sept. 30, Oct. 29, Jan. 15, 23.—M. J. KNOWLTON, Oct. 9, 10, 18, 23, Feb. 6.—Mrs. K., Nov. 14, 18, Dec. 21.—H. JENKINS, Sept. 18, Oct. 2, Nov. 7, 22, Dec. 20.—C. T. KREYER, Sept. 1, Oct. 1, 9, 17, Nov. 1, Jan. 24, 30.

France.

A. DEZ, Nov. 30, Dec. 14 (2), Jan. 3, 17, Feb. 1, Mar. 7, 21, Apr. 5, 26.—J. B. CRETIN, Nov. 7, Jan. 3, Mar. 21.—V. LEPOIDS, Nov. 30, Jan. 10, Apr. 25.—F. LEMAIRE, Jan. 30.—H. BOILEAU, Jan. 8.—CADOT, Jan. 3, 30.—VORNIERRE, Nov. 30.—VERON, Dec. 20, Mar. 27.

Germany.

J. G. ONCKEN, Nov. 17 (2), 20, Dec. 14, Jan. 29 (2).—G. W. LEHMANN, Jan. 10.

Sweden.

A. WIBERG, Oct. 22, Dec. 18, 31, Mar. 9.—K. O. BROADY, Sept. 30, Oct. 28.—J. A. EDGREN, Oct. 23, 24, Dec. 31.

DONATIONS.

RECEIVED IN MAY, 1867.

Maine.

Jefferson, ch. and soc., of wh. 1 is fr. Mrs. Isabella Trask, tow. deficiency, 7; Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 12; Waldoboro, ch. 13.50; Gardiner, Brunswick st. ch. 22.59;

55.09

New Hampshire.

Dover, Franklin st. ch.

32.00

Vermont.

Essex, ch., Sab. sch. 2.50; Bennington, ch. 25; Swanton Centre, H. B. Foster 5; R. A. Smith 3; Abel Smith 2; Grafton, P. W. Dean, tow. the deficiency, 10; Wallingford, 1st ch. 18;

65.50

Massachusetts.

Orange, a sister 1.00

Boston South Asso., Hingham, ch. 70; West Medway, ch., Sab. sch., tow. sup. of a nat. pr., care of Rev. A. Bunker, Tougoo, Burmah, 30;

100.00

Boston North Asso., Reading, Salem st. ch., R. C. Totten tr., 5.75; Melrose, ch., mon. con., 19.11; West Acton, ch., James M. Brown tr., mon. con., 10.15;

35.01

Old Colony Asso., Marshfield, Lincoln Damon 1; Plymouth, Miss Abigail B. Judson 50, for the Burman Miss.,

51.00

Sturbridge Asso., Three Rivers, ch.

6.00

Taunton Asso., Somerset, Job M. Leonard 50; Fairmount, ch., W. F. Badger tr., 30; Raynham, ch. 16.13;

96.13

Wachusett Asso., Still River, Mrs. Dea. Chace 1; Miss Sarah Chace 1; Sterling, Miss Persus Walker, deceased, 15;

17.00

Coll. per Rev. J. V. Ambler, Dist. Sec.,

Berkshire Asso., Pittsfield, ch., additional

26.00

Worcester Asso., Worcester, 1st ch., of wh. 100 is fr. Isaac Davis and 17.02 is mon. con.,

274.11

606.25

Rhode Island.

Newport, J. Marshall Hall 10.50; Providence, Friendship st. ch., fr. ladies, for sup. of two girls in Mrs. Bixby's sch. among the Shans, 15; Central Falls, ch., Sab. sch., Geo. P. Grant tr., for sup. of a nat. pr., care Mrs. Ingalls, Thongzai, Burmah, 100;

125.50

Connecticut.

Unionville, a friend

1.50

New York.

Skaneateles, Almira Town 5; Canandaigua, ch., of wh. 9 is fr. Sab. sch., 20; Hudson, Mrs. S. B. Rogers 1; New York, Madison Ave. ch., bal. 28; Mt.

Vernon, ch., a member 9; Richville, Dea. David Brown 5;

68.00

Coll. per Rev. O. Dodge, Dist. Sec.,

Hudson River South Asso., New York, Madison Ave. ch., bal. 398.34; H. H. Salman 10; Concord st. ch. 2; West Farms, Pilgrim ch. 39.01;

449.35

New York Asso., Nyack, Sab. sch. 25; 5th ave. ch., bal. 50;

75.00

Broome and Tioga Asso., Spencer, ch.

30.00

Livingston Asso., Nunda, ch.

40.00

Washington Union Asso., Sandy Hill, ch. 52.10; Fort Edward, ch. 11.80; Glens Falls, ch. 12.80;

76.70

Yates Asso., Penn Yan, Sab. sch., tow. sup. of a pupil in Rev. E. B. Cross' sch. at Tougoo, Burmah, 44.50; Mrs. E. E. Green 5;

49.50

Oswego Asso., West Oswego, ch., Sab. sch.

30.00

Buffalo Asso., Niagara, ch. 6;

7.00

Buffalo, a friend 1;

825.55

New Jersey.

Bridgeton, ch., a member, tow. deficiency

2.05

Coll. per Rev. J. V. Ambler, Dist. Sec.,

Middletown, ch. 34.50; Burlington, ch. 37.91;

72.41

Coll. per Rev. O. Dodge, Dist. Sec.,

East New Jersey Asso., Scotch Plains, ch. 92.35; New Brunswick, ch. 631; Middletown, 2d ch., bal. 5.50;

728.86

803.32

Pennsylvania.

Philadelphia, Mrs. C. A. Lynde

30.00

Coll. per Rev. J. V. Ambler, Dist. Sec.,

Punxutawney, ch. 10; Philadelphia, Rev. J. A. Warne 10;

135.50

Rev. Mr. Tharin 5; Mt. Zion, ch., Sab. sch. 20.50; Lower Dublin, ch. 90;

43.21

Tioga Asso., per Rev. G. P. Watrous

208.71

Ohio.

New London, ch. 5; Hamilton, ch., Sab. sch., infant class,

69.80

Mrs. A. C. Shuey, teacher, 2; Akron, 1st ch. 53.80; Parishville, Welsh ch. 9;

69.80

Coll. per Rev. G. H. Brigham, Dist. Sec.,

Loraine Asso., Sullivan, ch.

4.00

Mt. Vernon Asso., Owl Creek, ch.

41.00

Miami Union Asso., Dayton, 1st ch. 20; E. E. Barney, to const.

125.00

Mrs. Julia S. Barney H. L. M., 100; G. H. B. 5;

2.00

Zanesville Asso., Mrs. Rebecca Renevaugh

30.00

Clinton Asso., Greenfield, ch., of wh. 1.56 is fr. Sab. sch., 25;

271.80

Hillsboro, ch., Sab. sch. 5;

Indiana.

Maadonia, ch., a brother

1.05

Coll. per Rev. G. H. Brigham,
Dist. Sec.,
Laughery Asso., Ebenezer, ch. 8.30

Illinois.

Camp Point, ch. 10.00
Coll. per Rev. S. M. Osgood,
Dist. Sec.,

Bloomfield Asso., Champaign, ch. 1.00
Chicago Asso., Dundee, ch. 5.00

Dixon Asso., Morrison, ch., of
wh. 7 is fr. the Sab. sch., for
Assam Mission, 69.79

Edwardsville Asso., Upper Al-
ton, Shurtleff College, Miss.
Soc., for Rangoon Theo. Sem.,
15.25; Coal Branch, Sab. sch.,
to sup. a boy in Rev. E. P.
Scott's Mikir sch. in Assam,
5.10; 20.35

Fox River Asso., Warrenville,
ch. 16.15

Galesburg Asso., Monmouth, ch.,
of wh. 5 is fr. the Sab. sch.,
62.80; Young America, ch. 10-
.20; 73.00

Quincy Asso., Quincy, Vermont
st. ch., Rev. Wm. Stewart,
tow. sup. of a boy in Rev. E.
P. Scott's Mikir sch. in As-
sam, 30.00

Springfield Asso., Springfield, 1st
ch. 2.00
— 227.29

Iowa.

Dodgeville, Rev. W. E. James,
to be expended under care
Rev. J. E. Clough, Ongole, In-
dia, 5.00

Michigan.

Coll. per Rev. S. M. Osgood,
Dist. Sec.,

Jackson Asso., Grass Lake, ch. 20.52
Lenawee Asso., Tecumseh, ch. 1.00

Washtenaw Asso., Clinton, ch.
11.15; Manchester, ch. 2.10;
Mooresville, ch. 1.50; Sylvan,
ch. 1; Saline, ch. 2.50; 18.25

Wisconsin.

Coll. per Rev. S. M. Osgood,
Dist. Sec.,

St. Croix Valley Asso., Rives
Falls, ch. 8.00

Lamartine, S. Hillman 5.00
— 13.00

Minnesota.

Monticello, ch. 5.00

Coll. per Rev. S. M. Osgood,
Dist. Sec.,

Minnesota Central Asso., Rice
Lake, ch. 2.00
— 7.00

Delaware.

Coll. per Rev. J. V. Ambler,
Dist. Sec.,

Claymont, James M. Tage, for
sup. of nat. pr., care Rev. N.
Harris, Shwaygyeen, Burmah, 51.00

Missouri.

St. Louis, Benton st. Miss. Sab.
sch., tow. sup. of a nat. pr.,

care Rev. A. Bunker, Toungoo,
Burmah, and to const. E. D.
Jones H. L. M., 100; Wright
city, Rev. James E. Welch 20; 120.00

\$3467.63

Legacies.

Strykersville, N. Y., Dea. H. B.
Round, per C. Barber, Exr., in
part, 10.00

Morgan, Vt., Phineas Underwood,
per M. Buchanan, Exr., in pt., 200.00
— 210.00

\$3,677.63

Total from April 1, 1867, to May 31, 1867,
\$9,740.93.

DONATIONS OF SUNDRIES.

RECEIVED SINCE DECEMBER, 1865.

Vermont.

Townshend, M. K. Blandin, 1
box dried fruit, &c., for Rev.
I. D. Colburn, Tavoy, Burmah,
40; Rutland, Mrs. Sarah Pot-
ter, for Rev. E. O. Stevens,
Promé, Burmah, 1 box sun-
dries 89; 1 box clothing 100; 1
package dried apples 5;

Massachusetts.

Box sundries, fr. Mrs. E. B. Cross,
for Rev. E. B. Cross, Toungoo,
15; Boston American Tract
Soc., books for Rev. B. C.
Thomas, Bassein, Burmah, 28;
Holliston, Capt. John Loring,
for Rev. S. J. Smith, Bangkok,
Siam, 105; Hyde Park, T. S.
Evans, 1 Grover & Baker sew-
ing machine 89;

New York.

New York American Bible Soc.,
for Rev. S. J. Smith, Bangkok,
Siam, Bibles, 34.30; Penn Yan,
Rev. T. Allen, album, &c., for
Rev. A. T. Rose, Rangoon,
Burmah, 10;

Castile, Rev. C. A. Votey, 13 2-3
volumes of the Missionary Mag-
azine.

Pennsylvania.

Philadelphia, Dr. D. Jayne &
Son, 3 cases medicine for Rev.
E. P. Scott, Assam, 150; 2 cases
for Rev. D. L. Brayton, Ran-
goon, Burmah, 130; 1 case for
Rev. E. B. Cross, Toungoo,
Burmah, 90; 2 cases for Rev.
J. E. Clough, Ongole, India,
95.60; 3 cases for Rev. B. C.
Thomas, Bassein, Burmah,
182.48; 5 cases for Rev. J. M.
Haswell, Maulmain, Burmah,
200; Covington, Rev. G. P.
Watrous, 1 box dried fruit, for
Rev. E. A. Stevens, Rangoon,
Burmah, 15; Philadelphia, 1
box sundries, for Rev. J.
Wade, 20;

MISSIONARY MAGAZINE.

VOL. XLVII.

AUGUST, 1867.

No. 8.

AMERICAN BAPTIST MISSIONARY UNION.

FIFTY-THIRD ANNUAL MEETING.

CHICAGO, ILL., Tuesday, *May* 28, 1867.

The fifty-third annual meeting of the American Baptist Missionary Union commenced in the First Baptist church, at 10 o'clock, A. M.

The President, Hon. Ira Harris, L.L. D., was in the chair.

The 435th hymn was sung, and prayer was offered by Rev. W. W. Evans, D. D., of Ill.

The President then addressed the meeting, welcoming the members, and friends, and briefly reviewing the progress of the cause.

The following Committees were then appointed, viz.:

Committee of Arrangements.—W. W. Evans, S. Baker, E. J. Goodspeed, S. M. Osgood, all of Chicago, and the Home Secretary.

Committee on the Roll.—Wm. C. Richards, Ms., J. N. Chase, Ct., A. Patton, N. Y., J. Cooper, Pa., D. H. Miller, N. J., C. W. Hews, Ind., N. F. Ravlin, Ill., P. E. Hill, Ms., T. Allen, Ill., G. J. Johnson, Iowa, J. T. Seeley, N. Y.

This committee subsequently made the following report which was adopted:

REPORT.

Your Committee on Enrollment would respectfully report that they have made every possible effort to secure the names of delegates and members in attendance upon the meeting of this body; and while they are persuaded that they have not secured a complete list they report a larger result than has been reached at any previous meeting within their knowledge.

The following is the result obtained, the details amounting in the aggregate to a representation of 617.

The States are represented as follows:—Maine, 1 l.m., 1 a.m.; New Hampshire, 2 l.m.; Vermont, 5 l.m., 2 a.m.; Massachusetts, 51 l.m., 1 h.m., 1 a.m.; Rhode Island, 12 l.m., 2 a.m.; Connecticut, 10 l.m., 1 h.m., 4 a.m.; New York, 45 l.m., 1 h.m., 29 a.m.; New Jersey, 17 l.m., 2 a.m.; Pennsylvania, 20 l.m., 1 h.m., 6 a.m.; Ohio, 27 l.m., 32 a.m.; Indiana, 16 l.m., 3 h.m., 19 a.m.; Illinois, 89 l.m., 1 h.m., 29 a.m.; Michigan, 25 l.m., 1 h.m., 23 a.m.; Iowa, 23 l.m., 1 h.m., 8 a.m.; Minnesota, 4 l.m.; Missouri, 5 l.m., 2 a.m.; Wisconsin, 23 l.m., 13 a.m.; District of Columbia, 3 l.m.; West Virginia, 2 a.m.; Canada West, 2 a.m.; Burmah, 3 l.m.; Assam, 1 l.m.

DELEGATES.

MAINE.

Rev. A. De F. Palmer, Foxcroft.

VERMONT.

E. B. Hulbert, Manchester.

Wm. H. Rugg, Shaftsbury.

MASSACHUSETTS.

F. A. Douglass, Boston, So. ch.

L. A. Grimes, L.M. " 12th ch.

Franklin Hopkins, L.M. Charlestown, 1st ch.

James K. Leach, Bridgewater.

Asa T. Smith, Grafton.

RHODE ISLAND.

Ansel B. Richardson, Pawtucket.

C. H. Spalding, "

CONNECTICUT.

Andrew L. Freeman, L.M. Southington.

Samuel N. Reid, Suffield, 2d ch.

Otis Saxton, Meriden, 1st ch.

Robert Turnbull, L.M. Hartford, 1st ch.

NEW YORK.

H. L. Achilles, L.M. Albion.

H. W. Barnes, Niagara Falls.

Theodore M. Banta, Brooklyn, Wash. ave. ch.

S. S. Bidwell, Plank Road.

C. N. Brown, Saratoga Springs.

E. N. Brown, " "

A. Dean, Annsville.

H. Edwards, Fayetteville.

P. J. Ferris, L.M. Buffalo.

J. N. Folwell, L.M. Ithaca.

Martin Galusha, Rochester, 2d ch.

Wm. Wallace Gilbert, Brooklyn, Wash. ave. ch.

Geo. Hatt, L.M. New York, Tab. ch.

James Ives, Strykersville.

J. R. Kendrick, L.M. New York, Tab. ch.

L. Keyes, Jr., Strykersville.

W. M. Lisle, Rochester, 1st ch.

H. S. Loyd, L.M. Port Jervis.

David McFarland, Oneida, 1st ch.

A. S. Merrifield, Sherman.

E. Mills, Jamestown.

Zenas Morse, Wyoming.

G. R. Parkhurst, L.M. Brooklyn, Pierrepont st. ch.

Thomas Rogers, H.L.M. Elbridge.

Wm. N. Sage, L.M. Rochester.

J. T. Seeley, L.M. Newark.

Ira Shedd, L.M. Arcade.

S. W. Titus, L.M. Cuba.

J. B. Vrooman, L.M. Nunda.

E. R. Waterbury, Saratoga Springs.

Isaac Wescott, Brooklyn, Wash. ave. ch.

NEW JERSEY.

E. J. Lloyd, Salem.

G. E. Mulford, "

PENNSYLVANIA.

| | |
|-----------------------------|------------------------|
| E. M. Alden, | E. Smithfield. |
| A. D. Bush, | Corry. |
| L. R. Jayne, | Linesville. |
| R. G. Lamb, | Gibson and Jackson ch. |
| W. B. Skinner, | Brownsville. |
| James M. Stifler, | Hollidaysburg. |

OHIO.

| | |
|------------------------------|----------------------------|
| H. H. Bawden, | Elyria. |
| R. T. Bonsall, | Cincinnati, 9th st. ch. |
| I. N. Carman, | Marietta, 1st ch. |
| G. S. Chace, L.M. | Columbus. |
| J. Chambers, L.M. | Pomeroy, 1st ch. |
| C. H. Crawford, | Dayton, 1st ch. |
| A. H. Dunlevy, L.M. | Lebanon, No. ch. |
| Homer Eddy, | Loudonville. |
| Wm. N. Ganey, | Piqua, 1st ch. |
| J. T. Hill, | Norwalk. |
| James M. Hoyt, | Cleveland, 1st ch. |
| Wayland Hoyt, | Cincinnati, 9th st. ch. |
| E. W. Hurlbut, | Cherry Valley. |
| W. H. Hurlbut, | Chardon. |
| J. W. Icenbarger, | Mt. Vernon. |
| George E. Leonard, | Wauseon. |
| W. E. Lyon, | Clyde. |
| O. S. Merrifield, | New London. |
| S. C. Mustin, | Cincinnati, 9th st. ch. |
| R. S. Parks, | Warren. |
| B. J. Powell, | Hebron, Licking ch. |
| J. R. Powell, | New Vienna. |
| J. D. Rochefeller, | Cleveland, Erie st. ch. |
| B. F. Rouse, | " 1st ch. |
| A. J. Rowland, | Cincinnati, Mt. Auburn ch. |
| Isaac Russell, | " 9th st. ch. |
| J. R. Stone, L.M. | Springfield. |
| Wm. T. Smith, | Cleveland, 1st ch. |
| Edwin G. Sumner, | Dayton. |
| E. Thomas, | Cleveland, Erie st. ch. |
| H. L. Webster, | Painesville. |
| A. B. White, | Greenfield. |

INDIANA.

| | |
|------------------------------|-------------------------------|
| E. M. Alden, | E. Smithfield. |
| L. A. Alford, | Logansport. |
| A. S. Ames, | Cambridge city. |
| T. H. Ball, | Crown Point. |
| A. Bunnell, | Lyma. |
| I. N. Clark, | Franklin, 2d Mt. Pleasant ch. |
| O. J. Essex, | |
| M. Hazen, | Sunman. |
| Wm. Hill, | Ladoga. |
| Silas Livermore, | Newport. |
| Charles Morton, L.M. | Huntington, 1st ch. |
| N. D. Mozer, | Columbus. |
| G. F. Penticost, | Evansville. |
| Geo. Smith, | Richmond. |
| James M. Smith, | Acton. |
| J. D. Stapp, | Aurora. |
| G. L. Stevens, | Ft. Wayne. |
| R. T. Thompson, | Terre Haute. |
| L. M. Whitman, | Indianapolis. |

ILLINOIS.

| | |
|------------------------------|--------------------|
| A. Cornell, | Ionia. |
| E. R. W. Cornell, | Elgin. |
| Jirah D. Cole, L.M. | Cordova. |
| Wm. Durno, | Burritt. |
| C. T. Emerson, | Buda. |
| L. L. Gage, | Somonank. |
| Eliab Going, L.M. | Nora. |
| G. P. Guild, | Pittsfield. |
| A. E. Harmon, | Champaign. |
| R. Hocking, | Jacksonville. |
| C. Hutchins, | Ionia. |
| James Lisk, | Rockford. |
| R. Marshall, | Mokena. |
| C. Moore, | Ontario. |
| A. Moss, | Belvidere, So. ch. |
| N. R. Newton, | Farmington. |
| E. Osgood, | Lostant. |
| A. Parks, | Raritan. |
| J. H. Parmelee, | Lacon. |
| D. P. Phinney, | Marengo. |
| C. H. Remington, | Joliet. |
| N. L. Rigby, | Litchfield. |
| J. M. Stickney, L.M. | Toulon, 1st ch. |
| Wm. H. Stifler, | Collinsville. |
| Thomas Stokes, | Carmel. |
| C. F. Tolman, | Sandwich. |
| E. S. Walker, | Springfield. |
| Jno. Warren, | Oquawka. |
| J. Voorhees, | Raritan. |

MICHIGAN.

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| Geo. A. Ames, | Sturgis. |
| J. C. Baker, | Northville. |
| B. J. Boynton, | Medina. |
| C. T. Chaffee, | Hudson. |
| A. Cornell, | Ionia. |
| H. Dennison, | Kalamazoo. |
| H. Glover, | Detroit, Lafayette st. ch. |
| O. S. Gulley, | " " " |
| C. A. Hutchens, | Ionia. |
| R. W. Lockhart, | Quincy. |
| J. Moxam, | Battle Creek. |
| Edward Olney, | Ann Arbor. |
| S. W. Pattison, | Ypsilanti. |
| J. G. Portman, | Eaton Rapids. |
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| A. Snyder, | Allegan. |
| O. M. Smith, | Dexter. |
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| S. H. D. Vaun, | Plymouth. |
| F. M. Wilcox, | Kalamazoo. |
| P. Van Winkle, | Albion. |

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| E. Eaton, L.M. | Muscatoine. |
| D. W. Ford, | Keokuk. |
| Jonathan Lee, | Rome. |
| E. M. Mills, L.M. | Le Clair, Zion ch. |

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| John Rhodes, | Webster city. |
| C. T. Tucker, L.M. | Charles city. |
| R. Z. Thompson, | Terre Haute. |

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| J. F. Rairden, | Winchester. |

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| Levi Fosdick, | Auburn. |
| A. S. Hutchins, | Beaver Dam. |
| A. C. Keene, | Union. |
| A. Kendrick, | Waukasha. |
| E. B. Law, | Tafton. |
| Thomas M. Martin, | Clinton. |
| D. A. Peck, | Waupaca. |
| J. Post, | " |
| T. B. Rogers, | Prescott. |
| D. Sabin, | Ripon. |
| E. L. Scofield, | E. Troy. |

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| J. D. Leonard, | Hartford. |

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| A. V. Timpany, | Woodstock. |

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| Wm. Fitz, | A. J. Padelford, | David Weston, |
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H. Lincoln,
Nathan Mason,
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D. Ives,
G. I. Mix,

S. D. Phelps,
C. G. Smith,
Charles Willett.

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T. D. Anderson,
Rufus Babcock,
J. S. Backus,
George Balcom,
W. F. Benedict,
T. Edwin Brown,
Wm. A. Brown,
E. P. Brigham,
C. G. Carpenter,
Ebenezer Cauldwell,
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O. Dodge,
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Norman Fox,
Theo. A. K. Gessler,
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Wm. Richardson,
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R. H. Spafford,
Dwight Spencer,
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Henry G. Weston.

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G. H. Brigham,
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S. G. Dawson,
Samuel W. Duncan,

S. Gorman,
G. O. Griswold,
A. Heath,
T. J. Melish,
H. T. Miller,
J. L. Moore,
Wm. Moore,
J. W. Osborn,
J. L. Richmond,

J. B. Sackett,
H. W. Sage,
F. Stanley,
J. H. Tongeman,
E. Thresher,
F. Tolhurst,
S. B. Webster,
P. M. Weddell,
J. H. White.

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Thos. F. Clancy,
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Henry Davis,
Henry Day,

C. W. Hewes,
M. T. Lamb,
T. G. Lamb,
Chas. Judson Osgood,
Judson R. Osgood,

R. M. Parks,
A. L. Robinson,
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Joseph M. Sutton,
S. Tucker.

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G. S. Bailey,
Samuel Baker,
H. Barrell,
L. D. Boone,
Isaac Branch,
A. Briggs,
Justus Bulkley,
J. Cairnes,
Henry M. Camplin,
D. F. Carnahan,
L. Casler,
Daniel Cheever,
W. D. Clark,
J. M. Cochran,
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P. Conrad,
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J. H. Hazen,
Edmund Hewit,
S. F. Holt,
Daniel Hurd,
F. B. Ives,
J. B. Jackson,
B. I. Jacobs,
D. L. Jacobus,
Robt. G. Kay,
Jacob Knapp,
O. Leach,
R. T. Mabie,
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J. O. Metcalf,
W. M. Miner,
S. G. Miner,
E. C. Mitchell,

R. Morey,
H. G. Nott,
S. M. Osgood,
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W. I. Pattison,
R. Persons,
James Pollock,
Thomas Powell,
Wm. C. Pratt,
J. B. Randall,
N. F. Ravlin,
Lewis Raymond,
D. D. Ryrie,
P. P. Shirley,
Henry Shute,
A. Sinnett,
Justus A. Smith,
Wm. W. Smith,
A. H. Stowell,
C. Swift,
S. A. Taft,
E. J. Thomas,
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A. E. Wilcox,
John Wilder,
L. A. Willard.

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Isaac Bloomer,
John Booth,
N. S. Burton,
Supply Chase,
W. Coats,
S. Cornelius, Jr.,
E. W. Davis,

P. C. Dayfoot,
E. J. Fish,
P. Forbes,
H. B. Fuller,
H. M. Gallup,
S. Haskell,
C. E. Hewitt,
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A. E. Masters,
D. Osborn,
A. Owen,
L. D. Palmer,
H. Stanwood,
E. G. Taylor,
Malachi Taylor.

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A. G. Eberhart,
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John Fulton,
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H. R. Wilbur,
J. M. Witherwax.

MISSOURI.

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G. W. Huntley,

E. D. Jones,
A. C. Osborn,

J. V. Schofield,
E. J. Scott.

WISCONSIN.

S. Adams,
Stephen G. Benedict,
H. Billings,
Thomas Bright,
A. F. Brown,
S. Cornelius,
O. J. Dearborn,
Jas. Delany,

Daniel Dye,
E. P. Dye,
J. W. Fish,
I. E. Gates,
Alexander Hamilton,
M. G. Hodge,
J. E. Johnson,
Thomas E. Keeley,

Alex. H. Main,
M. D. Miller,
R. F. Parshall,
H. Richards,
J. Squier,
P. Work,
John Young.

MINNESOTA.

C. H. Blanchard,
Amory Gale,

J. F. Wilcox,

A. D. Williams,

DISTRICT OF COLUMBIA.

A. D. Gillette,

G. W. Gray,

G. W. Samson.

BURMAH.

C. Hibbard,

E. Kincaid,

Moung Shaw Loo.

ASSAM.

E. P. Scott.

Committee on Nominations.—M. B. Anderson, N. Y., J. C. Stockbridge, Me., S. G. Abbott, N. H., Mark Carpenter, Vt., A. P. Mason, Ms., S. L. Caldwell, R. I., C. B. Crane, Ct., E. M. Levy, N. J., J. H. Castle, Pa., A. D. Gillette, D. C., A. C. Hubbard, O., Henry Davis, Ind., G. S. Bailey, Ill., J. Dixon, Wis., J. F. Wilcox, Minn., A. Chapin, Iowa, E. D. Bentley, Kan., I. Kermot, Neb., J. W. Carter, W. Va., E. C. Pat-tison, Mo., H. L. Wayland, Mich.

The Treasurer, F. A. Smith, Esq., presented his annual report, with the report of the Auditing Committee.

The annual report of the Executive Committee, so far as relates to the Home Department was then read by the Home Secretary.

The Foreign Secretary presented the portion of the annual report of the Executive Committee relating to the Foreign Department, and read parts of the same.

The Committee of arrangements reported as follows, viz :

That the Union meet at 9 o'clock, A. M., 3 o'clock, P. M., and at 7.30 in the evening ; that it adjourn at 12 o'clock, M., 5.30, P. M., and at pleasure in the evening.

That the annual sermon be preached this evening in this house, by Rev. Dr. Read, of Alton.

That there be a meeting at the Second Baptist church, at the same hour, for the accommodation of delegates and friends in the west part of the city, when missionaries under appointment will speak.

That the election of officers be at 4.30 o'clock this afternoon.

For Wednesday morning and afternoon, reports of Committees on various parts of the annual report, with addresses thereon. In the evening, farewell services of missionaries under appointment, with addresses in the 1st church ; and in the 2d church, at the same hour, addresses by returned missionaries.

The report was adopted.

On motion of J. Banvard, of N. J., it was ordered that a committee be appointed to consider whether any measures can be adopted by which the children of our Sunday schools and congregations can be trained more effectually to habits of liberal, regular and continuous giving to the cause of Foreign Missions, and that they present their report some time during the present sessions of this body. The following were appointed this Committee : J. Banvard, N. J., C. Pasco, Ms., N. A. Reed, Mich.

Prayer was offered by Rev. S. Bailey, of Mich., and the Union adjourned.

TUESDAY, P. M.

The Union re-assembled at 3 o'clock. "The Missionary Hymn" was sung, and prayer was offered by J. F. Wilcox, of Minn.

The following Committees were then appointed :

Committee on Obituaries.—Messrs. H. B. Northrup, N. Y., R. Jeffrey, Pa., Heman Lincoln, R. I., A. H. Strong, O., E. C. Mitchell, Ill., M. S. Riddell, N. J., A. C. Osborne, Mo.

Committee on Finance.—H. G. Weston, N. Y., G. Colby, Ms., J. S. Brown, N. H., Mial Davis, Vt., Edwin Chase, Ms., Chauncy G. Smith, Ct., J. M. Bruce, N. Y., H. J. Mulford, N. J., D. M. Wilson, N. J., E. Cauldwell, N. Y., S. A. Crozer, Pa., C. Butler, O., G. F. Davis, O., C. Walker, Ill., C. Leach, Jr., Ill., D. D. Ryrie, Ill., E. D. Jones, Mo., O. J. Dearborn, Wis., C. Van Husen, Mich.

Committee on Missions in India.—O. S. Stearns, Ms., E. Lathrop, Ct., J. B. Thomas, N. Y., J. H. Gilmore, N. Y., S. Talbot, O., J. D. Cole, Ill., E. G. Taylor, Ill., N. W. Miner, Ill., M. G. Hodge, Wis., W. Stewart, Canada West, E. Kincaid, Burmah, C. Hibbard, Burmah, E. P. Scott, Assam, F. A. Douglass, Nellore.

Committee on the Chinese Missions.—G. W. Eaton, N. Y., G. B. Ide, Ms., J. D. Fulton, Ms., R. Turnbull, Ct., T. Armitage, N. Y., E. J. Fish, Mich., J. M. Hoyt, O., W. W. Everts, Ill., R. E. Pattison, Ill., I. E. Gates, Wis., D. S. Watson, Iowa.

Committee on European Missions.—J. A. Smith, Ill., A. H. Burlingham, Mo., G. D. Boardman, Pa., T. D. Anderson, N. Y., S. D. Phelps, Ct., W. Cote, Canada West, W. F. Hansell, Pa., W. N. Sage, N. Y., B. F. Jacobs, Ill.

Committee on Place and Preacher for Next Annual Meeting.—E. E. L. Taylor, N. Y., H. C. Fish, N. J., W. S. Mikels, N. Y., C. Keyser, N. Y., J. B. Brackett, N. Y., S. Haskell, Mich., W. Hoyt, O.

A memorial from native churches and pastors in Liberia, Africa, was submitted by Dr. Boardman, of Penn., and after its reading was referred to a select Committee composed of the following :—G. D. Boardman, Pa., B. Stow, Ms., K. Brooks, Pa., A. H. Dunlevy, O., N. A. Reed, Mich., F. G. Thearle, Ill., E. H. Grey, D. C.

The foreign Secretary called the attention of the Union to the Paper on Schools in the Asiatic Missions, and suggested that a special committee be appointed.

The following were chosen : S. Bailey, Mich., D. Ives, Ct., W. Hague, Ms., W. Phelps, N. Y., J. S. Backus, N. Y., N. Colver, Va., B. Griffith, Pa., J. R. Loomis, Pa., E. Thresher, O., J. M. Gregory, Ill., J. C. Burroughs, Ill., R. Babcock, N. Y., D. G. Corey, N. Y.

The Home Secretary submitted communications received from the American Baptist Free Mission Society, which after being read were referred to a select Committee composed of the following brethren : S. M. Osgood, Ill., A. Pollard, Ms., L. A. Dunn, Vt., D. C. Eddy, Ms., C. Willett, Ct.

The Committee on nominations submitted their report through the Chairman, M. B. Anderson, which was accepted.

The various Committees received leave to retire for the purpose of consultation.

Meanwhile addresses were made by returned missionaries, C. Hibbard, of the Maulmain Karen Mission; F. A. Douglass, of the Telooگو Mission, and Dr. Kincaid, of the Prome Mission, Burmah.

The Union then proceeded to the election of officers.

After the benediction by Dr. Colver, the Union adjourned.

TUESDAY EVENING.

A large congregation listened to the annual sermon by Rev. Dr. Read, of Shurtleff College. Text, Mark 9 : 22, 23.

WEDNESDAY, 9 o'clock A. M.

After the singing of the hymn, "The morning light is breaking," prayer was offered by Rev. Dr. Pattison, of Ill.

The minutes of the proceedings of the Union yesterday were then read.

The Committee on Nominations, to whom was committed the taking of the ballot, reported as follows :

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|-------------------------------------|-----------------------------|
| ALEXIS CASWELL, D.D. LL. D., R. I., | <i>President.</i> |
| BARON STOW, D.D., Mass., | } <i>Vice-Presidents.</i> |
| J. M. GREGORY, LL. D., Ill., | |
| G. W. BOSWORTH, D.D., Mass., | <i>Recording Secretary.</i> |

MANAGERS.

Ministers.

J. C. STOCKBRIDGE, Me.,
S. G. ABBOTT, N. H.,
MARK CARPENTER, Vt.,
S. L. CALDWELL, R. I.,
R. TURNBULL, Conn.,
H. G. WESTON, N. Y.,
J. S. DICKERSON, Pa.,

W. H. H. MARSH, Del.,
G. S. WEBB, N. J.,
A. H. STRONG, O.,
A. C. OSBORNE, Mo.,
J. F. WILCOX, Min.,
E. D. BENTLEY, Kan.

Laymen.

M. DAVIS, Vt.,
ISAAC DAVIS, Mass.,
J. W. MERRILL, Mass.,
J. B. HARTWELL, R. I.,
J. M. BRUCE, N. Y.,
GEORGE DAWSON, N. Y.,

P. P. RUNYON, N. J.,
W. BUCKNELL, Pa.,
N. GOLDSMITH, O.,
MASON BRAYMAN, Ill.,
H. K. TRASK, Wis.

In retiring from the chair and introducing his successor, Judge Harris expressed his appreciation of the confidence and esteem of his brethren in electing him to so high a position for five years in succession, and declared his purpose ever to cherish the interests of this cause, and to labor for its promotion.

On taking the chair, Dr. Caswell thanked the Union for the honor conferred on him, and called on them to unite with him in accomplishing the specific object then before them.

The Committee on "Schools in the Asiatic Missions" submitted their report through Dr. Bailey, of Mich., which was read and referred to the Board of Managers.

REPORT.

The Committee to which was referred the paper on "Schools in Asiatic Missions," make the following report:

They have given the subject brought before the Union a careful consideration, and are unanimous in the conclusions which they have reached. The facts rehearsed in the paper are such as naturally grow out of successful missionary labors, and the questions raised are such as every administrative Board and every true, earnest worker in the foreign field must sooner or later entertain and settle.

Mr. Brayton, one of our oldest and most practical missionaries, in his travels during the dry season, among the Pwo Karens, was importuned by young men, members of different churches to open a school at the mission station for their instruction ; and though receiving no encouragement from Mr. B., yet at the commencement of the rainy season forty came, and left the missionary no other alternative than either

to send them back into the jungle, ignorant as they came, or without funds or promise of any from the missionary treasury, to receive them and commence the labor of instruction as a work of faith. He chose the latter and retained them for five months at the station, directing their studies, involving himself in debt to the amount of two thousand rupees. Your Committee think in this he acted wisely, and recommend that the Executive Committee be instructed to relieve him from the embarrassment which this appropriation from his slender means is causing him.

Your Committee also understand from his communication, bearing date November 8, 1866, that it is the opinion of Mr. B. that when the Executive Committee has not and cannot get money to send other laborers to the assistance of those already in the field, then the next best thing to be done is, "to enable those already on the ground to use to advantage every native element, including that of educating and preparing young men and women for laborers as preachers, school-teachers, book-makers, translators," &c., &c. In other words, if the Executive Committee cannot send men, they may make an appropriation of money of less amount to educate the natives for the various callings made necessary by the growth and expansion of a work of grace among unlettered pagans.

Mr. Haswell, another of our oldest missionaries, makes a similar suggestion in respect to mission work among the Burmans. His suggestion is not, however, like Mr. Brayton's, based upon economical considerations, but upon a broader view of the work of Christian evangelization. He proposes that the Executive Committee "send out one good, energetic, thoroughly competent school-teacher, whose heart is in the missionary work, for boys, and another for girls, to be supported from home, and thinks that with the permission to use buildings belonging to the Union free of rent, the other expenses of these schools could be procured upon the field."

Though the cases recited in the paper under consideration are special ones, yet, as the Executive Committee remark, "the principles involved in these instances may be readily applied to others as they shall arise in the future." The indications of Providence noticed in the paper under consideration, such as the character of the missionaries making these applications, the concurrent testimony of others of equal prudence and experience; the impression resting upon the minds of several young unmarried, highly-cultivated females in this country, that it is their duty to go out and engage in this work, are of great weight in determining the question submitted.

It may also be added, that in our own land our work suggests the same inquiry, or rather has carried us to conclusions which may be of use in determining the course to be pursued by our missionaries in foreign lands. The stern logic of events has demonstrated that Christianity cannot be expected to remain pure and permanent among an unlettered and ignorant people. If we would have it enter into the warp and woof of their thinking, if we would have it the most powerful element in their civilization, if under its ever-present control and all-pervading influence, we would see, not only the heart regenerated, but the life reformed and sanctified, then schools must follow close upon the heels of the church, and education in the wake of faith. The teacher should enter the harvest-field next to the preacher, and neither should leave it until the sheaves are all gathered.

As the Executive Committee have felt themselves limited in making appropriations from the general fund in support of schools, by the rules passed some ten or twelve years ago, your Committee recommend that the Executive Committee be requested, as soon as the funds at their disposal will justify the expenditure, to enter into negotiations with Messrs. Brayton and Haswell, and so far comply with their requests as in their judgment may be wise and best, and also, in the future to provide for all similar cases, with a more liberal discretion than they have felt themselves at liberty to use in the past.

The Committee on European Missions submitted their report through Dr. Phelps, of Conn.

After an animated discussion by Messrs. Eaton, of N. Y., Desroches, Mich., Sackett, O., Seely, O., Cote, Canada West, Stock, England, the report was, on motion of the Foreign Secretary, referred to the Board of Managers.

REPORT.

The Committee on European Missions present the following as their Report :

Our missions in Europe have a history of thrilling interest. In them the hand and grace of God have been strikingly revealed. Their present prosperity and success call for our most grateful acknowledgments. The year has been eventful, but amidst civil commotion and war, the mission work has advanced with blessed and glorious results. The fruit of the handful of corn here and there on the mountains now shakes like Lebanon. The reaper has overtaken the sower, and religious liberty and vital Christianity, surely and rapidly advancing, are repeating the angel song at Bethlehem: "Glory to God in the highest, and on earth peace, good will towards men."

From Germany the reports thrill us with accomplished facts and the inspiration of ever-brightening hopes. During the war, overruled for the furtherance of Christ's cause, our brethren everywhere, as they had opportunity, ministered to the spiritual welfare of the soldiers in their camps, and in the hospitals among the wounded and dying, taking the messages of salvation and the leaves of the tree of life for the healing of souls.

On every hand, in Denmark, and Poland, and Russia, and Switzerland, the mission is lengthening its cords and strengthening its stakes. The veteran apostle, Oncken, almost wishes himself young again, that he might labor long, and have an active part in the sublime movements and glorious realizations for the kingdom of Christ foreseen by his faith. Many years yet may his bow abide in strength.

In Hamburg, the scene of former persecutions, perfect religious liberty and equality are enjoyed. The persecuting sect is no longer upheld by the State. A constant revival cheers the Baptist church. The new chapel, "a model of symmetry and strength," is progressing towards completion. It will be a worthy memorial of what God has wrought in connection with the church in that city, whence, as the result of the evangelizing efforts there begun, eighty-one missionaries have gone forth for Christ and the truth, a million copies of the Bible have been circulated, another million of denominational works, and more than sixteen millions of tracts; the gospel spread among upwards of a hundred millions of people, and about fifty thousand been converted, baptized and gathered into New Testament churches.

From Sweden the accounts are cheering. Rev. Mr Wiberg has returned to the field, and with the accession of Messrs. Broady, Edgren and others, the work of the mission is being successfully prosecuted. The new chapel in Stockholm, a substantial stone edifice, with sittings for a thousand persons, and convenient rooms for social meetings and schools, was dedicated in August. The occasion was one of deep interest, and transpired in connection with the assembling of the Triennial Conference, a very important meeting, attended by delegates from most of the Baptist churches in the kingdom. The new chapel is filled on the Sabbath, and the services are not without the Divine blessing. A literary and theological school has been established under very promising auspices. The colporteurs of the mission are faithfully and successfully serving their Master. A mission whose brief history is so fruitful in results and so promising for the future, deserves all the encouragement and aid in our power to bestow.

From France we have returns of missionary labor attended with a good degree of interest and prosperity. The work is slowly and steadily advancing at Paris and at stations in the interior. Obstacles to its progress are being removed, and we trust its greater success will not longer be delayed. An earnest spirit of inquiry is being awakened, and prejudice and opposition are gradually giving way as the truth as it is in Jesus is being more widely diffused. It is the opinion of the Committee that, if a thoroughly qualified missionary, familiar with our methods of evangelization, could enter the field and co-operate with the faithful laborers there, the result would be highly beneficial.

We recommend that the instrumentality of Sunday schools, in reaching the children and through them the parents, in connection with all our missions in Europe, receive increased attention. Also, that such aid as can consistently be rendered be given to provide chapels, as places of worship and centres of influence.

The conversion and baptism of an Italian priest in Paris, in connection with our mission, is a significant fact. He intends to study at a Baptist college in England, and return to Italy to preach the gospel to his countrymen. Why should not we have a mission in a land of such historical interest and associations, and where still remain ancient baptisteries as witnesses to the faith and practice of the early Christians, and the institutions of the gospel for whose defence we are set?

The Committee on Finance presented their report through the Chairman, Dr. Weston. After an animated discussion, in which several members of the committee, with others, took part, the report, with the resolution proposed, was adopted unanimously by a rising vote.

REPORT.

The Committee on Finance have given the subject referred to them their patient and careful attention.

Business men are agreed that the coming year will be one of increased difficulty in making collections for benevolent Societies. Whether we have the long-expected financial crisis or not, the apprehension of it, with other causes evident to the careful observer, render men cautious in monetary operations.

Notwithstanding this, your Committee, after surveying the subject in all its lights, are unanimous in the opinion that the Union ought not to be satisfied with raising and expending during the year on which we now enter, less than \$250,000. If you ask the reason they answer:

We have the money. Let the coming year be what it will, there is wealth enough among the Baptists to respond to this call without injury to ourselves and without infringing on other claims. Our sister Societies, flushed with success, are making rapid advances in the yearly total of their receipts. We will never consent that this Missionary Union, crowned with Divine victories, with its rich histories and fragrant memories and hallowed associations, shall creep with laggard step, while all around us other Societies are springing to their work with new faith and hope.

We look out on our field of missionary operations. Europe is heaving with the pulsations of a new existence. We wait with beating hearts to hear the welcome call, Come over and help us. All over our land men cry to God in their closets for these nations,— some for Italy, some for France, some for Greece, some for Russia. We must be ready to enter where, in answer to these prayers, God throws open the door. At this session comes up a memorial from Africa, sitting in the region and shadow of death. We will not beat back our faith and bid it down to our past scale of contributions.

And we can get the money. We must go to our rich men and ask for large gifts, —we must increase the number of such givers. We must ask these men not to be content with their own benefactions, but to exert upon others that personal influence which such men can wield. We must press our deacons and laymen into the work. And we must rid ourselves of the habit of postponing our collections until the very close of the financial year, and so lose by a few rainy Sabbaths much of what we could otherwise receive.

Your Committee recommend the adoption of the following resolution :

Resolved, That the Union project its operations for the coming year, on the basis of an expenditure of \$250,000.

The Committee on the Roll submitted their report.

After prayer by Dr. Phelps, of Ct., the Union was adjourned.

WEDNESDAY, P. M.

The hymn, "O'er the gloomy hills," was sung, and prayer was offered by Dr. Banvard, of N. J.

The report of the Committee on the training of the Sabbath school children, was submitted by Dr. Banvard.

After earnest discussion the report was adopted.

REPORT.

The Committee to whom was assigned the subject of creating a deeper, practical interest in the cause of Foreign Missions among the children of our Sunday schools and congregations, beg leave to present the following report :

The cause of Foreign Missions is invested with greater moral grandeur than any other ever contemplated by the mind of man. Its object is to arrest a wide-spread rebellion which has drawn not "a third part," but the whole of the human family into its fatal devices, and bring them back again to their allegiance to the monarch of the universe.

This cause, so essentially connected with the present and future welfare of man, is sustained by the prayers, contributions and efforts of a vast number of individuals. They constitute an immense army, and are scattered throughout all our churches. This, like other armies, is constantly meeting with losses. Many thousands of the friends of missions passed from the scenes of earth during the year just closed. It is an affecting thought that the prayers, the contributions and the efforts of these thousands have ceased forever. Who can estimate the loss which has thus been experienced ? During the present year thousands more will depart ; and this process of diminution will continue during successive years until all who are now in the field shall have passed on to their reward. Hence, the question addresses itself to us with intense emphasis, Who will fill the vacancies thus created ? Who will be baptized for these dead ? As one generation of the friends of missions passes away, where is the "other generation" to come from ? By what methods may the enlistment roll be made to keep pace with the roll of the dead ? How may the army be kept full ? How may it be increased ?

Our answer is, see to the children. Give a missionary-education and training to the children. Let parents, superintendents of Sunday schools, and pastors, bestow special attention upon them in this direction. As the farmer buds his trees in order to improve the quality and increase the variety and quantity of his fruits, so let the children be budded with the love of Christ and the love of souls ; then as they grow up into "trees of righteousness," "the planting of the Lord," they will bring

forth "fruit unto holiness," in this department of Christian benevolence, the end of which will be seen in the everlasting life of thousands of converted heathen—to the praise and glory of God. We would earnestly urge this as a subject of more than ordinary importance. Let pastors and superintendents make it a speciality. Let them devise methods by which the young shall be taught the numbers, the social condition and the moral character of the heathen, the absolute necessity of the gospel to save them from perdition, the impossibility of their finding out that gospel by their own unaided efforts, the necessity of our sending it to them, and the imperative obligation resting upon us, to discharge this duty. Every hearer of the gospel is authorized to be a preacher thereof, according to the language of John, "let him that heareth, say, Come." Hence every little boy and girl taught in our Sunday schools is ordained to aid in its diffusion. Make known to them this fact, press it upon their conscience and furnish them with facilities for its performance.

As it regards the measures by which this increased interest in the cause of missions might be awakened amongst the young, your Committee do not deem it necessary to recommend any specific method for universal adoption, for the reason that whilst one plan might work well under some circumstances, it would be a total failure under others. They would therefore simply suggest, and that in a very general way, a few different modes, leaving it to each one to adopt whatever seems to him to promise the greatest success.

In order then to excite a higher degree of interest in the cause of missions among the young, let the pastor or superintendent address the Sabbath school once a month, presenting a statement of interesting and appropriate missionary facts; let occasional lectures, with greater or less frequency, be delivered, filled with material of a similar character, illustrated with maps, pictures and missionary curiosities.

A skillful, aye, an unskillful speaker could, with these appliances, awaken a high degree of enthusiasm. Let also juvenile missionary literature be freely circulated among them. Let some one missionary or some particular mission field be selected as the special object of their attention, and, if practicable, of their benefactions, and let them be kept well informed of its current history. In some instances it might work well to form juvenile missionary societies, which, however, should be under the guidance of energetic adults.

We have known good results to be reached through the use of the mission box kept constantly on the mantel-piece at home, where children were taught to exercise voluntarily, self-denial for the benefit of missions. A practice worthy of consideration, which is adopted by some Sabbath schools, is for the contributions of the school to be raised independently by each class, and forwarded to the treasurer of the Missionary Union, in the name of each class. In this way each class secures, in the monthly reports of the treasurer an acknowledgment of its donations. In other cases, the whole amount is given in the name of the school. But why give other specimens? Let these suffice. Where there is a will there is a way. Let each one be fully persuaded in his own mind, what is the best method for him to adopt and then zealously pursue it, remembering one of the wisest of men has said, "Train up a child in the way he should go, and when he is old he will not depart from it."

By pursuing this course we shall be authorized to hope that when the present army of the friends of missions shall all have fallen at their posts, another host, trained, armed and equipped, will arise to take their places, and carry the banner of the gospel still farther into the depths of the kingdom of darkness and of death.

The Committee on Missions in India submitted their report through Dr. Stearns, the Chairman.

It was sustained by animated remarks from ministers at home, and brethren Hibbard and Scott, from the foreign field, and was adopted.

REPORT.

The Committee to whom was referred so much of the Report of the Executive Committee as pertains to the Missions in India, submit the following :

It would be useless for us to attempt even a resume of the work performed in these missions during the last year. Covering a vast territory, dense with a population speaking different languages and different dialects of the same language, they are distinct from each other, yet closely linked to each other. Our missionaries occupy important centres. From these centres they extend their labors according to the openings of Providence. Their labors have always been crowned with success, and this success has usually been proportioned to the resources at their command. The last year has been specially signalized by the divine approbation. Not one of these servants of God has fallen in death; not one has been compelled permanently to remit his labors on account of ill health. Several of the stations have been reinforced by young men of unusual mental power combined with self-sacrificing piety. Three of those we are accustomed to call "returned missionaries" have re-entered their chosen field with the vigor of their youthful purpose. Our venerable Mason has expressed his desire to cast in his lot with us again, and gather his last sheaves with the reapers of his early days. The Bassein churches are one with us once more. The Lone Star has become a binary star, and promises to increase to a constellation of stars. While, over all, the cloud of the divine presence has so constantly rested as a guide and a protection, that it may be truthfully said, God has been with us, to enlarge and honor us. Probably in no previous year have there been so many decided expressions of the divine purpose to use us in this our choice field for the gathering in of his elect. In all this we hear the voice of God calling us to devout thanksgiving.

Referring you for the facts of which the above is a summary, to the full and inspiring report of the Executive Committee, your Committee would proffer two suggestions. First, the necessity of securing stability as well as progress. Christian life is from within outward. Christian action begins at Jerusalem. Christian enterprise demands well manned forts. The sun enlightens the universe because it is the centre of it. There is that scattereth and yet increaseth; but increase does not always follow the desire to spread our endeavors over too large a surface. With the present limited force our missionaries are crippled by the necessity of performing a double work; being essentially home missionaries and foreign missionaries at one and the same time. Looking upon the fields as we cannot, their cry is, "Let us go to the regions beyond. God points the way; let us follow." But their purpose is defeated for the lack of fellow-helpers in the centres, while they move into the land yet to be possessed. Says one of our veteran co-laborers, "If we had twice as much money and twice as many men, I should be most happy to suggest what to do. Lengthen the cords. Strengthen the stakes. But it is of incalculable importance that where the work is already begun, it be efficiently sustained."

Your Committee would offer as another suggestion the vital importance of sound theological instruction for the native preachers. It is very evident that the ability of our missionaries to make the most of their position is measured by their ability to train others to preach in the native languages more effectually than even they themselves. We cannot dot the globe with foreign preachers. We would not if we could. The great company of the preachers must be raised up on the field. Every mission district does not require such a school as that right arm of our strength at Rangoon; but it seems to us that every station should be so well manned and

equipped with men and all the necessary means and appliances in the form of printing-presses, tracts and digests of Christian truth, that so soon as one responds to the call, "Go work," he should feel the moulding power of the missionary, educating him both to preach effectively and to exercise a wise and energetic supervision over the infant church. On them the task of guarding these children of Christ from the errors of former superstitions, and of instilling into them the foundation principles of the gospel, mainly depends. They cannot do this by Christian experience alone, however rich and pure. They must know God's word. They must know it in its scope and design. They must command the respect of their hearers by the accuracy of their knowledge of it; and this end can be secured, chiefly from the teachers we send to instruct them. Every station should become as rapidly as possible a theological centre as well as a preaching centre.

We rejoice that some are now under appointment, waiting for the hour when they may go forth to strengthen the things that remain, and put life into those that are ready to die. Glorious things are spoken of this part of our Zion. The fields are white, ready for the harvest. The Master calls us to pray, and with Him send forth laborers into the harvest. We believe the means will respond to the increase of the men. Let us fear not to advance with God; for with Him as our Leader, they that be for us are more than they that can be against us.

Respectfully submitted.

The Committee on the Chinese Mission submitted their report through Dr. Turnbull. After remarks by Drs. Eaton and Kincaid it was adopted.

REPORT.

The Committee on the Chinese Mission beg leave to report;

That they have read with great satisfaction, the communications of the missionaries, of which the report of the Executive Committee is mainly composed, and recommend that it be adopted and printed in the minutes, as containing facts of deep interest and promise.

It has been supposed that the Mongolian races, so different from the Hebrew or the Caucasian, were inaccessible to the claims of the gospel. Utterly alien from the life of God, and any conception even of a pure religion, shut out also from the outer world by impassable walls, and priding themselves upon their peculiar civilization, ancient and colossal, but cold and dead, their conversion to Christ, for many years, seemed an impossibility. But "the land of Sinim," given to Christ by promise, is everywhere open to the Word of God.

A goodly number of Chinese have been converted, and their piety is proved to be as earnest and self-sacrificing as anything we find among ourselves. Already a sufficient number of them have finished their course and crowned a life of devotion by a death of serene and holy triumph. Nothing can be more touching than the incidents mentioned by Mr. Ashmore in his account of the death of Chai Ki and Tang Pe, saintly and heroic souls.

Your Committee are especially struck with the evidences contained in the document of the special providence of God in behalf of this mission. Ever an object of faith, its beginnings, feeble and retarded, have gradually expanded into some degree of strength and promise. The progress, under the hand of God, has been slow but sure. The little churches here and there, like stars amid the gloom, have shone with a steady and increasing lustre. The native teachers, with special gifts and adaptations to the work, have gradually multiplied, and every now and then some new mission station has been opened to the preaching of the gospel. See how

the missions at Swatow and Ningpo have expanded, and what encouraging openings have presented themselves at Hangchow, the island of Chusan, and elsewhere.

The missionaries indeed are few and far between, but with special endowments, and extraordinary faith, patience, and perseverance. Each seems to have some marked peculiarity fitting him for his place and work. The noble Goddard, one of our earliest laborers on Chinese soil, is to be replaced by his son. Dr. Dean, pastor of the Chinese church in Bangkok, Siam, the noblest of men, great, yet simple, enthusiastic, yet calm, is himself a tower of strength. Carl Kreyer, a young Bavarian of special gifts and consecration, once a sailor, and baptized in China, has returned thither after due preparation in this country, and finds himself becoming familiar with the language which he partially learned in his youth. Another young brother, Mr. Lisle, a graduate of Rochester, has just been appointed by the Executive Committee to assist Dr. Dean, at a time when this veteran needs him the most and can impart to him the fruits of his experience in the cause.

It must not be inferred from all this that to the eye of sense anything is visible in this work of a grand and imposing character. Quite the reverse indeed, for the whole seems small and inadequate, like the beginnings of Christianity in Syria, in Rome, in Gaul, and in the British Isles. Thus far only a few prominent places have been occupied; the converts are by no means numerous, and the churches are small and feeble. But the word of God, like a hidden fire, is penetrating the hearts of the people, and one of these days may break out everywhere in regenerating flames. Now we count our converts by scores; by-and-by, we may count them by thousands, nay, by millions. This is the method of God, to advance slowly to vast and magnificent results.

We recommend, therefore, the adoption of the following resolution:

That the Chinese Mission needs, as it deserves, our warmest sympathy and prayers, and ought to be strengthened by such men and means as God in his providence, through the liberality of the churches, may place at the disposal of the Executive Committee.

The Committee on Obituaries presented their report through Dr. Jeffrey, which, after loving and truthful tributes by Dr. Anderson, of the University of Rochester, and Dr. Turnbull, of Conn., was accepted.

REPORT.

The Committee on Obituaries find occasion to make mention of the singular favor of God towards us in the fact that so few of those who have been identified with our missionary interests have during the past year been called from their earthly service.

Yet the few who have passed away have been those whose counsels and labors we had long learned to appreciate; and the remembrance of their virtues will live in the hearts of those who remain, as inspirations to still greater sacrifices and labors in the cause of Christ.

Scarcely had we reached our homes at the close of the last anniversary of the Union, when the sad intelligence came of the sudden death of our beloved brother, Rev. J. H. Kennard, D. D., of Philadelphia. After a remarkably successful ministry of nearly fifty years, and in the midst of almost unexampled usefulness, God called him from his labors here to his rest and reward in heaven. With the sunset of a beautiful Sabbath, and while meditating a theme on which he intended to discourse to his people, he ceased to breathe, and "was not, for God took him." Among the most ardent friends of Foreign Missions, he stood prominent, and from the beginning to the close of his ministry, he manifested the deepest interest in the evan-

gelization of the heathen. While we remember his piety, fidelity and efficiency, let us be deeply thankful to God for the grace which made his life so pure and his ministry so blessed.

Dea. Oren Sage, of Rochester, was a tried friend of the Missionary Union, a member of its Board for many years, and a liberal contributor to its treasury. Converted in early youth, he maintained through a long life a Christian character beyond reproach. Cheerful at home and in society, enterprising and upright in business, a wise counsellor and earnest laborer in church relations, he served God in his generation, and died with a confident hope of a better life.

Perhaps no woman of our denomination has labored more earnestly in its public service than Margaret K. Evarts, and in none have more good works been seen. Early in life she caught the spirit of the last commission, and was, from the beginning to the end of her more than a quarter of a century of discipleship, thoroughly, persistently and devoutly a missionary. It is touching and inspiring to recall her missionary industry during the last years of her beautiful life. She saw with pain the spasmodic character of our benevolence, and resolved to use her large influence in favor of more constancy and system in this direction. Accordingly a few months before her death she penned and put into the pews of this church an appeal to their occupants, which will be found in her biography, and which may be profitably read as a model plan of church giving. She was one of the most efficient of the friends of the Grand Ligne Mission, and two weeks before her death sickness she put into the Examiner and Chronicle a plea for our mission work in Minnesota, full of her own peculiar fervor and warmth of interest in every enterprise which reaches those who are ready to perish.

Thus she lived, thus she labored until almost the very hour of her death,—toiling by day, devising by night, and praying without ceasing for the prosecution and prosperity of the cause of our blessed Christ in all parts of the world, and among all the dwellers on the face of the earth. She hath done what she could, and what she could do she did well. Her understanding was equal to the demands of her great, warm, missionary heart, and it is meet, therefore, that here amid the scenes of her later labors, and among the multitude who will think of her with personal affection, we should put this brief paragraph upon record to her memory.

Mrs. Lincoln, the lamented wife of the Chairman of the Executive Committee, was an accomplished Christian woman, commending the religion she loved, by graces of person and mind and heart rarely united. God gave to her the highest qualities of womanhood, and she developed them all into symmetrical beauty, and laid them as a willing offering at the cross of Christ. Her character was a proof of the power of religion, and her whole life was a sermon. The Missionary Union had no truer friend remembering it always in prayer and contributions.

Our limits forbid us to make mention of many others, whose relation to the cause of missions, though less conspicuous, was none less sincere and self-sacrificing. But their names are recorded in the Book of Life, and their deeds of devotion shall be recognized in that day in which the humblest service done for Jesus shall have its reward.

The Committee on the memorial from Africa, reported through the Chairman, Dr. Boardman. Remarks favoring its adoption were made by Dr. Babcock, and the report was accepted.

REPORT.

The Committee to whom was referred the Memorial of many ministers, deacons and laymen of the Baptist denomination in Liberia, respectfully submit the following report:

Recognizing the voice of God in this appeal of our brethren belonging to a race with which our national history has been mournfully, and at last gloriously, identified, we are glad to know that our brethren of the Executive Committee have held, and are still holding, the matter under serious advisement, and we earnestly recommend to them as soon as Divine Providence opens the way, the re-establishment of our missionary operations on the continent of Africa.

All which is respectfully submitted.

The report on place and preacher was submitted by Dr. Taylor, of N. Y., and adopted.

REPORT.

The Committee to arrange for the place of holding our next anniversary and to nominate the preacher, respectfully report, that as no invitation has been tendered to the Union, they recommend that the selection of the place for our next meeting be referred to the Executive Committee.

They further recommend that Rev. Thomas Armitage, D.D., of New York, be appointed to preach the sermon, and Rev. W. W. Evarts, D.D., of Chicago, be his alternate.

The Committee on the Communication from the Free Mission Society presented their report through Dr. Eddy, of Mass., which was adopted.

REPORT.

The Committee on "The correspondence with the Free Mission Society" beg leave to report:

1. That they can discover no reason why all the Baptists of America should not be united in missionary labors, under one Constitution and in one organization.

2. That the causes which led to alienation and the withdrawal of some seem to have been removed by the providence of God; while that same providence bids us sink all our differences, and unite all our forces in efforts to bring an out-cast world to the feet of Jesus.

3. That while we deem it unwise to discuss the past, or agitate matters, which being dead, should now be buried,—a full and cordial invitation is extended to our Free Mission brethren to unite with us, share our labors and our triumphs in the evangelization of mankind

All which is respectfully submitted.

Voted, That when we adjourn, it be to meet on the third Thursday of May, A. D., 1868, at 10 o'clock A. M.

Resolutions were adopted as follows:

Resolved, That the thanks of the Missionary Union be given to the First Baptist church of Chicago, for the use of their beautiful and commodious place of worship for our annual meeting.

Resolved, That the thanks of the Missionary Union be presented to the churches and Christian people of this city for their abundant; kind and liberal hospitality in entertaining the large number of delegates and friends present at our meeting.

Resolved, That the thanks of the Union be returned to those railroad and steamboat companies which have reduced their fare to persons attending these anniversaries.

Resolved, That the thanks of the Missionary Union be given to the conductors of the daily press of this city for the very full and satisfactory reports of our meetings published by them.

Resolved, That the thanks of the Missionary Union be, and they are hereby, presented to the Rev. Dr. Read for his sermon preached last evening, and that he be requested to furnish a copy to the Executive Committee.

Resolved, That especial thanks are due, and hereby are tendered, to Messrs. Gage and Drake, proprietors of the Tremont House, for their munificent hospitality to attendants upon these anniversaries.

Resolved, That we regret to observe the increasing disposition of brethren attending the anniversaries of the Missionary Union to hold meetings for other and incidental objects.

After singing the Doxology, "Praise God from whom," &c., the Union adjourned *sine die*, with the benediction by the President.

ALEXIS CASWELL, *President*.

G. W. BOSWORTH, *Recording Secretary*.

MEETING OF THE BOARD.

The forty-third Annual Meeting of the Board of Managers of the American Baptist Missionary Union was convened in the Sunday school room of the First Baptist church of Chicago, Wednesday evening, May 29th, 1867, at 7 1-2 o'clock.

In the absence of the Chairman, the meeting was called to order by the Recording Secretary, when Dr. Turnbull, of Ct., was elected Chairman *pro tem*.

Dr. Phelps, of Ct., led in prayer, after which the roll of members was called, when the following were found to be present:

CLASS I.

Ministers.

H. C. FISH,
S. HASKELL,
L. A. DUNN,
N. COLVER,
G. J. JOHNSON.

Laymen.

WM. N. SAGE,
J. H. DUNCAN.

CLASS II.

Ministers.

W. W. EVERTS,
A. D. GILLETTE,
S. D. PHELPS,
J. W. FISH,
G. W. EATON,
J. H. CASTLE,
C. E. HEWITT,
J. F. BROWN,
R. BABCOCK.

Laymen.

J. E. TYLER,
J. R. OSGOOD,
CHARLES BUTLER.

CLASS III.

Ministers.

J. C. STOCKBRIDGE,
S. G. ABBOTT,
S. L. CALDWELL,
R. TURNBULL,
A. C. OSBORNE,
W. H. H. MARSH,
MARK CARPENTER,
J. F. WILCOX.

Laymen.

M. DAVIS,
J. B. HARTWELL,
N. GOLDSMITH.

A Committee of five was appointed to nominate a Chairman, Recording Secretary, and Executive Officers, for the ensuing year,—upon whose report the following elections were made:

Hon. J. H. DUNCAN, *Chairman*.

Rev. G. J. JOHNSON, *Recording Secretary*.

Executive Committee.

Ministers.

BARON STOW,
S. R. MASON,
R. C. MILLS,
G. W. GARDNER,
G. ANDERSON.

Laymen.

H. LINCOLN,
N. BOYNTON,
G. W. CHIPMAN,
J. A. POND.

Corresponding Secretaries.

Rev. JONAH G. WARREN, D.D.,

Rev. JOHN N. MURDOCK, D. D.

Treasurer.

FREEMAN A. SMITH, Esq.

Auditing Committee.

WM. A. BOWDLEAR, Esq.,

GEORGE BROOKS, Esq.

Voted, That the salaries of the Corresponding Secretaries and Treasurer be, each \$2,500 for the ensuing year.

Voted, That Dr. Caldwell be a Committee to inform the Corresponding Secretaries that the Board is now in session, and ready to receive any communications they wish to make. He reported that the Foreign Secretary would at his earliest convenience attend upon the meeting.

Adjourned till 9, o'clock to-morrow morning.

The Board re-assembled according to adjournment, May 30, at 9 o'clock A. M. Prayer was offered by Rev. L. A. Dunn.

The roll was called, and the following members were in attendance.

CLASS I.

Ministers.

L. A. DUNN,
N. COLVER,
G. J. JOHNSON.

Laymen.

J. H. DUNCAN,
WM. N. SAGE.

CLASS II.

Ministers.

R. BABCOCK,
A. D. GILLETTE,
S. D. PEELPS,
J. W. FISH,
C. E. HEWITT,
J. F. BROWN.

Laymen.

J. E. TYLER,
J. R. OSGOOD,
CHARLES BUTLER.

CLASS III.

Ministers.

J. C. STOCKBRIDGE,
S. L. CALDWELL,
R. TURNBULL,
A. C. OSBORNE,
W. H. H. MARSH,
J. F. WILCOX.

Laymen.

M. DAVIS,
J. B. HARTWELL.

A communication from the Union was read referring to the Board for consideration and action papers as follows:

"A Report on Schools in Asiatic Missions," and "A Report on European Missions."

Report on European Missions was read by Dr. Phelps.

The Foreign Secretary addressed the Board upon the subject of this paper and upon general matters pertaining to the management of the affairs of the Union.

Dr. Brown offered the following:

Resolved, That the Executive Committee be instructed to send our missionaries to their fields by the most direct, expeditious and comfortable routes.

Unanimously adopted.

Dr. Colver offered the following resolution:

Resolved, That our Executive Committee be instructed in their discretion, to take early means for surveying the fields in Europe and Africa with a view to future missionary action.

Unanimously adopted.

Dr. Caldwell offered the following, which was also unanimously adopted:

Resolved, That the Executive Committee be authorized to provide for such service as may be requisite in order to relieve the Senior Secretary from the duties of his post at and for such time as they find necessary.

Dr. Babcock offered the following:

Resolved, That we recommend that the Executive Committee call a special meeting of the Board at such a time and place as they deem best within the present year.

Unanimously adopted.

On motion of Dr. Colver,

Voted, That the subject of attendance upon our anniversaries be referred to a Committee to report at the next meeting of the Board.

Brn. J. G. Warren, S. L. Caldwell, S. D. Phelps, J. W. Merrill, E. E. L. Taylor and J. H. Duncan were appointed this Committee.

On motion of Wm. N. Sage, the report on European Missions was adopted with the recommendation contained therein, and ordered to be printed with the other reports of the Union.

Dr. Stockbridge read the report of the Union on "Schools in Asiatic Missions", which, on motion of Dr. Babcock, was approved and referred to the Executive Committee, to be published with the other reports of the Union.

The Minutes were read and approved.

J. R. Osgood offered prayer, and the Board adjourned *sine die*.

J. H. DUNCAN, *Chairman*.

G. J. JOHNSON, *Recording Secretary*.

FIFTY-THIRD ANNUAL REPORT.

HOME DEPARTMENT.

MR. PRESIDENT AND BRETHREN OF THE UNION :

The Executive Committee, having been graciously brought to the close of another year of official service, gladly avail themselves of this occasion to submit a brief statement of their doings, and a summary of the work committed to them, both at home and abroad.

It will be seen in the course of this review, that the past year has been signalized by marked interpositions of Divine Wisdom and refreshing visitations of Divine Grace. Some obstacles have been overcome, some distractions have been quieted, some fears have been quelled, ways that seemed doubtful have been made plain, and grounds of high vantage in our work have clearly been gained. Better than all the rest, the Spirit has been poured out on many, indeed, we might say on nearly all the fields occupied by our missionaries, and converts have been multiplied. In some cases the parched ground has become a pool and the thirsty land springs of water, while in other fields, which have before enjoyed tokens of the Divine favor, there have been indications of a still more bountiful visitation. Evidences are multiplying that the scenes of Pentecost are to be renewed on heathen soil, and that the wilderness and solitary place shall be glad for them. Nor have we been without tokens of the Divine favor in the work of the Union at home. Light has been diffused and knowledge has been increased. A wider range of interest is manifest, zeal for missions has become more earnest and practical, and larger offerings have been made by the churches than ever before. Let us, then, as becomes us, pause on the very threshold of this survey, and ascribe blessing and honor, and glory and power to Him who alone is worthy, and who has wrought in his people and for his people to bring all these things to pass.

And our gratitude should be the more abounding from the fact that no one prominent in the service or counsels of the Union has, since our last annual report, been removed by death. All the missionaries and officers of the Union have been graciously preserved. Some of our brethren abroad have been temporarily disabled, but none of them has been removed by death. This exemption is somewhat remarkable, and calls for special thanksgiving to Him who holdeth our souls in life. A few whose names are enrolled on our lists of Life Members and Honorary Members have, indeed, passed away, leaving behind them comfortable evidence that their names are in the Lamb's Book of Life, and that they have gone to reap the rewards of the righteous in heaven.

MISSIONARY ROOMS.

Nothing has occurred in the internal arrangements at the Rooms to distinguish the year from the years of concord and mutual service which

have preceded it. No note of discord has been heard, no root of bitterness has sprung up to mar our harmony or to hinder our efficiency. The Executive Committee was called together on the 24th day of May, and was duly organized by the unanimous re-election of Hon. Heman Lincoln as Chairman, and of Rev. William Lamson, D. D., as Recording Secretary. The stated weekly meetings have been kept up through the year, and the instances have been very few in which business has been delayed for want of a quorum.

PUBLICATIONS.

We have continued to publish and circulate the *Magazine* and *Macedonian* under the conditions stated in our last Annual Report. We give the customary statement of the account :

Expenditures :

| | |
|-----------------------------------|------------|
| Printing paper, - - - - - | \$3 028.56 |
| Printing, - - - - - | 1,900.45 |
| Original Contributions, - - - - - | 7.50 |
| Incidentals, - - - - - | 89.38 |
| Transportation, - - - - - | 63.10 |
| Postage, - - - - - | 22.56 |
| Clerk hire, - - - - - | 1,005.00 |
| | <hr/> |
| | \$6,143.92 |
| Balance from last year, - - - - - | 1,408.17 |

Receipts :

| | |
|--------------------------------------------------------|------------|
| | \$7,552.09 |
| For publications, - - - - - | 4,894.79 |
| | <hr/> |
| Balance against the publications, Dec. 31, 1866, - - - | \$2,657.30 |

It will be seen from this statement that in spite of the curtailment in the size of the *Macedonian*, and the omission of the illustrations, the balance against the Publications is larger than in either of the two previous years. A part of the deficit of the last year was found to be owing to a practice which had imperceptibly grown up of furnishing the *Magazine* to agents at about two-thirds of its actual cost; in other words supplying it at the price fixed when it cost only about half as much to publish it as it costs now. An attempt has been made to correct this error, and means have been adopted which, it is believed, will in a short time liquidate the old balance. The account of the *Magazine* will hereafter be kept by itself, owing to the new arrangement for the publication of the *Macedonian* which we proceed to mention.

Believing that this little paper, which visits so many families where no religious weekly finds its way, might be made more acceptable to the people, and more effective for good, by constituting it a medium of communication in reference to Home, as well as Foreign, Missions, the Committee have authorized, an arrangement with the American Baptist Home Mission Society by which one-half of the paper is to be filled hereafter with matter relating to the work of that Society, they assuming the entire charge of that Department and meeting one-half the expense of the publication. The name of the paper has been changed to indicate the larger sphere of its operations, it being now called *The Macedonian and Record*. In its present form it not only witnesses to the cordial understanding subsisting between two great denominational Societies, but it beautifully symbolizes the essential oneness of this work. From all parts of the Home Field we have received expressions heartily approving the union of the

two chief departments of our missionary work in one medium of communication.

RECEIPTS AND EXPENDITURES.

The receipts of the Treasury from all sources have been as follows:—

| | | | | | |
|----------------------------------------|---|---|---|---|--------------------|
| Balance on hand April 1, 1866, | - | - | - | - | \$1,869.75 |
| From Donations, | - | - | - | - | 142,661.36 |
| “ Contingent Fund, | - | - | - | - | 13,736.56 |
| “ Legacies, | - | - | - | - | 13,991.01 |
| “ Miscellaneous sources, | - | - | - | - | 19,445.32 |
| | | | | | <hr/> \$191,714.00 |
| The total expenditures have been, | - | - | - | - | 199,077.79 |
| | | | | | <hr/> |
| Leaving a balance against the Union of | - | - | - | - | \$7,363.79 |

The amount of donations as reported in the *Magazine* during the year is \$18,044.18 in excess of those of the previous year, while there is a falling off in the amount received from legacies of \$15,856.42. The Donations and Legacies were derived from the following sources:

Maine, \$4,450.44; New Hampshire, \$9,087.01; Vermont, \$1,607.92; Massachusetts, \$30,212.85; Rhode Island, \$3,376.14; Connecticut, \$4,832.50; New York, \$38,736.27; New Jersey, \$8,825.81; Pennsylvania, \$13,380.83; Delaware, \$215; Maryland, \$307.55; District of Columbia, \$5,026.60; West Virginia, \$285.55; Ohio, \$8,281.35; Indiana, \$2,488.96; Michigan, \$3,662.17; Wisconsin, \$1,444.38; Illinois, \$10,455.09; Minnesota, \$806.20; Iowa, \$1,486.79; Missouri, \$376.35; Kansas, \$213.83; Nebraska, \$13; South Carolina, \$20; Tennessee, \$23; Kentucky, \$1; California, \$29.50; Oregon, \$1.65; Canada West, \$69.26; Canada East, \$15; Nova Scotia, \$2; Australia, \$66; China, \$193; Assam, \$2,843.72; Burmah, \$358.86; Siam, \$180; Germany, \$167.79; Sweden, \$810.51; France, \$168.95.

The item set down in the above statement as drawn from the Contingent Fund may require a few words of explanation.

Early in the late civil war, at a time when exchange was very high, instead of remitting bills to Burmah, it was deemed proper to draw against certain funds known to be in the hands of the Superintendent of the press in Rangoon. A large portion of the fund which has been set down for two or three years past under the head of “Contingent Fund” was derived from this source. It was the understanding at the time this money was funded, that it would be used when needed for the better endowment and furnishing of the Mission Press, from which it was drawn. It having become necessary during the last year to purchase the premises so long occupied by the Printing Department in Rangoon, it was regarded as only just to all concerned to draw the money for that purpose from this fund, rather than to leave the fund intact and report a debt of more than \$21,000, so large a portion of which was in the nature of extraordinary expenditure.

For a full account of the items composing the amount set down under the head of “Miscellaneous Sources,” we refer the friends of the Union to the detailed statement contained in the Treasurer’s account.

ESTIMATES.

To meet the balance against the Union on the first day of April last, and carry on the work entrusted to it during the current year, will require

not less than \$200,000. In presenting this estimate, the Committee defer to the dictates of prudence, in view of the present stagnation of business and the possible financial troubles which may overtake the country. They would gladly encourage certain missions abroad to expect \$25,000 beyond what this estimate will give them, but for the fear that, owing to the unsettled monetary relations of the country, we might fail to realize so large an increase. The fields are white and ready for the harvest; but we cannot so far disregard the omens of the time as to presume on such an amount. But we have named the lowest sum which the plain necessities of the missions would seem to justify. Any subtraction from this sum will be likely to result in embarrassment to the Treasury, and in hampering every department of our work, and we rely on the zeal and liberality of the pastors and churches for its realization.

COLLECTION DISTRICTS.

The Collection Districts remain the same as last year, with the exception of the new district embracing Ohio, Indiana and West Virginia, now known as the Middle District. This district originally comprised all the region south and west of the States embraced in it at present. It was so constituted to meet the views of the brother first appointed to its charge. But for reasons which were conclusive in his own mind he felt compelled to relinquish the field. With the exception of Indiana, all that had been detached from the Western District to constitute the new district, was set back, so that the latter now comprises Indiana, Ohio, and West Virginia. The Western District embraces all the States west of Indiana, including Michigan. The day is not distant when this immense field will need to be divided and sub-divided in order to be worked effectively. The Collection Districts as now constituted are, the Eastern District, composed of the six New England States; the Central District, composed of New York, Eastern New Jersey, and Canada West; the Southern District, composed of Western New Jersey, Pennsylvania, Delaware, Maryland and the District of Columbia; the Middle and Western Districts, composed as stated above.

THE EASTERN DISTRICT is under the charge of the Home Secretary. During the last winter and spring, Rev. C. Hibbard, of the Maulmain Karen Mission, visited the principal churches in Vermont. The results of his faithful and judicious efforts are by no means to be measured by the increase of the contributions to the Treasury, though this increase was considerable. It is believed that seed has been sown in that State which will spring up and bear fruit in time to come. Rev. F. A. Douglass also spent a few weeks with some of the churches in Rhode Island with good effect.

The whole amount received from the district for the year is, from donations \$44,423.86, and from legacies \$9,143. To these sums should be added legacies amounting to \$5,700, which, according to the conditions prescribed by the givers, are to be funded and the interest only used for the purposes of the Union, thus making an aggregate of donations and legacies for the district of \$59,266.86. The donations from the district are really \$3,605.08 in excess of the previous year, while the legacies are only one-third as much as during that year, \$5,000 received from Miss Swaim having been included in the donations instead of being set down to the legacies, where it was afterwards placed.

THE CENTRAL DISTRICT is still under the care of Rev. Orin Dodge, whose bow abides in strength, and whose energy and efficiency constitute a theme of admiration and encouragement to his brethren and associates. Mr. Dodge gives the following summary of his labors for the year, with their results:

"During the year, I have travelled about eleven thousand and six hundred miles, visited one hundred and seventy-three churches, attended fourteen Asssociations and one State Convention, delivered one hundred and eighty-five sermons and addresses, sent out thirteen hundred and twenty-seven letters and circulars, and done what I could to increase the circulation of the periodicals."

The amount received by Mr. Dodge, and remitted by him to the Treasurer, was \$40,104.68, while the total amount received from his district during the year was \$45,962.49, of which \$1,698.87 were from legacies.

Mr. Dodge makes the following statement in reference to the number of churches contributing to the Treasury of the Union. It is worthy of careful consideration:

"The number of churches contributing in this district has been about four hundred and sixty, an increase of twenty-six over last year. This leaves nearly four hundred non-contributing churches in the district, a fact greatly to be regretted, and one that should be remedied if possible. Letters, circulars and periodicals fail of bringing the churches and pastors to act, and I am very confident that most of them would respond if the subject were brought personally to their attention."

THE SOUTHERN DISTRICT, which last year we announced as occupied by a gentleman of large experience and tried efficiency, has again been subjected to the vicissitudes of change. Rev. H. A. Smith, after giving promise of a successful incumbency, was compelled after a few months' service to retire from the field on account of ill-health. Mr. Smith enjoyed the entire confidence of the Executive Department, and his early retirement was an occasion of deep regret. The Committee made the best arrangement they could for the temporary supervision of the district, and early in November secured the services of Rev. J. V. Ambler as District Secretary, who entered on the duties of his office on the first of December following. Mr. Ambler brings to his work considerable experience and well-known industry and tact, and we look for good results from his labors. Mr. Ambler thus describes the state of the district when he entered on his duties:

"When I entered on my work the season was unpropitious for active service in many parts of the field, and I was a stranger in all parts. The aspect generally seemed discouraging, and to give unpleasant assurance of still further diminished receipts, nine months of the year had passed, while from the more than five hundred churches of the district but little over \$6,000 had been received.

"I did what I could by sermons and addresses, by letters and circulars, and by appeals through the columns of the *National Baptist*, to make the friends of missions aware of the disastrous results of such apathy, and to arouse them to action, but with less success than I had hoped. Not more than one-half the churches composing the district contributed to Foreign Missions during the year. The whole amount received from the district during the year is \$17,126.17, of which \$1,093.51 is from legacies. Of this sum, \$8,391.94 was received during the last quarter of the year."

Mr. Ambler thus speaks of the co-operative sympathies and efforts of pastors and churches:—"Many pastors and churches have nobly done their duty. But it is occasion for profound regret that so many should have been willing to allow the year to pass without casting so much as one dollar into the treasury of the Lord to aid in preaching Christ among the heathen."

The report of Mr. Ambler concludes with a cordial testimonial to the efficiency of Rev. Dr. Kincaid, who rendered aid during the last months of the year, a recognition of the cheerful welcome extended to him by pastors and churches, and the expression of the hope that "the receipts from this district will soon approximate the standard attained under the more systematic culture of other years."

THE MIDDLE DISTRICT.—Soon after the last annual meeting, Rev. James French, who was under appointment as Secretary of this district, declined, and Rev. George H. Brigham, of Homer, N. Y., was selected to fill the vacancy thus occasioned. Mr. Brigham commenced his labors early in July, and has continued to pursue them to the entire acceptance of the pastors and churches visited by him, as well as to the satisfaction of the Committee. We have marked a material improvement in the receipts, and we are encouraged to look for still larger returns at no distant day. Mr. Brigham says:

"During the nine months of my service, I have travelled in safety something over six thousand miles, preached seventy-five sermons, and given about sixty short addresses in social meetings, &c., &c.; have attended twelve Associations, two State Conventions, four pastor's conferences, written five hundred and twenty letters, sent out three hundred and forty circulars, and done what I could in introducing and collecting money for the *Magazine* and *Macedonian*."

The receipts from the district for the year were \$11,055.86, being an advance upon the amount of the previous year of \$2,413.28.

Mr. Brigham speaks as follows of the method of his labor and of the result that he anticipates:

"It has been my constant aim to work *with* and *through* the pastors, and thus to raise funds as the result of an increased missionary interest. And although great results could not be expected in so brief a time, the fruit has been very pleasant and quite as abundant as was expected. Very many collections have thus been secured in country churches, which, although not sufficient to have warranted the expenditure of time and money involved by a visit, are regarded as precious and profitable fruit, in that the expense has been slight and that the real work has been done by the pastors and churches. The course pursued will, I fully believe, eventually secure results which a simple collecting agency never can."

Mr. Brigham bears testimony to the labors of Rev. E. P. Scott, who during the months of February and March visited many churches in Northern Indiana. Mr. Scott travelled fifteen hundred and thirty miles, delivered forty-three sermons and addresses, and in other ways rendered most efficient service.

THE WESTERN DISTRICT is still under the supervision of Rev. S. M. Osgood, assisted by Rev. C. F. Tolman. Mr. Osgood has been for a considerable portion of the year restrained from active service abroad, but with the exception of a few weeks, while confined to his house by severe

illness, he has been able to communicate with the different parts of the field by letter or circular. In addition to the very effective co-operation of Mr. Tolman, Mr. Osgood has enjoyed the assistance of Rev. E. P. Scott, who has divided his efforts during the latter part of the year between the Western and Middle Districts. The Committee would renew the expression of their high sense of Mr. Osgood's industry and efficiency.

"The following is a summary of the labors performed in the district from April 1, 1866, to March 31, 1867, and the results attained: Miles travelled, 31,838; public meetings attended, 63; churches visited, 206; addresses delivered, 377; letters written, 2,972; amount of collections made and reported to the Treasurer, \$17,994.14, which with donations forwarded by others makes up the sum of \$19,096.86, gathered from the district; subscriptions and renewals for 418 copies of the *Magazine* have been obtained, also for 3,238 copies of the *Macedonian and Record*. There are circulated in this district 715 copies of the former and 6,407 copies of the latter."

We invite special attention to the comparative statement given below of the amounts contributed, year by year, during the last seven years:—

"The following statement of collections in this district for seven years, omitting the amount contributed to the Jubilee Fund in 1864-5, will show a gradual increase from year to year; but it will be seen that in the last the increase has been more marked than in any previous year:—

| | | | | | | | |
|---------|---|---|------------|---------|---|---|-------------|
| 1860-1, | - | - | \$3,552.89 | 1864-5, | - | - | \$10,867.54 |
| 1861-2, | - | - | 4,409.67 | 1865-6, | - | - | 12,736.49 |
| 1862-3, | - | - | 5,813.85 | 1866-7, | - | - | 19,096.86 |
| 1863-4, | - | - | 8,368.17 | | | | |

"While this gratifying increase may be attributable in some degree to the larger amount of labor performed, it also shows the legitimate results of systematic cultivation, and the deeper sympathy growing out of more extended and intimate acquaintance with our missionary work. It is confidently believed, that, with suitable effort, the contributions of the West will continue to increase till it shall no longer be said that New England and the Middle States must sustain our Foreign Missions while the Western States provide for themselves. No more mistaken policy was ever adopted by a Christian people than to ignore the work without and shut themselves up to their own interests, however important those interests may be. Opening the heart and the hand to the wants of the more destitute will not only enlarge the heart, but call out undeveloped resources and unlooked-for supplies."

We desire to call attention to the closing paragraph of Mr. Osgood's report in terms of special emphasis:—

"I cannot close this report without a brief reference to the pernicious habit of deferring so large a proportion of the contributions till the last week of the year, the evil consequences of which have seldom been more apparent than in the year just closed. As usual at the beginning of March, a very large proportion of the contributions remained to be gathered. Then came, as every year there may come, a stringency in the monetary affairs of the country, which seriously affected the collections in the cities, and through a large portion of the country unusually stormy weather prevailed, especially on the Sabbath, and consequently almost impassable roads, which prevented the gathering of congregations and rendered collections impracticable, so that in many cases the contributions

were defeated entirely, or, if made, were only the offerings of the few who were reached at the last moment. I do not think it an overstatement to say that the entire deficiency of the year might have been provided for but for this pernicious delay. If pastors and churches will only heed the admonition and be more prompt in the future, though a lesson dearly learned, it may be profitable to the cause of missions."

LIFE MEMBERS.

The whole number of Life Members constituted since April 1, 1861, is 55. The total number of Honorary Life Members is 1,167. Of the whole number, 1,137 reside in this country, and 30 in other countries, viz., in Sweden, 19; Burmah, 3; England, 2; Nova Scotia, 2; France, Canada, Prince Edward's Island and Siam, 1 each. Of the whole number, 866 are males and 301 females. The number constituted Honorary Life Members the last year was 225.

FOREIGN DEPARTMENT.

THE MISSIONS.

A casual review of the field reveals several features of general interest. The missionaries have pursued their work without interruption from any cause. Since you last met not one has died, not one has left the field on account of impaired health; a few only have been laid aside from active service, and these but for a brief period.

A commendable spirit of zeal and enterprise has characterized the workmen. Everything indicates expansion and growth. New ground has been taken up, the seed of the kingdom cast into virgin soil, and fruit gathered from regions heretofore uncultivated. New stations have been opened.

The blessing of the Spirit has not been withheld. In all the missions souls have been gathered into the fold of the Good Shepherd; in some, the gathering has been signal beyond any former year. It is impossible to doubt the presence and power of the Most High.

APPOINTMENT AND RE-APPOINTMENT OF MISSIONARIES.

Since the last annual meeting, Rev. Edward W. Clark, of Indianapolis, Ind., Mr. Josiah R. Goddard, of Newton, Mass., born in Singapore, Mr. William M. Lisle, of Rochester, N. Y., formerly of Ohio, and Mr. Americus V. Timpany, of Vienna, Canada West, have been appointed missionaries of the Union. Mr. Clark goes as a missionary and printer to the Assamese. Messrs. Goddard and Lisle to the Chinese, and Mr. Timpany to the Telooagoos.

Dr. Binney has been re-appointed to the Karen Mission, to labor as heretofore in the Theological School at Rangoon.

DEPARTURE AND RETURN OF MISSIONARIES.

Dr. and Mrs. Binney, with Mrs. Dr. Stevens, left for Burmah, by the overland route, Oct. 13th, and arrived in Rangoon about the 20th of December. Messrs. Stoddard and Comfort, with their wives, bound for Assam, Mr. and Mrs. Cushing, Miss Collins and Miss Gage, destined for Burmah, all sailed from Boston by ship "Bennington" in the latter part of October. Mr. Scott and family, of the Assam Mission, and Mr. Hibbard and family, of the Maulmain Karen Mission, with Mrs. Cross and daughter, of the Toungoo Mission, arrived in this country, the former party in May, and the latter, in June, of last year.

ASIATIC MISSIONS.

BURMAH.

In this part of your field some important changes have been made, which may as well be narrated here. Among these is the transfer of Mr. Thomas from the Henthada to the Bassein Mission, a measure taken after the earnest and repeated solicitations of the pastors and churches of Bassein.

As this is a matter of considerable importance, restoring, as it does, the Bassein churches to their original connection with the Missionary Union, and as there is a liability of a diversity of statement in reference to the manner in which the restoration has been effected, it seems wise to place before the Union events as they have occurred, that persons interested may see and judge for themselves, as to the spirit and motive which have controlled both the Executives and missionaries of the Union. While the Executive Committee are not reluctant to re-enter and occupy again a field which God gave you, and which He made to you a blessing and a joy, it must in simple truth be added, that they have always scrupulously abstained from everything that would tend to distract the churches, or impair the usefulness of the missionaries laboring among them, and they now simply receive a responsibility and a trust which God, by a remarkable series of providences, has laid upon them.

The first movement in this direction came from the Karens themselves. In June last, immediately after you had left Boston, a letter, of which the following is a full copy, reached the Corresponding Secretary. It was dated at Bassein, and was written in behalf of the body of Sgau Karen churches and preachers, bearing the signatures of five leading pastors.

"To our beloved brethren in America, pastors, elders, and all disciples of Christ, we, the pastors and Christians of Bassein, send a Christian greeting. May the grace of God abide with you.

"Beloved brethren,—We desire to make known to you a little of our present condition. We cannot forget the great grace brought to us by you at the first. We constantly remember the time when teacher Abbott first came to us. His coming caused us great joy and satisfaction. From the death of our beloved teacher until now, we have never been so happy or steadfast as before, and in some things we have retrograded. At the first, the schools in town and in the villages diminished; in some of the villages schools have long since ceased to exist. Secondly, the number of persons willing to go and preach to the heathen has decreased. Thirdly, conversions from among the heathen do not increase; they have nearly stopped. Fourthly, the love of the disciples generally to the Saviour is less, and they appear not to have the same pleasure in serving Him as formerly. Thus they seem falling back year by year.

"Beloved brethren, this state of things is very hard for us. We Karens do not understand, we cannot devise, we have no power, we are a feeble people, and have as yet very little strength to do for ourselves. We therefore desire, beloved brethren, to ask you a few questions.

"What are teacher Abbott's two sons doing? How are they living? how employed? Are they not worthy to do the Lord's work? We have hoped they would remember the work their father left here. We express our wish in this matter, but we cannot bring it to pass ourselves. It must be

decided as you think suitable for us. The teacher now with us, teacher Beecher, says he cannot remain long among us, but a new teacher will come to take his place. We feel that one teacher is not enough for Bassein. We need two or three American teachers all the time. We want one man to teach English, and one man for teaching the Bible and other books in Karen, and one man to have the superintendence of the churches. One man cannot supply all our necessities, possibly two might do it; but, dear brethen, our wants are so great, we cannot, unaided by you, provide for them all. We are still weak, and there is still much poverty among us. We therefore entreat you to remember and help us.

"The churches here in Bassein have many things to do for themselves. They have the Home Mission Society to support for one thing, and the English Institution for young men and women, for another. They have also the school in the villages to support, besides they have all their pastors to support. These things we must do; and as we cannot do all we desire to have done, we write to tell you, our dear brethren, and pray you to remember us, and send some one to help us. When you have received this our letter and considered its contents, we beg you to bear with us, and let us know whether you will try and send us one or two missionaries or not.

"Please answer us. May the blessing of our Lord Jesus Christ be with you all. Amen.

Signed,

Pastor Oo Kai,

" Mau Ya,

" Sau Kwa,

" Too Thah,

" To Leo."

This letter was accompanied by two others from the pen of Mr. Douglass, of the Burman Department of the Bassein Mission, one addressed to the sons of Mr. Abbott and the other to the Foreign Secretary. The latter dated March 24, 1866, is transcribed in full, and reads as follows:

"My Dear Brother,—Please read the letters I send with this and forward them to the Messrs. Abbott, if you know their address; if not, if you will send them to President Anderson, Rochester University, I think he will know where they are.

"Some of the Karen preachers have come to me almost every month since I first came to Burmah to know about Mr. Abbott's sons, and to know if they would not come back and labor here. The Karens know that Mr. Beecher was not on friendly terms with Mr. Abbott when he left Burmah, and that is, no doubt, the reason why they brought this letter to me instead of taking it to Mr. Beecher. Soon after they wrote this letter the Rev. Mr. Scott and wife, from the vicinity of Philadelphia, arrived and have taken the care of the Anglo-Karen School. So that Mr. Beecher, if he is able to remain, will be able to spend some time each year visiting the churches, which he had been unable to do the past five years since he commenced the school. His health is now poor, and he may be obliged soon to leave the country; if so, it is very important that the Missionary Union send a man to labor with and for their pastors, and to lead them on to greater things. This I know is their desire, and they would be glad if brethren Beecher and Scott were in connection with the old Society. Brother Scott will be supported principally by the 'government grant-in-aid.' Brother Beecher is a worthy and faithful laborer, and has done all that one man could do, but his time has been devoted principally to the schools, though no man in Burmah

is more willing that young men should go to the Theological School in Rangoon. Unwilling to do anything in a covert manner, I have shown him and sister Beecher this letter of the Karen preachers; and perhaps it would be well for you to take a copy of it before forwarding it, though I think it would not be desirable at present to publish the letter.

"I think it would do much good, if you would write these pastors a letter, acknowledging their letter, and assuring them that you have not forgotten them, and will not forget them, that you have established a school in Rangoon where their young men who enter the ministry can study the Bible; and whether you send brother Abbott or any other, they should confide in, and co-operate with, brethren Beecher and Scott, and above all, trusting in and looking to the Master, try to carry forward the work which has been so well commenced."

These letters reached the Missionary Rooms, June 13th, 1866. They made, it cannot be denied, a profound impression on the minds of all. In them was heard the voice of God, summoning them to duty, and yet, precisely when or in what form that duty should be performed, was not apparent. Among the many things carefully noted was the fact that Mr. Beecher, re-inforced by Mr. Scott, was still on the field, and though in poor health, might soon regain strength, and continue in service an indefinite length of time. True to the principle which had hitherto guided them, they awaited fuller developments of Providence before marking out any definite course for themselves, or even responding to the letter of the Karen pastors.

On the 23d of July, another letter from Mr. Douglass reached the Rooms, dated 11th May, in which occurred the following paragraphs: "Brother Van Meter wrote you by the last mail that brother Beecher and family had just left for England. He will not probably live to get home, and if he should recover, he does not expect to return. The Karen preachers are now very solicitous that the American Baptist Missionary Union should send them one or two missionaries without delay. The Beechers left very suddenly and unexpectedly to them, and to us all. I hope you have received the letter that these pastors wrote on the subject, and which I sent you a few weeks since. Please write them, if it is but a short letter, on receiving this, if you have not already done so. In my opinion, one strong man, to work for and with the preachers and churches, is all that the Sgaus now need."

With this additional light on their path, the Executive Committee directed the Foreign Secretary to respond to the communication of the Karen preachers, which he did under date of September 1st, 1866. Below is a copy of the letter in full:

"To pastors Oo Kai, Mau Ya, Sau Kwa, Too Thah and To Leo, with all the teachers, elders and disciples in Bassein:

"Beloved in Christ Jesus,—Your letter, sent by the hand of teacher Douglass, was received some time ago, and read to us by our brother Warren, the Corresponding Secretary. Our hearts were much moved by your appeal, and you may be assured of a readiness on our part to do all in our power to assist you.

"We remember, with you, the beloved and sainted Abbott, and can never forget or cease to appreciate his work of faith and labor of love bestowed on you. He was truly a good man, a messenger of the churches, and a servant of Christ; he loved souls and sought to save them. Nor

can we forget the grace of God bestowed on you through his instrumentality; how that with purpose of heart you turned to the Lord. From that day to this you have been in our hearts as brethren of a common faith; and we have never ceased to bear you to a throne of grace, and wish all success to brother Beecher and any other laboring among you. It grieves us to be told of his failing health and his retirement from the field.

"In accordance with your suggestion, we have written to the sons of brother Abbott, making known to them your wishes, and inviting one or both to repair to Burmah and take up the work so well commenced by their father. In fact, we sent them your letter, a copy of which they retained as a memento of your interest in them, and a reminder of the devotion and zeal of their sire. Both are good young men, of noble purposes and aims, well wishers to you and the cause of Christ, hoping to be useful members of society; but neither is prepared now to respond favorably to your call. Their minds seem turned to other pursuits—one to the law and the other to medicine, and we may hope will be successful in their professions. One of them, Willard, has signified his purpose to write you, and may have done so before now.

"It may be known to you that Dr. Binney, whom many of you have seen and loved, is at once to set out on his return to Burmah, with the expectation of giving the remainder of his days to labor in connection with the Theological School at Rangoon. This will relieve one of the young brethren now engaged as teacher, and we have suggested to brother Smith the plan of his engaging in labor among you. He is a man of fine mind and an excellent spirit, and would soon draw you to him. We know not what his decision may be. Possibly he may, as a matter of trial, spend a part of the next dry season among you.

"Should this plan fail, and your wish continue the same as now, we shall not cease to pray and labor till you have at least one good man wholly devoted to missionary work among you,—one who shall spend much of his time moving among the churches, preaching the gospel and speaking words of counsel and encouragement whenever and wherever needed. This, we agree with you, is one great want among you, perhaps we might say, the one great want. You want a man of God, of sound mind and warm heart, moving everywhere, holding forth the word of life, an example to all the flock, a true shepherd and bishop of souls. For such a gift cease not to pray.

"Till then, you have good helpers in the persons of brethren Van Meter and Douglass, who have been long time among you, and in whom you have learned to confide. Both have indeed their hands full of labor in their respective departments, but they will love to reach out, as you may need, the helping hand, while brother Van Meter will be able to preach somewhat in your dialect. Receive them as messengers of Christ, and hold them in love for their works' sake.

"In behalf of the Executive Committee."

This letter was entrusted to the care of Mr. Douglass, with the request that he would "secure a faithful translation" and cause it to be placed in the hands of the Karens.

By the same mail, also, a letter went to Mr. Smith, setting forth the urgent wants of the Bassein churches, and opening the way for him to go to their help, in case he should feel inclined to do so.

Now it is to be observed that before these letters reached their destina-

tion, before the thoughts and plans of the Committee were known in Burmah, the missionaries and delegates of the churches from the different stations met in Convention at Rangoon. They assembled in the latter part of October. There was present a delegation from the Sgau Karen churches of Bassein. Their representation of the state of the churches, and the importance of immediate and effective supervision, was such as to call forth the solicitude of all present and force the inquiry, What can be done to meet at once and effectively this emergency? All said some man of experience must go to their help. After a little, the eyes of the brethren turned upon Mr. Thomas, of the Henthada Mission, as the best qualified of any of the Karen missionaries to step into the breach. He has had large experience, has more than once passed through the Bassein district, and would before this time have been called by the churches themselves to come to their assistance had they felt at liberty to do so. In view of all these facts, the brethren laid the burden of duty on his conscience.

Mr. Thomas took the subject under serious consideration. He had come down to Rangoon with his family, intending to proceed by the first favorable opportunity to the United States, a change rendered important, as all believed, by an unbroken residence in the tropics of more than sixteen years. Would it be advisable to postpone even for a year the execution of his purpose? Would the residence of his family at Bassein—a point nearer the sea-coast than Henthada—be likely to arrest alarming tendencies and relieve from rashness a decision to prolong his stay? Medical advice was called in and the decision arrived at, that favorable results might be realized by even so slight a change. This point settled, he naturally turned his thoughts to his own field, and stated to the missionaries that he would go to Bassein, provided some one could be found to take his place at Henthada.

It was known in Burmah that Dr. Binney would soon be on his way back to the Theological School, and that his coming would probably relieve either Mr. Carpenter or Mr. Smith from service there. Mr. Smith had already determined, in his own mind, that if either were desired to vacate his place, he would prefer to make the sacrifice, if sacrifice it could be called. An interview was had by brethren Thomas and Smith, and the result of their conversation was the expression of a readiness on the part of the latter to remove at Henthada, in case he could be released by the Executive Committee from service in the Seminary. So matters stood at evening.

The next day the mails from America came in, letters were opened and read, the wish of the Committee was known, the last obstacle to carrying out the plan of the brethren was removed. The will of God was revealed; all was now plain.

And yet not all was plain. Mr. Thomas must have one thing more before he could go forward. He could not proceed till the churches of Bassein should unite in requesting him to come; and with this understanding all parties left Rangoon, brother Thomas, returning to Henthada and entering vigorously on the visitation of the churches. "On the 30th of November, writing the Secretary on the subject, he used this emphatic language,—"*I shall not go to Bassein to contest that field with any one.* I am waiting to learn if the Karens are still united on me. If so, I think I shall leave all in Henthada and go to Bassein, and that very soon." Dec. 18th he wrote again,—"*In regard to Bassein, I suppose I am going there. I have received a cordial letter from the people, pastors and others, inviting me there.*"

It need not be added that in this precautionary measure, being as it was in strict accordance with the spirit and plans of the Executive Committee for many years past, Mr. Thomas received their hearty approval.

In a letter under date of Feb. 12th, 1867, Dr. Stevens, referring to this matter, thus expresses himself. "You will have learned before this reaches you how admirably the providence of God has arranged for the supply of the Bassein field. Brother Thomas was ready to go, and Mr. Smith was ready to take his place at Henthada, and the Karens are overjoyed at the prospect of getting a man so fully prepared to take immediate hold of this work. A noble band of Christians they are at Bassein, and they need look no further for a man adapted to them. And the arrangement has been made in the most unexceptionable manner. It is the hand of the Lord re-instating the Missionary Union in its own field. We have great reason to rejoice in the present harmony prevailing among all the missionaries of this field. It is manifest that although connected with different organizations, we can cordially co-operate."

Good news has also reached the Committee from the Toungoo Mission. The missionaries have united, Dr. Mason taking the initiative, in an effort to restore confidence and co-operation among themselves and the churches. So far as the Committee can judge from the spirit and tone of letters received, there is good ground to hope for favorable results. Dr. Mason has requested re-appointment as a missionary of the Union, and the Committee await the results of further correspondence in the hope of soon being able to announce, that a name held in so general esteem is restored to the list of your missionaries.

The capital of the old kingdom of Burmah has again been convulsed with revolutionary schemes and though not successful to the extent of dethroning the king, they left him, as all well-informed parties believe, in no enviable position. Other scenes of violence and blood cannot be long delayed, and when they re-appear, it is thought, as the most probable result, the whole empire will fall under British rule, and thereby a wider and more effectual door be opened for you to carry the gospel to all the tribes of the land.

The Burmah Baptist Missionary Convention met in Rangoon the last of October. Of its sayings and doings we are not definitely informed, as the printed minutes have for some unknown cause failed to reach us. But for this failure, the following reports of the different missions would have been more complete, particularly in the matter of statistics. It was by previous arrangement understood between the missionaries and the Foreign Secretary that their reports to the Convention would supply him the needed information on that subject. Several of the brethren, in their letters, referred to the meeting as one of great importance; to the new missionaries it was peculiarly interesting.

MAULMAIN BURMAN MISSION.

MAULMAIN.—Rev. J. M. HASWELL and wife, Rev. J. F. NORRIS and wife.

OUTSTATIONS.—Amherst, Cawhlake and Shwaygyeen.

NATIVE PREACHERS.—Ko Shwa A, pastor at Maulmain, Ko Oung Moo, Ko Oung Men, Moung Reuben, and others.

After a very pleasant voyage. Mr. and Mrs. Norris reached Maulmain on the 15th of April, and, after getting settled, entered on the study of

the language. They have suffered somewhat from change of climate and food, but are hopeful of overcoming these difficulties, and leading a life of useful toil. In summer he thus described the aspect of the field:

"The state of things among the Burmans here just now wears a much more hopeful look than for a long time before. We hope the Holy Spirit is moving the hearts of the people. There is a very unusual readiness on the part of the heathen to hear the Word. The native preachers are at work with renewed courage.

"We have lately been devoting a portion of our time to visiting the native Christians at their houses, and have been more and more encouraged and interested in the Burman character.

"Will the friends of missions in our dear native land pray yet more earnestly for the old Burman Mission of Maulmain? For hard, and stubborn, and unwilling as the Burmans are, still I am sure they are a hopeful race in this city."

Mr. Haswell has gone forward with his usual fidelity and earnestness, notwithstanding the increasing weight of infirmities induced by long residence in the country. In company with Messrs. Colburn and Norris, he lately took a trip on horseback to Toungoo, with advantage to both body and mind, as we understand. Though the Burmans of Maulmain do not readily relinquish their idolatry, and the number of converts is small, it is a matter of encouragement that some turn to God, and that among these are found persons who for years withstood the offers of mercy. We glean incidents from Mr. Haswell's correspondence.

Thirty Years in the Service.—"Feb. 26, 1866.—Thirty years ago last Wednesday morning, Feb. 21st, we landed in Maulmain at daylight, and were met by Dr. Judson, who gave us a hearty welcome. There were in our company Messrs. Reed, Shuck and Davenport, with their wives, *en route* for Bangkok; Mr. and Mrs. Ingalls, Mr. Abbott, Miss Macomber, Mrs. Haswell and myself to remain in Burmah,—in all, twelve young people, full of hope and zeal. Nine of the twelve are certainly in their graves; with regard to Mrs. Davenport, we are not certain, but think she is also gone. Mrs. Haswell and I remain, and by God's mercy are in good health.

First Sabbath of the Thirty-first Year.—I have commenced my thirty-first year of actual mission service, with some tokens of good. Yesterday morning I preached in Burmese, then baptized six persons, two Burmese, a man and his wife, two Peguans,—one of them a woman who was for several years in Mrs. Howard's school, seed long buried, not lost, one formerly a pupil in our girls' school; one Madras man, and one East Indian. Thus God from time to time permits us to see that our labors are not in vain. In the afternoon I visited a family having a dying child, and tried to improve the occasion for their spiritual good; the child breathed its last while I was with them. In the evening I preached in English, with the thermometer in the shade at 90 to 91, and in the sun nearly 130 degrees. I found my day's work about all I had strength for. The pastor would have assisted me in the baptismal service if he had been well. There are a few other hopeful cases.

Fruit of Schools.—"It is a source of encouragement that individuals educated in our schools have been led, after years of apparent indifference, to embrace the gospel. Within a few months three of Mrs. Howard's old pupils have been baptized, and two who were formerly in our girls' school

have also been baptized. They left school unconverted, but the truth has not been dormant, but like leaven, secretly working. And I believe it is working effectually in many other hearts. One woman, not long since, remarked to me of the Christians, 'I cannot die as I am; I must become a Christian before I die.' She was taught to read in Mrs. Hancock's little day-school more than thirty years ago, and is the mother of a large family of children; two of her sons are now in our school, two others were in school for years, and often seemed to be almost Christians. I am more and more convinced that we ought to 'sow beside all waters.' 'In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, either this or that, or whether they shall both be alike good.' Efforts for the young and for the old should go hand-in-hand. "This ought ye to have done, and not to leave the other undone.

"A few months since a stranger came to the Burman chapel in Maulmain and appeared to join heartily in the worship of God. On inquiry, he told us that when a boy he attended a little vernacular mission school we had in Mosoon, in the south part of Maulmain; that after he left school he went to reside at Natmau, about ten miles from Maulmain, and married there. His wife was taken ill and died, and now he had returned to town to reside, and wished to be baptized. He told us he had never worshipped idols since he attended the school, and that his wife, previous to her death, had also given up idol worship. He was baptized a few weeks since, and appears to be a sincere believer in Christ.

"Several thousand in Maulmain and Amherst have had the same religious advantages in our schools as this man, Moung Bah, had. How many will be found at the right hand in the last day, God only knows; but He says to us, 'Be not weary in well doing.' 'My word shall not return unto me void.' 'Be not faithless, but believing.'"

The several departments of mission labor, including Sabbath services in Burmese and English, schools, native help, &c., have been kept in operation as heretofore, though no detailed statement has reached us. The outstations have also been cared for.

MAULMAIN KAREN MISSION.

MAULMAIN. —

Rev. C. HIBBARD and wife in this country.

NATIVE PREACHERS.—Pah-poo and others, of whom eight are ordained.

OUTSTATIONS.—Dongyan and thirteen others.

In the early part of 1866, Mr. Hibbard, with his family, left the field for the United States, reaching Boston in June, since which time the churches and pastors have been without the counsel and care of a resident missionary. All accounts agree in representing that effective measures should be taken to supply the vacancy. Occasional service has been rendered by brethren formerly stationed here. Mr. Brayton visited the place last summer, greatly to the joy of all the disciples, old and young, and by letter just to hand we learn that Mr. Harris had arrived on the ground in time to be present at the meeting of the Association, and with the intention of spending sometime among the churches. Mr. and Mrs. Carpenter, of the Theological School at Rangoon, were also in attendance at the Association, as was also Mr. Rose, by whose pen we get this intelli-

gence. Mr. Rose had gone over, by special arrangement with Mr. Haswell, to take his place while absent at Toungoo.

Under date of Feb. 26th, 1867, he wrote: "I remained in Maulmain two weeks longer than I intended when I left home in order to attend the Maulmain Association, which met this year at "Dongyan," a place of much interest, and around which cluster many precious memories. Two weeks before the time of meeting, the prospect was that no missionary would be there unless I should change my plan and remain. But just then brother and sister Carpenter came over, and we learned that brother Harris was on the way. So, as it was, there were five of us all told, Mrs. Haswell, Mr. Harris, Mr. and Mrs. Carpenter and myself, with a pretty good turnout of native brethren and sisters. The meeting was very pleasant. There are some very fine Christian people both among the Burmese and Karen converts. We were all impressed with what seemed the reliable and substantial excellence of Kwau Louk, the Dongyan pastor. He was chosen to preside, and discharged his duties well. He had to use three languages in conducting the business,—this he did well. What would you think of a man presiding over a large body of Christians composed of English, French and Germans, and using their languages fluently?"

Of what he saw and heard, while on his visit, Mr. Brayton wrote freely in a letter given to the readers of the *Magazine* in January last:

Normal School.—"I did not reach the school till nine o'clock. Found ninety-two in the school, eighty-one being Pwos, of whom twenty-four are girls, mostly from Dongyan. But few of these Pwos have yet become Christians. Several are now asking for baptism; but I have not yet had an opportunity of personal conversation with them. I heard the entire school read, some of whom came from heathen families not two months since. The first class in geography, twenty-five in number, have been through the little elementary work, and seemed to have quite a familiar acquaintance with the general facts. The second class have been about half way through, and recite thoroughly as far as they have gone. The first class in arithmetic are in fractions, and apparently understand what they are about.

"Pah-poo is doing very well indeed, considering the opportunities which he himself has had. But such a school needs, and abundantly deserves, the superintendence of a thoroughly-trained, energetic master. Pah-poo says, 'I am not prepared to have charge of such a school. We have no American teacher.'"

The letter describes, somewhat in detail, the labors of a Sabbath. After speaking of the morning service, the writer goes on thus:

"After half an hour's rest, the Christians met for prayer in Pah-poo's house, while Pah-poo and I met the others in the chapel. I counted over fifty boys and girls who do not profess to be Christians. After talking with them collectively for some time, I requested those whose minds are made up, and who wish to come out on the Lord's side now, to take seats by themselves. Twelve boys and three girls thus separated themselves from the others. I then tried to give them such instruction as the occasion required; after which I commenced talking individually with the other class. I did not feel that I could leave, without some direct and personal effort for them. But after conversing with a few, I found myself so tired I was obliged to dismiss the exercises.

"I then retired to the old 'Vinton house,' where a company of young people at once came together, and commenced singing out of the 'Instruc-

tor.' Several of the young women have superior voices, and with suitable training would make sweet singers. It was affecting to hear them plead for some one to come and teach them singing. 'Now, teacher,' they said, 'do send your daughter over here just for one year, if no more. You can spare her certainly just for one year. Now will you let her come? Won't you?' and much more in the same strain. I remained with them as long as I felt it prudent; then left, reaching brother Haswell's just in season to get ready for dinner."

On the Sabbath before leaving Maulmain, Mr. Brayton had the satisfaction of baptizing twenty-five of these young people in the baptistry of Mr. Haswell's chapel.

TAVOY MISSION.

TAVOY.—*Burmese Department.*—Rev. Dr. and Mrs. WADE.

Karen Department.—Rev. I. D. COLBURN and wife.

OUTSTATIONS.—Matah, Patsauoo and sixteen others.

NATIVE PREACHERS.—Sau-moo and others, to the number of eighteen or twenty, four of whom are ordained.

BURMESE DEPARTMENT.

Dr. Wade reports, "During the missionary year, preaching on Sundays, Sunday-school exercises, and other means of grace, have been regularly sustained in the Burmese Department of the mission.

School.—"The school has much increased in the number of pupils. Last year only males were admitted; this year a female department has been added. The female teacher is a member of the little Burman church, and is well qualified to teach the vernacular, having been educated in the mission school in former days, having also had experience in teaching while Mr. Allen was in charge of the Burmese department. During the present session of the school the number has increased to sixty, twenty-two girls and twenty-eight boys. Of the latter sixteen study English, and three both English and Burmese.

"The pupils generally attend Sunday school under the superintendence of Mrs. Wade, and often above thirty are found in the Sunday congregation. Both the school and the Sunday congregation are more encouraging in a religious point of view than last year."

Inquirers.—"The husband of the female teacher and one of his brothers, now attend worship quite regularly, and appear to have no confidence in the Christian religion. I hope they may yet become true Christians. Another heathen man, formerly a priest, has occasionally attended Sunday worship and manifested a desire to know the truth. He procured a Bible, and commenced reading it in course, but is now ill with a chronic complaint, and it is feared will not recover. May God have mercy on his soul! The rains and my own lameness (from hernia) have prevented my going to see him.

"Earnest inquirers after truth are certainly scarce in Tavoy. We cannot, however, but hope, that among the mass of people there are some whom God has chosen to salvation. At any rate we think it duty to try to keep a light burning here, if happily some who are groping in darkness may see it and be guided into the way of life.

Bible-class in Karen.—"Besides my work in the Burmese department I have had a very interesting Bible-class of ten from the Karen school. A part of this class are already preachers, and most of the others have the ministry in view as the work of their lives.

The Church—"No change in the little Burman church, which consists of five members. Pray for a revival in Tavoy."

KAREN DEPARTMENT.

The last annual report furnished a somewhat full and detailed statement of the condition and prospects of this department of the mission. The means at hand are less copious for this year.

Revival at Patsauoo—"During the dry season of 1865-6, Mr. Colburn made a 'tour among the churches of the Mergui district,' and he wrote out and forwarded 'an account of the meetings at the several villages visited and of the baptisms at Patsauoo'. For some unknown cause this journal failed to reach us. From a subsequent allusion we learn that 'the awakening at Patsauoo was apparently caused by the return from our normal school of three converts, who immediately began to proclaim what Christ had done for their souls, and that as the result of that reviving in the church, fifteen persons indulged hope, eight of whom were baptized, and two of the eight were from heathen families, and in middle life. Only one of those three converts has returned to school this season; but this one has brought with him all of the seven whose baptism was deferred; and I am happy to say of them that I think they have been born of the Spirit."

School in Town During the Last Rains.—Sickness on his own part and that of his family, rendering necessary a temporary absence at Amherst and Maulmain,—the appearance of cholera at Tavoy in April, together with the difficulty, occasioned by early rains and swollen streams, of securing paddy in sufficient quantity to feed the pupils, interfered not a little with plans that had been arranged for this school. Still, by the generosity of the Karens, who sent in money to the missionary when they could not furnish the promised amount of paddy, combined with his own skill and perseverance, these difficulties were overcome, and the school successfully carried through the allotted term. Good improvement was made in the several branches of study, and, what is of infinitely more importance, a precious work of grace was enjoyed among the pupils, so repeating the blessing of the previous year. All will be happy to peruse the following record of this merciful visitation.

"God has again favored us with his converting power, and changed the hearts of some. A large proportion of the pupils were unconverted and ignorant, and for the first few months of the school were rude, for Karen lads, or young men, as we should say at home. They wanted to be with the Burmans at night, to visit the priests, and were not given to study at all times. But when the Spirit of God came down, all this was changed, and not a single pupil is now inclined to vacate his place in the evening prayer meeting. Eleven of the converts are waiting for baptism, and the interest is by no means stayed. A subdued feeling seems to permeate every breast, and the disciples are emboldened to let their mouth proclaim Christ's undying love for sinners. Our prayers have been heard, the faithful efforts of our teachers have been blessed, and souls have been converted.

"Praise the Lord, ye who love missions. He hath done it, and not we ourselves."

Late mails bring the intelligence that brother and sister Colburn had been called to part with a young child, a bereavement that will call forth

the sympathies of all. His own health was such, also, as to awaken serious apprehension. May it please "the Father of mercies" to preserve him to the mission.

SHWAYGYEEN MISSION.

SHWAYGYEEN.—Rev. N. HARRIS.

OUTSTATIONS.—Warthola and sixteen others.

NATIVE PREACHERS.—Sau Dumoo and others.

After an absence of several years, Mr. Harris reached this field on the 7th of March, 1866. On the 20th of that month he announced his arrival in a letter to the Foreign Secretary, and proceeded to speak of his reception, and the state of religion in the churches, as indicated by the spirit and tone of a body of native preachers with whom he early met.

Welcome.—"On my arrival, the 7th inst., I found an interesting company of Karens to give me apparently a hearty welcome. They had not heard of my arrival in Rangoon, so I took them quite by surprise. They had seen in their 'newspaper' a notice of my sailing, but they did not expect I would arrive before the rains.

Ministerial Conference.—"On the 15th, the native preachers, as by previous appointment, held their 'Ministerial Conference;' so I have had the privilege of seeing the four ordained pastors and several others connected with this station. They told me some sad things about the troubles which had sprung up and disturbed the peace of the churches at a neighboring station, and for a season caused some anxiety for the peace of Zion in this place. But the storm is, I hope, passed, and the pastors and churches seem to be generally united. During my absence, no new churches have been organized. In some new places there are encouraging prospects.

"During the meeting the opinion was expressed that two assistants, each with an associate, 'two and two,' ought to itinerate among the heathen. Two were chosen, and they have obtained travelling associates and gone forth among their countryman,—means for their present support having been contributed by the churches.

Self-reliance and Liberality of Natives.—"In regard to a school, I told some Karens that in Maulmain, Rangoon, Prome, Henthada and Toungoo, the government aided the schools, and I asked them what they thought about asking aid for a school here. One of the ordained pastors, Pahmow, replied, he did not want to ask aid of the government. Said he, 'If we eat our own rice, we shall relish it the better and have no one to complain of us.'

"With this expression of encouragement and the appropriation of the Executive Committee for educational purposes, I soon commenced preparations for a school. On the 24th I received a letter from a Karen in Thah-pton, in which he writes, 'I send Rs. 108-14; twenty-seven Karens contributed Rs. 71-8; thirty-four Shans contributed Rs. 27-2; seven Burmans contributed Rs. 10-4. Total, Rs. 108-14.'

"Thah-pton is, I suppose,—I have never been there,—nearly one hundred miles east of this place. When I went home to America, there were a few Christians there. The Burmans and Shans there are to me strangers, and I wonder that they, Buddhists, should contribute so liberally to aid me in my mission work."

School—Need of Revival Influences.—At a subsequent date, July 9th, Mr. Harris refers to his school and the need of revival influences. "I have a school of about thirty scholars, five of them young men, and one from a Christian village, were baptized two weeks ago yesterday. These churches need very much the revival influence of the Holy Spirit. The great mass of this people are in the region and shadow of death and seem willing so to remain."

Visiting the Churches.—By letters of subsequent date we learn that it was the purpose of Mr. Harris, so soon as the rains should break up, to set out on a tour of all the churches in the Shwaygyeen district, and, having completed the circuit, and attended the Association, pass down to Maulmain, and do what he could to encourage and strengthen the disciples in that region. Through Mrs. Harris we learn that he had carried out his plan in part. Under a very late date, she writes, "I have just received letters from Mr. Harris, in which he informs me that he had just returned from a jungle tour of about seven weeks. He visited all the churches, I think, north of Shwaygyeen, baptizing several candidates, and on the whole having a very interesting time. He was intending to start immediately on another tour to the south, when he would attend an Association, visit the churches, and then go on to Maulmain and spend some time with the Christians there, who seem doubly dear to him, as some are doubtless the fruit of his labor, and others received his watch-care in the earlier part of his missionary life." We are promised full accounts of these apostolic labors.

TOUNGOO MISSION.

TOUNGOO.—REV. E. B. CROSS, REV. ALONZO BUNKER and MRS. BUNKER.

Mrs. CROSS in this country.

OUTSTATIONS.—Lay Myuung and others.

NATIVE PREACHERS.—Sau Quala, Pwaipaw, Kyoukhai, &c.

After spending some time in company with the missionaries in Rangoon, Mr. and Mrs. Bunker proceeded to Toungoo, where they arrived on the 4th of July, meeting a most cordial welcome. They very soon found themselves quite at home, and entered joyfully on their life-work, as brother B.'s first dispatches to the Rooms will show:

"Praise the Lord for his great goodness and mercy in bringing us in safety and health to our home in Toungoo. We arrived here the 4th of July. This was our celebration. Our reception was very cordial, and such a hand-shaking as we received from the Karens has not been experienced since the days of the Anniversary at St. Louis.

"We are greatly pleased with our home, and now know that in sending us to this place the Lord did better for us than our fears would admit. I think the work every way pleasant and interesting. To spend our working years with this people, be they more or less, is our highest wish.

"I am thankful the Lord has made me a missionary. Had I known just the life and chance of usefulness of the missionary, I should have been more a missionary at home. It is a glorious and a happy work. If a man truly desires to do good to his fellow men, and has no motives of ambitious self, I cannot see how he can fail to be the happiest of mortals in this work, other things being equal.

First Impressions.—"The good old Quala is here. Were there no other fruit save Quala for a fifty years' sowing, missions would be a glori-

ous success. He is a monument of grace, and a bright example of God's love and the elevating influence of the gospel.

"We have a noble school here, numbering eighty odd. They are diligent and earnest in their studies, and, so far as I am able to tell, make quite as rapid advance as our schools at home. You would be greatly pleased to hear one class recite a chapter of the Bible from memory every morning. Brother Cross deserves great credit for the well-disciplined school he has collected. They have made long strides towards civilization.

Work Commenced.—"We have been at work on the language ever since the Monday after landing in Rangoon. I have got Karen enough to teach a class in the elements of music. Come into our verandah any school day at eleven o'clock, and I will show you what we can do. They are very much interested and learn fast. I never had better or more attentive pupils. Thank God for the privilege of teaching in a heathen land at last."

From such a beginning, our young friends have gone happily on in the study of the language and the performance of such direct missionary labor as came to their hands, or rather, to their tongues—for the use of the tongue is the one boon all new missionaries most covet. Late letters describe a journey of many days among the churches, in company with Mr. Cross, during which they attended various meetings for devotional and associational purposes. For particulars we refer you to the pages of the *Magazine*.

Mr. Cross has followed up his labors on the same general plan of the previous year, and with results increasingly happy and encouraging,—full accounts of which have appeared or will appear in the periodicals. Before the rains set in, he took an excursion, in company with Mr. Bixby, among the hill tribes to the north of Toungoo—the Geckhos and Bghais. Returning to Toungoo, he commenced school on the twenty-third of March, when the following record was made :

"A number of pupils were waiting for me. I have now a very pleasant and interesting school of forty-four or forty-five young men. The fact that they came in so early is evidence of the great revival among the churches on the subject."

The number of pupils subsequently rose to eighty and upwards, and the term of study was regarded as a profitable one.

In December, Mr. Cross, accompanied by Mr. and Mrs. Bunker, passed through that part of the country inhabited by those Karens known as the Pakus, and was present at their Association. In January, he went among the Mopghas and Bghais, attending their Association, and laboring from village to village to establish Sunday schools and awaken a wider and deeper interest in the study of the Scriptures. Indeed, this matter furnished one of the chief topics of discussion at both Associations, and it is creditable to the native preachers that they strongly favored the views of Mr. Cross and entered heartily into efforts to carry them out. Already several Sunday schools have been formed, and there is, in consequence, an increasing demand for Bibles and Testaments.

Of the Bghais, among whom recent divisions and alienations have been most marked, Mr. Cross speaks somewhat hopefully, in closing his journal of the tour : "I must say, on the whole, that we met with many interesting and encouraging things among these Bghais; and we have good ground to

hope that they will soon be won back from the errors which they have embraced. Many will apostatize, no doubt, but the majority will be reclaimed."

MISSION TO THE SHANS.

TOUNGOO.—Rev. M. H. BIXBY and Mrs. BIXBY. Rev. J. N. CUSHING and wife. Miss A. R. GAGE, assistant to Mr. BIXBY.

Mr. and Mrs. Cushing, with Miss Gage, under appointment for this mission at the last annual meeting, sailed for Burmah in October, and on March 1st were reported at Madras, where they left the "Bennington" and took steamer across the Bay of Bengal to Rangoon. They have probably reached their destination before this time.

In the early part of 1866, Mr. Bixby spent considerable time in exploration among "a savage tribe called Saukoos," making two trips for that purpose, in both of which, though exposed to many dangers, he was mercifully preserved, and to some extent successful. God gave him favor with the people, and opened "a wide" door of labor. "These people live near the Mobyae Shans and seem to be a link between the Bghais and Padoungs."

At a subsequent time "the greatest of all their chiefs" visited Mr. Bixby at Toungoo, and, though at first laboring under a good deal of restraint and fear, he came to manifest some confidence in the missionary. This man is said to "have at least one hundred villages under his influence."

Mr. Bixby's journals gave a somewhat extended account of the characteristics and habits of these rude people, and of his efforts to introduce Christianity among them. An extract or two will give an idea of the whole:

"At the time I wrote from Shway-naughyee, I went immediately among the Saukoos, travelled extensively among them, preached the gospel to them, battled with their superstitions and prejudices, and gained a sort of moral victory over them. They were at first very shy and doubtful, and often gathered around me in what seemed a threatening attitude, all heavily armed; but by the blessing of God I gained their confidence, and they became very fond of me, and were ready to give me the best of everything they had. But they wanted me to give them about all I had in return, even to my clothes.

"But will they receive the gospel? I think so. They are very dark and superstitious; not one of them can read, only as they have learned in our schools. (I have several pupils.) Mounng Shway Lay is laboring among them, i. e., on the border where they are not quite so wild and savage, and Mounng See-dee, Mounng O and Mounng Saing, as well as myself, have travelled among them. There are many more, however, unvisited. Their prejudices are giving way, and light is spreading. It is a hard and perilous work, but one that will pay. They are more degraded than the Geckhos, have much less knowledge of the world, or rather of the country and people around them, but no less energy, courage and ferocity. They bound over the the rough country and rocks like wild goats, travel great distances in a day, and have great powers of endurance."

In January, a year ago, a large meeting was held in Toungoo, of persons representing different mountain tribes for purposes of preaching, prayer, and listening to reports of native preachers. It affords a feature of marked interest.

"In January a large number of Geckhos, Saukoos, Padoungs, Bghais and other tribes followed me to Toungoo to attend a meeting of three days, which is likely to become an Association. It was held last year at Shway-nau-ghyee. There was a dispute among the villagers this year, several claiming the right to have the meeting; and, to settle the matter and unite all, I invited them to hold it with the church in Toungoo. All agreed, and so we avoided a break, or at least envious feelings.

"Not less than a hundred and fifty came from the mountains. Quala was present and preached faithfully. We had reports from the various preachers respecting their fields of labor.

"These reports were listened to by a large congregation, and were full of deep interest.

"The meeting closed with a sermon from Moun See-dee in the Geckho language, at which the Deputy Commissioner and wife, with nearly all the officers and ladies in the place were present."

While moving among the Geckhos, and seeking their salvation, Mr. Bixby had good opportunity of preaching to the Shans.

"We have had excellent opportunities to preach to the lowland Shans of the Shan country, as we have met them by hundreds on the Geckho road going and coming to and from the interior.

"In many instances we have stopped in dense jungles to preach to multitudes of Shans. Who does not see the good hand of our God upon us in opening this road, giving us friends by the way, and so much success in the very beginning of our efforts."

Mr. Bixby has also obtained "permits" from the kings of Burmah and of Siam to pass through their respective dominions in the Shan country.

"Not long since I wrote a letter to the king of Burmah, and another to the king of Siam, asking for a pass through their respective territories in Shanland.

"In due time I was honored with the desired documents, signed and stamped with the royal seals. They contain all I could ask for in the form of a pass. I have also made friends of the intermediate chiefs of the Mobyae, Tsaubwa and others. Thus we remove 'the stones' of difficulty and 'prepare the way' for the gospel chariot. Let us now 'lift up the standard;' let us 'go through' and possess the land in Jesus' name.

Religious Interest at the Station.—Under date of 8th August, Mr. Bixby thus refers to the state of things at the station:

"Since the re-opening of our chapel after repairs, there has been considerable increase of interest in all our meetings, particularly in the English-speaking congregation, and we think one European has been converted. Others are serious. Several young men connected with the various government offices, who have a good deal of influence among the people of the country, and some of them from Roman Catholic families, have become identified with the chapel, and we are looking for conversions.

"July 22d, Sau Quala baptized for me six converts,—one Geckho, one Saukoo (the slave boy), one Danau and three Shans. Two of the Shans were orphan girls belonging to the family that came out from Moonay a few years ago (mentioned in one of my journals), because they had heard that some of their friends had here found the way to heaven and were happy.

School for Training Teachers and Preachers.—"July 28th, the Commissioner examined our school. Whole number of pupils present at the

examination, about sixty, and in daily attendance, fifty; belonging to the training department for teachers, thirty; to the Anglo-Burmese department, twenty. About half of the whole number have been baptized. It is not expected that all the members of the training school will become teachers. We must try, the 'spirits' and make a selection. I have refused many applicants this year, and therefore the pupils are more select and promising; but they need much patient teaching, far more than we can give them now."

"The Commissioner expressed much satisfaction with the first class of Bible students, who are so soon to enter on the work of teaching. He spoke to them like a Christian man, and exhorted them to diligence and faithfulness. He said he had never heard natives sing before equal to this class. We believe in good music. We care not who make their laws, if we can make their songs. I have never had a visit from any officer of government which gave me so much pleasure. It is refreshing to meet with an officer who can appreciate and rejoice in our work, and is ready to say, 'God speed.'"

It is a note-worthy fact, that during the year Toungoo and Rangoon have been connected by steam navigation by means of a canal which the government opened across the great Pegu plain. Mr. Bixby chronicled the arrival of the first boat at Toungoo.

"July 19th was an eventful day to Toungoo. The first steamer that ever sailed on the waters of the Sitang (the A. H. McMillan, commanded by Capt. Greenwood, an American, formerly of Maryland,) arrived at Toungoo, having made a very successful passage from Rangoon in about eight or nine days. The steamer crossed the great Pegu plain in the new canal which the government had opened to facilitate inland navigation. We may hope that some of the difficulties of reaching this station are now overcome.

"Capt. Greenwood attended Divine service with us, inspected our school, and sent us a donation. It was very pleasant to meet an American in this out-of-the-world place. We hope to see him here again. He brought with him several passengers, among whom was the Commissioner of Pegu, Col. Stevenson."

It would be easy to add almost indefinitely incidents from journals of travel and labor, showing how the good work is extending and deepening; but this must suffice.

RANGOON MISSION.

RANGOON.—*Burman Department.*—Rev. E. A. STEVENS, Rev. A. T. ROSE and their wives. In this country Mrs. INGALLS and Mrs. KNAPP.

OUTSTATIONS.—Kambet, Ananben, Mengaleh-dong, Meeloung-gong, Ma-ngay, Twantay; also Thongzai and Letpadan.

NATIVE ASSISTANTS.—Ko En, pastor of the native church, and eight or ten others.

Pwo Karen Department.—Rev. D. L. BRAYTON and wife.

BURMAN DEPARTMENT.

Mrs. Stevens left this country October 13, via England and the "overland" route, and reached her husband in Rangoon about the 20th of December, after a separation of several years. Dr. Stevens still holds vigorously on his way, though sometimes borne down under the weight of many and exhausting cares.

Arrival of Missionaries.—In the early part of the year, February 22, Dr. Stevens had the privilege of welcoming his oldest son to a participa-

tion in the labors and enjoyments of a missionary's life, an event which he recorded with expressions of devout thankfulness. On the 27th February he wrote :

"It gives me great pleasure to inform you, that on the evening of the 22d instant the 'Cheduba,' from Calcutta, brought safely to us my son and his wife and brother Harris, all in excellent health and spirits.

"My heart rises in gratitude to God for the event,—one to which I have long been looking forward with the liveliest interest. And in addition I have the unexpected pleasure to observe that my son is already prepared to commence his life-work. He converses with readiness with the Christians who call to greet him and his wife, so that I need to say nothing. Not only so, but two days after his arrival he took part in prayer and exhortation in a Burmese prayer-meeting. On the Sabbath following he aided me in the services of the sanctuary in Burmese, reading the hymns and Scriptures with admirable distinctness and accuracy. On Monday evening following, he also took the lead of the regular Burmese prayer meeting, with evident acceptance. I cannot but feel that God indeed has been very gracious to me, and that the mission has received a present and not merely prospective accession of strength. May now the blessing of health, and above all the ever-abiding and quickening influences of the Holy Spirit, be graciously vouchsafed to him and his dear companion, that they may be a rich and lasting blessing to this land."

To this it may be added, that the subsequent Lord's day—his second in Burmah—young Stevens took the entire service in the Burman chapel, preaching, as well as conducting the devotional exercises, to the edification of all.

Progress among the Chinese.—The Committee watch with constant and increasing interest the movement among the Chinese residents of Rangoon towards "our holy religion." They see in it the beginnings of an agency that shall yet tell on Western China, up through the channels of the Irrawaddy and the Salwen rivers, and they are glad to observe efforts on the part of the missionaries to teach these converts "the way of the Lord more perfectly." Under date of 29th May, Dr. Stevens thus referred to them :

"The Chinese converts, I am happy to say, continue to give us encouragement, and others are before us as candidates for baptism. One of the first baptized was recently appointed by the native Missionary Society to look after the rest and preach to his unconverted countrymen; and I am happy to add brother Hancock has commenced a Chinese Bible class for their benefit in connection with the Burmese Sabbath school, as my son has a class of Telogoos and Tamils in connection with the English Sunday school."

At a later date Mr. Rose wrote: "Most of the Chinamen seem very ignorant, and are of the lower or lowest class that reach Burmah; but up to the present time they nearly all give better satisfaction than was feared."

Blessing on Native Labor.—Long have our churches rejoiced in the manifest blessing bestowed by the Head of the church on the ministry of Karen preachers. Dr. Stevens notes, May 29, an instance of great success of a Burman preacher :

"Last Sabbath I had the pleasure of witnessing my son administer baptism in the baptistry of our brick chapel to six candidates of three different

racés. Three were Chinamen, one a Burmese woman, and two Karen women. The husbands of two and a brother of one of the women had previously been baptized, and these were all of the village of Mangay, where the assistant Ko Shway Aek resides. The Lord has blessed that man in his work. He first heard the gospel at Kemendine while Mrs. Ingalls resided there, but was not baptized till after her removal to Thongzai. The first fruit of his labor was his aged mother; then one, and another, and another were graciously added, until eighteen had been baptized. Of these, two have died in the faith, three have been excluded, and now one is under a cloud. He is regarded as the elder of that branch of the church; but he needs much more knowledge of God's word to qualify him properly to feed the flock of God."

Presentation of a Bible to the King of Burmah.—The narration of this event, as given by Dr. Stevens, is too important to be left out of this report:

"Mr. A. Abraham, our Armenian convert, has recently been to Mandalay, partly on private business and partly to preach the gospel. On reaching the city, where he has a daughter and son-in-law, he was anxious to be presented to the king, who had formerly known him, and to take as his present a quarto Burmese Bible, which he had obtained of brother Simons, of Prome, for that purpose. His Armenian friends, however, and others, endeavored to dissuade him. He insisted, nevertheless, adding a box of candles to the Bible, fit, he said, to be an accompaniment, as both are to give light.

"The king received him very kindly, it seems, and not only took the Bible, but at once opened it in the beginning, and began to read and to converse upon it familiarly with one of the ministers, who himself was evidently somewhat familiar with it. After the interview, which lasted about an hour, the king rose to retire, and was about to take up the Bible, when his nephew moved forward to take it for him. 'Well,' said he, 'you take it and read it, and read it also to me.' All present were greatly surprised that the king so favorably regarded the Bible, and it became the signal for many who wished to take our books to apply to Mr. Abraham for them. Thus many portions of the Scriptures were distributed in the palace, and many persons called also at Mr. Abraham's lodging to supply themselves. While therefore it is not well, doubtless, to put confidence in princes, we will nevertheless rejoice in this, that a Bible is in the hands of Burmah's king, and some of its Divine words have met his eye; and in consequence of his momentary favor, many have taken that Word to their houses, where, if God will, perhaps, especially if Christians pray for this object as we should, it will become a source of saving light unto many."

The labors of assistants have been kept up in Rangoon and the outstations; converts have come in one after another; baptisms have often occurred; and, on the whole, the year has been one of the most favored in the history of this mission.

LABORS OF MR. ROSE.

On the Bassein and Bauley Rivers.—Mr. Rose has given his time and attention very largely to labors beyond the limits of Rangoon, taking journeys in various directions, and sowing the seed, literally, "beside all waters." Some of these tours filled up six or eight weeks. In the early part of the year he went to Henthada, in company with Dr. Stevens, to

attend the Association of Burman churches. This meeting over, he ascended the Irrawaddy with Mr. Douglass, to the point where the Bassein river branches off, and thence followed that stream down to the town of Bassein, preaching the gospel from village to village along the banks. In the middle of July, in the midst of the rains, he left home, and, "after spending a few days among some small villages near home, he made for the 'Bailey,' and visited all the villages of any importance on that river." He then proceeded to the region of Thongzai and Letpadan, where a Burman preacher was ordained and set over the Burman church at Letpadan. Mr. Crawley, of the Henthada Mission, had joined him at another locality. The ordination service is thus described :

"On Friday, August 10, the council met for the examination of Mounng Thah Dong. Ko Aing, the pastor of the Henthada church, and Thet-nau, the late pastor of Thongzai church, with other delegates from both these churches and also from Rangoon, were present.

"The examination was interesting to all. The native brethren had their full share in asking questions. The candidate exhibited a good practical view of the fundamental doctrines of the Bible. The ordination took place on Sunday, the 12th. Br. Crawley preached the sermon.

"In the afternoon the newly-ordained pastor baptized two men, after which the church celebrated the Lord's Supper.

"The young man ordained is one of Mrs. Ingalls' best men, and we hope will continue to be a good minister of Christ. The church of which he is pastor numbers thirty members, and is in the midst of a large heathen population."

Visits Thongzai.—In September, and again in November, Mr. Rose took trips to the north, passing over parts of the ground previously visited, for the purpose of following up and giving force to any impressions that might have been made, and of garnering any fruit that should appear. On the last trip he visited Thongzai.

"I left home with the intention of spending a week or more in the village of Thongzai, to visit all the Christians and those called inquirers, with the hope of encouraging and strengthening the Christians, and reviving a deeper interest in the church, and pressing home the truth to the hearts of those who have heard for years, but are yet procrastinating. I spent ten days (two of them Sabbaths) in Thongzai. We spent six days visiting the villages east and west of the chapel, villages on both sides of the stream, seeking specially those who call themselves inquirers and who have heard much; but many others would gather around to listen. I hope good will be the result. I baptized one in Thongzai and two at Kayah Bya, a little below Tsaunway. Another wanted to be baptized at Thongzai, but his wife opposed it so strongly that he deferred it. The last Sabbath in Thongzai I administered the Lord's Supper. Only about thirty members were present; some were too far to come, some were sick."

Such labors as those above referred to are looked upon by Mr. Rose, to use his own language, as "the cream of missionary work, both as to usefulness and enjoyment."

Statistics for 1865-6.—Baptized, 4; whole number at Thongzai, 70; at Letpadan, 30; total, 100.

Three preachers and a school teacher,—one preacher ordained. During the last year another preacher has been ordained.

PWO KAREN DEPARTMENT.

We cannot do better than copy the condensed statement furnished by Mr. Brayton at the close of the travelling season for 1865-6, written in April of last year.

State of the Churches.—"Our itinerating labors for the present season are now closed, unless, perhaps, a short trip or two to places near. During our visits to the churches, some things have cheered our hearts, while others have depressed our spirits. The interest on the subject of education, which was started last year at Mying-k-doung, is going on finely, and promises much good for the future. There is quite a general increase of interest on this subject. The subject of discipline among the churches, the manner in which it is conducted, and the desire manifest to keep the churches pure, speak well for the future.

"Among the heathen several new interests have started, and there is an almost universal consent to what we say about Jesus Christ and his gospel. But when its immediate acceptance is urged, we constantly hear the remark, which was made so long since in reply to Paul's urgent appeals, 'Go thy way for this time,' &c."

Interest at Pah-let.—"The new interest at Pah-let has much increased. Six have been baptized, of whom five are heads of families, and one young man. The chief had been expecting to go forward in that ordinance; but on our arrival there he was just recovering from an attack of cholera, which came near taking him away. He had not recovered sufficient strength to justify his taking such a step. There seems to be a general interest in the village."

Importance of Employing Native Help.—"One of the most depressing things, to our minds, has been the fact that, during the past year, several of our best young men have been under the absolute necessity of going on to their farms, in order to supply the wants of their families. I had not the means of their support at my command, and as they could not expect this from the heathen, they were obliged to go to their secular callings. But as another source of encouragement, at the commencement of this dry season, we had a meeting of the leading men; and as the Executive Committee have this year sent us a little advance for native preachers, there was a unanimous resolve to employ every suitable man to labor for the salvation of his countrymen. So that I do not now know of any available one who is not engaged as a direct laborer in his Master's vineyard. Though our present resources are not sufficient for their support, yet, as Providence seems to say, 'Trust and go forward,' we dare not refuse. Our prayer is, 'Lord increase our faith.'"

School in Town.—"The school for the training of teachers and preachers was kept up through the rains, though it was done under much embarrassment and great sacrifice on the part of Mr. Brayton. See special paper on the subject of "Schools in the Asiatic Missions."

Statistics.—"Statistics for the year. Churches, 12; baptized, 41; excluded, 9; restored, 1; died, 7; present number, 375.

"Contributions to Mission Society, to support preachers, Rs. 422-2; do., for chapels, schools, etc., nearly Rs. 1000. But as the reports on these points were not at all definite, I cannot give the exact amount."

THEOLOGICAL SEMINARY.

RANGOON.—Rev. J. G. BINNEY, Rev. C. H. CARPENTER and their wives.

In July last Dr. Binney, then laboring in the city of Richmond, Va., signified to the Executive Committee his readiness to re-enter the service of the Missionary Union, and repair at an early day to the scene of former labors in Rangoon. The Committee met the proposal with favor, and at once re-appointed him, and made all arrangements for his departure. Accompanied by Mrs. Binney, who yielded a cheerful concurrence to the plan, he sailed from New York October 13th, and reached Rangoon, before Christmas. At once he resumed labor in the school, Mr. Smith retiring to Henthada to occupy the place made vacant by the removal of Mr. Thomas to Bassein.

Since our last report, the work in the Seminary has been carried successfully forward by Messrs. Carpenter and Smith, aided by Mrs. Carpenter and the native instructors. No detailed statements relative to the last two terms, the fourteenth and fifteenth, covering the time from October, 1865, to October, 1866, have reached us. In May, 1866, Mr. Carpenter thus referred to the opening of the fifteenth term:

"We began school May 1st, with forty-three scholars present. Ten have come in since, making in all fifty-three, of whom thirty-five are old scholars, and eighteen are new ones,—a very promising class, mostly from Bassein, connected with the churches that br. Beecher has been obliged to leave so suddenly. A few more were intending to come, but whether they will come now is quite doubtful. We are now well under way, and hope to be blessed in our work the coming year.

"We are introducing a very simple monitorial system, which, we hope, will secure greater regularity and other important results.

Missionary Spirit among the Students.—"Last Sabbath we held our first monthly concert of prayer for missions, for the regions beyond. For while you can pray at the missionary concert for our work here as part of the field foreign to you, we must remember those who are outside of these established centres of light, who are foreign to us,—the Kyens, the Shans, the Karens of Zimmay, the Siamese and the Chinese. The meeting was quite full of interest, and we hope the close of the year will show an increase of missionary spirit among the young men. At the close, a contribution of nearly ten rupees was taken up,—which is quite equal to what we used to give at the monthly meetings of the Society of Inquiry in Newton.

New Dormitory.—"Our new dormitory,—‘Dormitory No. 1,’—is ready for occupancy. It will accommodate thirty pupils very well. It is every way thoroughly made, and, though plain, will present a creditable appearance."

MISSION PRESS AND DEPOSITORY.

Rev. CEPHAS BENNETT, superintendent; ROYAL B. HANCOCK, foreman; Mrs. BENNETT, proof-reader.

Since the last annual meeting, the entire estate at Rangoon, occupied by the Mission Press, has become the property of the Missionary Union. The sum paid Mr. Ranney, the former owner, was \$3,736.56. Other buildings have been erected by Mr. Bennett, at an expense of \$5,000, making the whole investment \$18,736.56.

Mr. Hawes has retired from the service of the Union, the term for which he was engaged having expired. He reached this country in January.

The Superintendent has furnished the following tables, showing the amount of matter printed, and also the amount issued from the depository during the year 1865-6 :

STATEMENT OF BOOKS AND TRACTS ISSUED FROM THE DEPOSITORY OF THE MISSION PRESS FROM OCTOBER 1, 1865, TO
SEPTEMBER 30, 1866.

| NAMES OF BOOKS. | | Language. | Form. | Edition. | Maulmain. | Shwaygyeen. | Toungoo. | Bassein. | Henthada. | Prome. | Rangoon. | Tavoy. | Total of books. | No. of pages in each book. | Total of pages. | Remaining in depository. |
|-----------------------------------|----------|-----------|-------|----------|-----------|-------------|----------|----------|-----------|--------|----------|--------|-----------------|----------------------------|-----------------|--------------------------|
| SCRIPTURES. | | | | | | | | | | | | | | | | |
| Holy Bible..... | Burmese | 4to | 1st | 4 | 14 | ... | ... | ... | 70 | 27 | 20 | ... | 135 | 1200 | 162,000 | 2280 |
| New Testament..... | Sgau | 12mo | 5th | ... | 25 | 100 | 100 | 270 | 100 | 20 | 146 | ... | 561 | 572 | 320,892 | ... |
| New Testament..... | Burmese. | 12mo | 4th | 75 | ... | 42 | 52 | 102 | 52 | 52 | 24 | 4 | 351 | 612 | 214,912 | 2109 |
| Life of Christ..... | " | 8vo | 1st | 120 | 50 | 50 | 50 | ... | 540 | 373 | 120 | ... | 1253 | 210 | 263,130 | 9761 |
| Digest of Scripture..... | " | 8vo | ... | 77 | 20 | 20 | 20 | ... | 50 | 150 | 60 | ... | 377 | 212 | 19,324 | ... |
| The Creation..... | " | 12mo | 4th | ... | ... | ... | ... | 320 | 4060 | 1000 | 130 | ... | 5510 | 36 | 198,320 | 4490 |
| Genesis and Exodus..... | " | 12mo | ... | 100 | ... | ... | ... | 20 | 300 | 300 | 420 | ... | 1140 | 196 | 223,440 | 1800 |
| Genesis and Exodus..... | Sgau | 8vo | ... | 200 | 260 | 300 | 300 | 20 | 60 | 120 | ... | ... | 960 | 92 | 94,320 | 580 |
| Psalms and Proverbs..... | " | 8vo | 2d | 200 | 200 | 800 | 800 | 370 | 200 | 50 | 1070 | ... | 2880 | 318 | 919,020 | 2110 |
| TRACTS. | | | | | | | | | | | | | | | | |
| Golden Balance..... | Burmese | 12mo | 8th | 776 | 569 | 1312 | 1102 | 5432 | 2092 | 1990 | ... | 4 | 13177 | ... | 2,415,938 | ... |
| Ten Commandments..... | " | 12mo | 5th | ... | ... | 500 | 200 | 500 | 900 | 1870 | ... | ... | 3970 | 24 | 95,280 | 6030 |
| The Catechism..... | " | 12mo | 18th | 200 | 100 | 1160 | 200 | ... | 500 | 550 | 1550 | ... | 3350 | 24 | 80,400 | ... |
| The Awakener..... | " | 12mo | 7th | 750 | 500 | 700 | 250 | 2100 | 650 | 2770 | ... | ... | 6180 | 24 | 148,320 | ... |
| The Investigator..... | " | 12mo | 9th | ... | ... | 500 | 200 | 2400 | 300 | 1000 | 2000 | ... | 6850 | 24 | 164,400 | 3150 |
| Justice and Mercy Reconciled..... | " | 12mo | 1st | 150 | 1100 | 500 | 200 | 200 | 300 | 1250 | 500 | ... | 7050 | 24 | 169,200 | 2950 |
| Come to Jesus..... | " | 12mo | ... | ... | ... | ... | 100 | 100 | 100 | 200 | ... | ... | 650 | 12 | 3,600 | ... |
| Tree of Life..... | " | 12mo | ... | 200 | 800 | 200 | 300 | 1500 | 950 | 1050 | ... | ... | 5000 | 24 | 120,000 | ... |
| Glad Tidings..... | " | 12mo | 5th | 500 | 500 | 900 | 200 | 900 | 1500 | 1560 | 200 | ... | 6260 | 24 | 150,240 | 3740 |
| Thou Shalt not Kill..... | " | 12mo | 2d | ... | ... | ... | ... | 4500 | 1000 | 1640 | 200 | ... | 8940 | 24 | 214,500 | 10630 |
| Book on the Soul, 2d part..... | " | 12mo | 2d | ... | ... | ... | ... | 5700 | ... | 300 | ... | ... | 6000 | 12 | 72,000 | 4000 |
| The Resurrection..... | " | 12mo | 2d | ... | ... | ... | ... | 640 | 120 | ... | 30 | ... | 790 | 154 | 121,660 | ... |
| Way to Heaven..... | " | 12mo | 1st | 200 | 100 | 400 | ... | 5300 | 600 | 1530 | 200 | ... | 8330 | 12 | 99,960 | 400 |
| Father's Advice..... | " | 12mo | 4th | ... | 500 | ... | ... | 2350 | 1000 | 320 | ... | ... | 4870 | 24 | 119,510 | 5030 |
| Ship of Grace..... | " | 12mo | ... | ... | 100 | 500 | 500 | 2000 | 2000 | 500 | ... | ... | 5600 | 24 | 144,400 | 4400 |
| The Atheist..... | " | 12mo | 8th | 1000 | 400 | 1400 | 500 | 3400 | 1000 | 400 | ... | ... | 8100 | 24 | 134,400 | 1900 |
| The Atheist..... | Sgau | 12mo | 1st | ... | ... | ... | ... | 1200 | ... | 700 | ... | 400 | 2300 | 12 | 55,200 | 700 |

STATEMENT OF BOOKS AND TRACTS ISSUED FROM THE DEPOSITORY OF THE MISSION PRESS FROM OCTOBER 1, 1865, TO
SEPTEMBER 30, 1866. (*Continued.*)

| NAMES OF BOOKS. | | Language. | Form. | Edition. | Maulmain. | Shwaygyen. | Toungoo. | Bassein. | Henthada. | Prome. | Rangoon. | Tavoy. | Total of books. | No. of pages in each book. | Total of pages. | Remaining in depository. |
|--------------------------------------------|----------------|-----------|--------|----------|-----------|------------|----------|----------|-----------|--------|----------|--------|-----------------|----------------------------|-----------------|--------------------------|
| TRACTS (Continued.) | | | | | | | | | | | | | | | | |
| Children's Tracts..... | Burmese..... | 16mo | 1st | .... | 50 | 10 | .... | .... | 150 | .... | 10 | 60 | 280 | 258 | 62,340 | 1000 |
| The Catechism..... | Sgaw..... | 16mo | 10th | 100 | 500 | 600 | .... | 800 | 200 | 100 | 100 | 50 | 1650 | 16 | 26,400 | 8000 |
| The Catechism, with Scripture Answers..... | "..... | 16mo | 3d | .... | 150 | .... | .... | .... | .... | .... | 100 | .... | 1050 | 48 | 50,400 | .... |
| The Elders..... | "..... | 12mo | 3d | 200 | 500 | 500 | 300 | 300 | 600 | .... | 1000 | .... | 3100 | 60 | 186,000 | 1900 |
| "..... | "..... | 16mo | 2d | .... | .... | .... | 70 | 500 | 100 | 100 | 50 | .... | 720 | 122 | 87,840 | 280 |
| Revival Hymns..... | "..... | 16mo | 4th | .... | 150 | .... | 275 | 300 | .... | .... | 30 | .... | 755 | 48 | 36,240 | .... |
| Abbott's Catechism..... | "..... | 16mo | 4th | .... | .... | .... | 1200 | 100 | .... | .... | .... | .... | 1305 | 16 | 20,800 | .... |
| The Catechism..... | Pgho..... | 16mo | 1st | .... | .... | .... | .... | .... | .... | .... | .... | .... | .... | .... | .... | .... |
| SCHOOL BOOKS, &c. | | | | | | | | | | | | | | | | |
| Stilson's Arithmetic..... | Burmese..... | 8vo | 2d | 20 | 6000 | 8370 | 5895 | 36340 | 11170 | 19060 | 1810 | 93200 | .... | .... | 2,363,290 | .... |
| Cross' Arithmetic..... | Sgaw..... | 8vo | 2d | .... | 50 | 20 | 87 | .... | .... | 150 | 200 | .... | 527 | 408 | 215,016 | 1473 |
| Themongyee..... | "..... | 12mo | 4th | .... | 74 | .... | .... | 200 | .... | .... | 50 | .... | 324 | 288 | 93,212 | 800 |
| Themongyee..... | "..... | 8vo | 4th | .... | 50 | .... | .... | 200 | .... | .... | 160 | .... | 410 | 40 | 16,400 | 100 |
| Land Measuring..... | Burmese..... | 8vo | 4th | 100 | .... | 100 | 100 | 125 | 300 | .... | 300 | .... | 725 | 40 | 29,000 | .... |
| "..... | "..... | 8vo | 4th | 25 | .... | 50 | 75 | 25 | 100 | .... | 50 | .... | 325 | 40 | 14,000 | 500 |
| HHymn Book..... | "..... | 16mo | 7th | 25 | .... | 50 | .... | 70 | 12 | 42 | 199 | .... | 312 | 312 | 62,088 | 85 |
| HHymn Book..... | Sgaw..... | 16mo | 6th | .... | 36 | 100 | 320 | 88 | 20 | 100 | .... | .... | 664 | 506 | 335,984 | 295 |
| HHymn Book..... | Pgho..... | 16mo | 2d | .... | .... | .... | 50 | 50 | .... | 120 | .... | .... | 220 | 364 | 81,180 | .... |
| Mrs. Thomas' Geography..... | Sgaw..... | 12mo | 1st | .... | 75 | 100 | .... | 100 | .... | .... | 44 | .... | 314 | 252 | 79,128 | 686 |
| Almanac, 1866..... | "..... | 12mo | .... | 100 | 30 | 100 | 100 | 50 | .... | .... | 70 | .... | 450 | 24 | 10,800 | .... |
| Todd's Lectures..... | "..... | 12mo | 1st | .... | 100 | 100 | 100 | 25 | .... | .... | .... | .... | 225 | 168 | 37,800 | .... |
| Total..... | | | | | | | | | | | | | | | | |
| Scriptures..... | Maulmain..... | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 | 5,646 |
| Tracts..... | Shwaygyen..... | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 | 6,984 |
| School Books..... | Toungoo..... | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 | 10,302 |
| Total..... | | | | | | | | | | | | | | | | |
| 110,760 | | | | | | | | | | | | | | | | |

BOOKS AND TRACTS PRINTED AT THE MISSION PRESS, RANGOON, FROM
OCTOBER 1, 1865, TO SEPTEMBER 30, 1866.

| TITLES OF BOOKS. | Form. | Edition. | Language. | No. of copies. | Pages. | Total pages. |
|-------------------------------------|-------|----------|-----------|----------------|--------|--------------|
| Tree of Life*..... | 12mo | 5th | Burmese. | 10,000 | 24 | 240,000 |
| Acts of the Apostles†..... | | 2d | | 3,000 | 84 | 252,000 |
| Stilson's Arithmetic..... | 8vo | 2d | | 2,000 | 110 | 220,000 |
| English and Burmese Dictionary..... | | 2d | E. & B. | 1,500 | 80 | 120,000 |
| New Testament†..... | 12mo | 4th | Burmese. | 2,500 | 264 | 660,000 |
| Mrs. Vinton's Child's Book..... | 16mo | 3d | Sgau. | 2,000 | 264 | 528,000 |
| Revival Hymns..... | | 2d | | 2,000 | 122 | 244,000 |
| The Awakener*..... | 12mo | 7th | Burmese. | 10,000 | 24 | 240,000 |
| The Investigator*..... | | 9th | | 10,000 | 24 | 240,000 |
| History of the Saviour..... | 6mo | 1st | Pgho. | 1,000 | 370 | 370,000 |
| Psalms and Proverbs*..... | 12mo | 3d | Sgau. | 5,000 | 318 | 1,590,000 |
| The Atheist..... | | 1st | | 10,000 | 12 | 120,000 |
| The Creation†..... | | 4th | Burmese. | 10,000 | 36 | 360,000 |
| Primer No. 1..... | 16mo | 8th | English. | 5,000 | 80 | 400,000 |
| School Songs..... | | 1st | Sgau. | 2,000 | 48 | 96,000 |
| Way to Heaven*..... | 12mo | 4th | Burmese. | 10,000 | 24 | 240,000 |
| The Examiner*..... | | 5th | | 10,000 | 24 | 240,000 |
| Glad Tidings*..... | | 5th | | 10,000 | 24 | 240,000 |
| Primer, No. 2..... | 16mo | 5th | English. | 2,000 | 80 | 160,000 |
| Father's Advice†..... | 12mo | 4th | Burmese. | 10,000 | 24 | 240,000 |
| Ship of Grace†..... | | 8th | | 10,000 | 24 | 240,000 |
| The Elders†..... | | 4th | Sgau. | 5,000 | 60 | 300,000 |
| The Balance†..... | | 11th | Burmese. | 10,000 | 24 | 240,000 |
| Catechism and View†..... | | 2th | | 10,000 | 32 | 320,000 |
| Burmese Grammar..... | 8vo | 3d | B. & E. | 1,000 | 48 | 48,000 |
| Come to Jesus*..... | 12mo | 1st | Burmese. | 5,000 | 12 | 60,000 |
| Gospel by Matthew..... | | 2d | Pgho. | 1,000 | 72 | 72,000 |
| Morning Star..... | 8vo | m'thly | Sgau. | 700 | 116 | 89,600 |
| Burmese Messenger..... | 4to | " | Burmese. | 700 | 48 | 33,600 |
| The Resurrection*..... | 12mo | 1st | | 10,000 | 12 | 120,000 |
| | | | | 171,900 | 2842 | 8,573,200 |

*Burmah Bible and Tract Society.

†American Tract Society.

‡A. & F. Bible Society.

☞ *The printing of the Karen Bible has advanced into the Gospel by Mark.*

BASSEIN MISSION.

BASSEIN.—*Sgau Karen Department.*—Rev. B. C. THOMAS and wife.

Pwo Karen Department.—Rev. H. L. VAN METER. MRS. VAN METER in this country.

Burman Department.—Rev. J. L. DOUGLASS and wife.

SGAU KAREN DEPARTMENT.

The circumstances connected with the transfer of Mr. Thomas to this mission have been fully narrated in another place, and need not be repeated here. He reached Bassein with his family in January, since which time nothing from his pen has come to hand. A summary statement of the condition of the churches, schools, &c., in this department of the mission, has been kindly furnished by Mr. Van Meter, and will, for sake of convenience, be given in another connection.

PWO DEPARTMENT.

Nothing can afford a better idea of the progress made in the Pwo Department than the account furnished by Mr. Van Meter, of the Association held early in March, 1866 :

"March, 1866.—The fourth annual meeting of the Pwo churches is just passed,—2d to 5th inst. It was held at Maung Tha, which is about one hundred miles east of Bassein. And, considering the attendance, the full representation of the churches and preachers, the preparation and contents of letters, the action of committees, and the spirited and well-sustained conference meetings, protracted to a late hour on two nights, it was one of the most satisfactory and encouraging meetings I have ever attended in Bassein.

"There are now seventeen churches in the Association, the number having increased more than one-half since the first meeting, three years ago, Feb., 1863, when there were but eleven churches in all. Two new churches are added this year. All were represented but one, and that, one of the last formed, and as yet without a pastor. All the pastors were present but two, and one of these was prevented by sickness. The letters from the churches were unusually well-written, and gave evidence of growth and activity. I was especially gratified at the reading of the letters from two distant churches, of which I stood in doubt, having heard but little of or from them during the year. One of these churches had built a chapel at a cost of Rs. 350, and the other reported baptisms, one new convert, and over Rs. 100 for support of pastor and other objects. One of the new churches, organized only one month since, was represented by its own pastor, and reported thirteen baptisms, ten new converts, and Rs. 150 for various objects, the larger part of which, however, was expended at the great meeting at the time of the organization of the church, a movement suggested and provided for by two or three of their leading men.

"An item of not so pleasing a character, and yet not without a sign of good in it, is the expulsion of fourteen from one of the oldest and largest churches (eighty-five members), for neglect of Christian duties, and a disposition to indulge in the amusements and practices of the heathen.

"Another of the younger pastors, Aung La, was ordained at this time, making five ordained Pwo pastors in all. This young man spent four years in Maulmain and Rangoon in a course of study, is a good preacher, and has been doing a pastor's work very acceptably for about two years.

BURMAN DEPARTMENT.

Mr. Douglass, as we are informed, made out a report of this department, which was presented at the Convention in Rangoon, the last part of October. It was his expectation, as it was our own, that the minutes of that meeting would reach the Rooms so as to be serviceable in making up the annual statement for the Union; in this we have been disappointed. The following extracts from a letter, dated in September, will show the spirit of the man, his mode of working, and the agencies on which he relies for ultimate success:

"In an American paper of June 26th, there is an article in which the writer criticizes the idea of 'freedmen' who cannot read and spell correctly, studying theology. For any one to be giving theological instruction to men of such limited literary attainments may produce exclamation points in the mind of "Ebed;" but every Burman missionary in Burmah is giving instruction in theology to native preachers who cannot write and spell correctly the instruction they receive. There are but few Burman preachers in Burmah who have sufficient literary attainment to read and spell

correctly. 'The Karen apostle,' Ko-thah-byu, had not. Many of the pioneer Baptist ministers in New York and Pennsylvania had not; but those men had physical and intellectual strength; their strong passions and impetuous natures were subdued, governed and guided by the grace of God; they studied theology, and they knew how to preach it; and, though few of them could have written out and spelled correctly a report of their labors, yet God abundantly blessed their labors, souls were converted, churches planted, the way prepared and necessity produced for the establishment of such institutions as Hamilton, Rochester, and Lewisburg, that ministers might in intelligence keep in advance of the people.

"Just so, a class of efficient, but uncultivated, men here in Burmah are doing a pioneer work,—a work that missionaries know how to appreciate; and friends in America who are now so liberally aiding these men, may be assured that in most cases their money is wisely appropriated. But we must provide for the future.

"The work is difficult; the discouraging and disheartening things, when all enumerated, are numerous. But we have constantly before us in this land evidence of the power of the gospel to change, purify, elevate and sustain. And the means that God would have us use to save souls is the same in all lands. Perhaps no agency is more effective than faithful instruction in the Sabbath school. The next morning, after I returned from my last tour in the jungle, by request forty of the pupils in the day and Sabbath school met me in our little chapel. I spent an hour singing hymns with them—not in English, for not one of them can speak English;—but many of our good hymns, such as 'Rest for the weary,' 'Nearer, my God, to thee,' 'Rock of Ages,' and 'Jesus, refuge of my soul,' have been translated into Burmese. The last one that we sung was 'Happy day,' and I then spent some time conversing and praying with them. Five of the forty, two boys and three girls, expressed the hope that Jesus had washed their sins away, and before all declared their determination to love and serve Him while they lived.

"I have travelled and worked more in the jungle within the past year than any year previous; five weeks of the time in company with br. Rose, of Rangoon. Let us renew our diligence for Christ and souls."

FULL STATISTICS OF THE SGAU AND PWO KAREN AND THE BURMESE DEPARTMENTS OF THE MISSION AS MADE UP BY MR. VAN METER.

STATISTICS OF BASSEIN CHURCHES AND SCHOOLS FOR 1865-6.

| | Sgau Karen. | Pwo Karen. | Burmese. | Total. | Contributions and Expenditures. | Sgau Karen. | Pwo Karen. | Burmese. | Total. |
|--------------------------|-------------|------------|----------|--------|---------------------------------|-------------|------------|----------|--------|
| Baptisms..... | 209 | 74 | 9 | 292 | Home Missions..... | 786 | 181 | 17 | 984 |
| Excluded..... | 75 | 34 | 1 | 110 | Support of pastors—cash | | | | |
| Restored..... | 25 | 7 | | 32 | and rice..... | 7345 | 955 | 80 | 8,380 |
| Died..... | 105 | 14 | 1 | 120 | Paid teachers of village | | | | |
| New churches..... | | 2 | 1 | 3 | school..... | 1490 | 103 | 25 | 1,618 |
| Churches—Whole No.... | 52 | 17 | 3 | 72 | “ for Anglo-Kar., Nor. | | | | |
| Communicants..... | 5658 | 631 | 80 | 6369 | & Industrial school. | 2891 | | | 2,891 |
| Pastors..... | 51 | 14 | 3 | 68 | Industrial receipts and | | | | |
| Pastors ordained..... | 12 | 5 | | 17 | credits of school..... | 545 | | | 545 |
| Licensed preachers..... | 32 | 14 | 3 | 49 | Paid for Pwo Nor. sch.... | | 243 | | 243 |
| Pastors and preachers— | | | | | “ “ chapels, school- | | | | |
| Whole No..... | 83 | 28 | 6 | 117 | houses and gongs | 1733 | 667 | 45 | 2,445 |
| Converts from heathenism | | 72 | 50 | 122 | Aid for poor, cash and rice | 361 | 182 | 9 | 552 |
| Nominal Christians..... | 5087 | 610 | 60 | 5757 | Paid for Scriptures, school- | | | | |
| Total Christian commun- | | | | | books, &c..... | 890 | 84 | 30 | 1,004 |
| ity..... | 10745 | 1241 | 140 | 12126 | “ “ Morn'g Star, Sgau | | | | |
| Schools..... | 40 | 12 | 2 | 54 | Kar., monthly.... | 109 | 17 | | 126 |
| | | | | | “ “ Burman Messen- | | | | |
| | | | | | ger, monthly..... | 99 | 49 | 11 | 159 |
| Scholars..... | 816 | 186 | 73 | 1075 | Expenses of an., quar. and | | | | |
| Pupils in Anglo-Karen | | | | | other large meetings... | 1300 | 636 | 70 | 2,006 |
| School..... | 79 | | | 79 | | | | | |
| “ “ (Vernacular) | | | | | | | | | |
| Normal do.... | 48 | 16 | | 64 | | | | | |
| “ at Rangoon Theo. | | | | | | | | | |
| do..... | 30 | 13 | | 43 | | | | | |
| Total scholars..... | 973 | 215 | 73 | 1315 | | 17549 | 3117 | 287 | 20,953 |

EXPLANATION OF THE FOREGOING TABLES.

1. The churches as a whole are more prosperous than for some years past. There is less of disorder and disregard of pastoral authority in individual cases. And yet many of these churches are very weak, do but little, and are objects of much solicitude.

Three *new ones*, two Pwo and one Burmese, have been planted in places where no church had yet been organized, but are composed partly of members of other churches. The whole number is 72, viz., Sgaus, 52, Pwos, 17, and Burmese, 3.

Of the whole 52 only seven are without settled pastors, and these, if not supplied by a licentiate living in their midst, have the watch-care of the missionary or other pastors at least occasionally. There is a net gain of about 100 in membership; total 6369.

2. *Preachers.* The whole number is 117. Of these 68 are pastors, each with his own church, and 49 are licentiates, either now pursuing their studies or teaching and preaching as there may be occasion. Of the 117, there are Sgaus, 83, Pwos, 28, and Burmese, 6. Two were ordained at the annual meeting, one Sgau and one Pwo. One died, an old Pwo assistant, but really a Burman, who had long lived with the Karens and was regarded as one of themselves. He was a man of small talent but earnest spirit, and leaves an excellent name and example.

There has been an addition of seven to the Pwo licentiates; how many among the Sgaus is not known.

3. The item of *Nominal Christians* is now reported for the second year, and the number 5757 may be regarded as very nearly correct. This makes the whole *Christian Community* 12,126, being an increase of 150 on the last year.

4. The *School Report* for this year is unusually favorable. There has been an increase of 9 in the number of schools and 215 in the number of scholars. This increase is distributed as follows: Among the Sgaus, schools, 7, scholars, 196. Pwos, schools 2, scholars 14, and Burmese scholars. 5. "Grants-in-aid" are now allowed to 40 Sgau village schools, ranging from Rs. 38 to 130, according to expenditure by the several villages for school purposes, making a total of Rs. 2,400. This sum is in addition to the 1,500 granted to the station or city school and the 500 to the Pwo Normal school. The Pwo villages have not applied for aid, but some of them are receiving aid from the grant already made, which has not all been needed for that school.

5. The total of contributions and expenditures, Rs. 20,953., shows an increase of 6,347, or nearly 50 per cent. on last year, and of Rs. 845,8 on that of 1864. The largest amount given for any one object is that for support of pastors, Rs. 8,380. Next to this is that for city schools, 3,134. This large increase is owing partly to the addition of the sums expended for "annual" and "other large meetings" not heretofore included, and partly to the high prices ruling of late, for rice, (here estimated at Rs. 80 per 100 baskets.) Two Sgau churches give over 1000 rupees each for all purposes. One Pwo church gives Rs. 688 as the maximum.

6. The whole amount received for *Books and Periodicals* is 1,289, being an increase of Rs. 286, or over 20 per cent. on the sales of last year. The receipts for Periodicals alone show an increase of 40 per cent. Whole amount, Rs. 285, viz., for Morning Star (Karen Monthly), Rs. 126; for Burman Messenger, Rs. 159. The largest number taken by one village is 17, viz., Star, 14, Messenger, 3; another village takes 16, viz., Star, 10, Messenger, 6. These are both Sgau villages.

Only 200 of the Messenger are now circulated here, as 22 copies formerly taken by English residents have been discontinued.

HENTHADA MISSION.

HENTHADA.—*Burman Department*.—Rev. A. R. R. CRAWLEY and wife.

Karen Department.—Rev. D. A. W. SMITH and wife.

OUTSTATIONS.—About seventy in the Karen Department and two in the Burman.

NATIVE PREACHERS.—About seventy Karens and five Burmans. Nine Karens and one Burman ordained.

BURMAN DEPARTMENT.

Mr. Crawley furnished the following statistics for the year ending with the dry season of 1866.

Statistics.—"Two outstations, Zaloon and Paing-zoung-nau.

Besides the pastor, Ko Aing, there are four native preachers stationed, one at Zaloon, two at Paing-zoung-nau, and one zayat preacher in Henthada.

Eleven were baptized during the year, and the present number of church members is fifty-six.

The Mission Onward.—"Estimated from year to year, the progress is slow, but *onward*, and while we work, and pray, and hope for great things, we remember that God Himself holds the direction of his own affairs, and like many of the agencies He employs, often works most mightily, when most unseen, and we are of good courage and go forward."

Association of Burman Churches.—Mr. Crawley makes interesting record of the meeting of the Association of Burman churches at Henthada, in January, 1866.

"The annual meeting of our Association was held with the church in this place January 25. Bros. Rose, Stevens and Douglass were with us. The meetings were held in the new chapel, on the compound of the Burman Mission. The chapel was incomplete, the floor and roof only being finished; but, it being the cold season, the Association was accommodated very comfortably during the day; and the evening meetings, devoted exclusively to preaching to the heathen, were held in a shed, temporarily prepared for the purpose, in the centre of the town. The heathen gathered in large numbers to these meetings, and listened with a patience and decorum most gratifying and encouraging to the speakers,—and invariably, at the close of each meeting, urged its continuance till a later hour."

One new church, the Letpadan, was received at this session.

Mission Tours.—Large part of the dry season was spent by Mr. Crawley among the people of different localities unfolding to individuals and small groups of people the way of life by the cross. His journal of one of these mission tours, already published, was accompanied with reflection touching the value of that kind of labor, and the grounds for expecting success, worthy of a place here.

"From house to house" is the mode of work best adapted, probably, for all mission fields, certainly for Burmah. It lacks, indeed, the enthusiasm, the pleasurable excitement which are caused by a large promiscuous assembly, where a multitude, impelled by curiosity or by a variety of motives, press together to hear the claims of a "new religion" enforced. But the loss in this respect is more than compensated by the thoroughness and efficiency with which, by the quieter plan, the preacher is enabled to make known his message, meet objections, and correct mistaken views.

"What, now, in a few words, is the impression received from this, my latest experience of contact with the Burmese mind and heart? This—that though Buddhism has done its work well in making the Burman a finished Pharisee, he is yet so far prepared to receive the gospel, that he is generally quick to see and candid to confess the absurdities of the system which Gaudama taught, and the excellence of Christianity;—that, nevertheless, until the sword of the Spirit pierces his soul and quickens his conscience, convincing him that he is hopeless and helpless, he will remain as he is, 'treasuring up wrath against the day of wrath,' and that, therefore, the want, as the hope, of Burmah is the outpouring of the Holy Spirit. 'O Lord, revive thy work.'"

KAREN DEPARTMENT.

As elsewhere stated, the transfer of Mr. Thomas to Bassein, and of Mr. Smith to this mission, is of recent date, so that for the period under review, the former had charge of the Karen Department at Henthada, where he had labored without interruption for thirteen years, arriving there in October, 1853. His labors have been abundant, and most sig-

nally has the Head of the church honored them. To an association of some sixty churches, with a membership of nearly two thousand, he stands in the relation of father, all looking to him as their spiritual guide. Only the sternest conviction of duty separated him from them.

The labors of the year were marked by no peculiarity. During the rainy season he had the young men from different churches gathered around him, pursuing such studies as would qualify them best, and in the shortest time, to act as teachers and preachers among their countrymen. In the dry season, as heretofore, he was abroad, traversing the district in all directions, visiting the churches, preaching, baptizing, opening new fields, and cultivating the old more thoroughly, everywhere through the power of the Holy Spirit ministering strength and courage to the disciples. During the year two additional preachers, Sah Po and Shway Au, were ordained, making now, in all, nine ordained Karen preachers in the mission. Full particulars of the ordaining services, with an outline history of each, have appeared in the periodicals. The former was a convert in the Bassein Mission; the latter, a native of the Henthada district, and a convert of some ten years' standing.

The Association of 1866.—The account of this meeting, as given by Mr. Thomas, will afford a good idea of the state of the churches and the progress of the work generally :

"Henthada, June 19, 1866.—More than three months have passed since our Association met; but this is the first hour I have found in which to give an account of its meetings. The place of meeting, a few miles south of this city, was a most central one, and, as no sickness then prevailed, an unusually large number was present. Mrs. Thomas was able to enjoy the meetings again, and our son engaged in all the exercises with especial interest, as during this year he has been numbered with the people of God. Brother Crawley was with us one day, and favored us with an excellent sermon in Burmese. Several of the Burmese Christians, and Ko Ing, their pastor, were present and participated in all our meetings. There were also present our magistrate and superintendent of police, English officers. There were, therefore, four or five nationalities present, and our services were in three different languages.

"During the three days of our meeting upwards of sixty letters were read from churches and new interests; there were at least six sermons; there were early devotional meetings; subjects of interest to the people here were discussed; and plans laid for the future.

"The past has been a year of consolidation rather than of great outward growth. About one hundred were baptized; more than a hundred converts remain unbaptized. There were forty-five primary schools under instruction during a part of the year, and, in addition to supporting to a great extent their own pastors, the churches contributed for benevolent purposes about nine hundred rupees. This was, in fact, the largest and most important Association of the ten we have now held in this mission field.

"The circular letter was written by one of our Karen preachers, Mau Po, the missionary simply calling his attention to the subject, namely:

"What can we do now for the conversion of the heathen?"

"After an appropriate introduction, the writer briefly dwells upon the following heads:

"1. We ought to present a holy example before the heathen.

"2. We should love each other.

"3. We should put forth efforts for the conversion of the heathen; and

"4. We should earnestly pray for their conversion.

"After this letter for the Association was written, the *Missionary Herald* came to hand. I was at once struck with the similarity of the first article in that number with the Karen circular letter. The article referred to is a minute of the Prudential Committee, 'The need of revivals in our missions.' Many of the thoughts in that important paper are identical with those of the Karen circular letter. There was something more—better than a coincidence in this similarity; we could see the hand of God in it. God's Spirit had been moving upon the hearts of our brethren in America, and upon the hearts of the missionary and his Karen brethren in Burmah. After the reading of the Karen letter, I translated a part of the minute of the American Board. All seemed to feel the solemnity of the occasion. Before any action on our letter was taken, we all bowed our heads, (the Karens bowing theirs to the very ground,) and prayed that God would revive his work.

"I must add, and I do it with inexpressible joy, that God seems to have heard our prayers. There has been quite a revival in the very place where our Association met. Souls have been, we trust, converted also in six or eight other places since our Association met. O let us here, and you in America, of every Missionary Society, do all that in us lies to promote revivals among the heathen."

Since the date given above, converts have been multiplied in many places, and, after an extensive circuit among the churches, Mr. Thomas reported it as one of the most interesting and profitable since his connection with the mission.

Statistics of 1865-6, as made up from the above and other sources:

Baptized, 100 (about); churches, 59; preachers and teachers, 66; ordained, 9; whole number of members, 1,931 (about).

Schools.—One Normal school, forty-five Primary schools, taught a part of the year.

Contributions.—In addition to supporting, to a great extent, their own pastors, the churches contributed, for benevolent purposes about nine hundred rupees.

PROME MISSION.

PROME.—Rev. T. SIMONS; Rev. E. O. STEVENS and wife.
In this country, Rev. Dr. KINCAID, wife, and Mrs. SIMONS.

In conformity with the plan announced in the last report, Mr. and Mrs. Stevens spent the rainy season at Rangoon, living with his father, and engaging with him earnestly and successfully in all the different departments of missionary work. This participation in service, added to a full cup of social enjoyment, proved exceedingly refreshing to both father and son, and the father in one connection refers to it as matter of "tearful gratitude."

The younger Stevens thus refers to his first Sabbath in Burmah:

"On the first Sabbath after arriving in Burmah, I had the precious privilege of reading from the pulpit a portion of the Gospel by Matthew

to a congregation of Burmans who had been brought out of nature's darkness to behold the glorious light of the gospel.

"Thus God has answered my prayers. I know of no situation in life in which I could be happier than in that of a missionary to these Burmans. If God only will be pleased to send his Holy Spirit to accompany the preaching of his truth, it seems to me my cup will be full. 'I believe,' and, at the same time, would cry, 'Lord, help thou mine unbelief.' Burmah needs nothing more this day than that God should pour out upon his children the spirit of grace and supplication. Father has spoken of the same thing being much impressed upon his own mind. Pray for us, that the word of God may run and be glorified."

Soon after the rains broke up, accompanied by Mrs. Stevens he set out for Prome, where they arrived 25th November. An "open door" stood before them, and at once they entered it with a resolute purpose. We hear of them on mission tours at Enma and Pongday, with plans for reaching other portions of the wide field formerly traversed by Dr. Kincaid. Their coming is spoken of with gratitude by Mr. Simons, on whom the entire care of the mission has rested since Dr. Kincaid's withdrawal.

Mr. Simons has furnished an account of a visit in the early part of the year to Pongday, Enma, and neighboring villages, but it reached us too late to be transcribed for this report. It will appear in the *Magazine*. He has furnished the statistics of the church, schools, native preachers, contributions, &c., which are very full, and on that account the more satisfactory :

| | | | | | | | | | | |
|-----------------------------------------------------------|--|--|--|--|--|--|--|--|--|-----|
| <i>The Church.</i> —Baptized European soldiers, - - - - - | | | | | | | | | | 22 |
| " " commissioned officers, - - - - - | | | | | | | | | | 1 |
| " Eurasian non-commissioned officers, - - - - - | | | | | | | | | | 1 |
| " European soldiers' wives, - - - - - | | | | | | | | | | 2 |
| " " officer's wife, - - - - - | | | | | | | | | | 1 |
| " Burman males, - - - - - | | | | | | | | | | 6 |
| " " females, - - - - - | | | | | | | | | | 4 |
| " Karen males, - - - - - | | | | | | | | | | 2 |
| " " females, - - - - - | | | | | | | | | | 2 |
| Total, - - - - - | | | | | | | | | | 41 |
| Baptized at Thayet Myo, - - - - - | | | | | | | | | | 29 |
| " Enma, - - - - - | | | | | | | | | | 6 |
| " Tayokeman, - - - - - | | | | | | | | | | 4 |
| " Prome, - - - - - | | | | | | | | | | 2 |
| Total, - - - - - | | | | | | | | | | 41 |
| Decrease: died, 5; removed, 3, - - - - - | | | | | | | | | | 8 |
| Net gain, - - - - - | | | | | | | | | | 33 |
| Total at the end of 1865, - - - - - | | | | | | | | | | 208 |
| Net gain of 1866, - - - - - | | | | | | | | | | 33 |
| Present membership, - - - - - | | | | | | | | | | 331 |

Mr. Simons baptized 29, MOUNG SHWAY NGYO, 8, MOUNG CHIN. 2.
MOUNG YAN GEN, 2.

Native Assistants, in the employ of the mission, receiving salaries: Burmese, 5, Karens, 3. Two Burmese preach occasionally without compensation. Of the preachers, 6 are ordained.

| | |
|------------------------------------------------------------------------|------------|
| <i>Contributions</i> .—New year's offering by members of Prome church, | Rs. 22—0—9 |
| Contribution of soldier at Thayet Myo, - - - - - | 15—0—0 |
| Donation of Mounk Louk, a member of church at Thayet Myo, | 8—0—0 |
| Labor and materials in roofing chapel, - - - - - | 5—0—0 |
| Total, - - - - - | 50—0—9 |

A very precious work of grace, extending through several months, was enjoyed among the soldiers stationed at Thayet Myo. General Briggs, the officer in command, being himself a devoted Christian, contributed much to help forward the interest. In characterizing the revival he remarks: "There has been no excitement, no extreme agony of mind, but the Lord has vouchsafed to his believing children strong faith in asking for their friends and comrades in the station and elsewhere to receive the Saviour. In addition to this, I think the simplicity of the gospel preached by them to those who hitherto 'cared for none of these things' is, humanly speaking, the cause of the great success it meets with. One marked feature is presented by all the new converts, and I consider it the most satisfactory, viz., the deep anxiety immediately manifested for the conversion of their parents, brothers, sisters, etc., at home, and of their relatives and friends here."

ASSAM.

MISSION TO THE ASSAMESE.

SIBSAGOR.—Rev. Wm. WARD and wife.

NOWGONG.—Rev. M. BRONSON and wife.

Rev. E. P. SCOTT and wife in this country.

GOWAHATI.—Rev. IRA J. STODDARD, Rev. MILTON B. COMFORT with their wives.

Rev. E. W. Clark has been appointed to this mission, to be located at Sibsagor, and besides taking oversight of the printing-press, engage in general missionary work as time and opportunity may allow. Mr. Scott, who reached this country early last autumn, finds himself and wife so far restored to health as to contemplate an early departure for the field. If present plans are carried out, both these brethren with their families will leave the country soon. Mr. Scott expects to resume labor at Nowgong among the Mikirs.

Messrs. Stoddard and Comfort, who sailed from Boston on board the "Bennington" in October, were reported at Madras, March 1st, in good health.

They have been designated to Gowahati, and are expecting to devote themselves to the Assamese language and people, with the ultimate purpose of extending their influence to the adjacent hill tribes.

SIBSAGOR.

Mr. Ward reports,—“There have been few changes in the church, no additions, one death and one exclusion. I think at our next church meet-

ing one will be restored that has been out of the church these ten years. We are not without hope that one may soon be baptized. The congregation is still very good, averaging from forty to fifty, and always attentive. There are several young people of Chinese and Assamese descent, who have lately come to the place, and seem to be committed to our care by Providence for that instruction which they could obtain in no other way. They attend, some of them, Mrs. Ward's day school; and are also regular and interested attendants at our Sunday worship. There are a few other families of these same people living at Nazerah, who have committed themselves to our care for religious instruction, having nothing more to do with either Hinduism or Buddhism, and who look to me as their religious teacher. They frequently come in a distance of ten miles to attend our worship. These poor people have precious souls to save, and cannot be turned away to live and die in ignorance of the great salvation. The state of the church is on the whole encouraging.

"*The Sunday School*, with some thirty children, is really interesting. Though it is under Mr. Ward's care, I cannot stay away, nor refrain from rendering my help in leading them on in the knowledge of the Scriptures, in which they are becoming very well instructed, considering that only portions of the Old Testament have been translated. I cannot but hope that in after years we shall have useful helpers from among the interesting children of the school."

"*We have now three native preacher*, or colporteurs, who give their time to proclaiming Christ among the people. Two of these brethren were hopefully converted shortly after our arrival; and if they continue to improve as they have thus far done, and remain steadfast and self-denying as they give promise of doing, I cannot feel that were these the only fruits of our labors, our coming and our stay here will be in vain. One of them had been a prodigal indeed. Educated at the Nowgong orphan school, which ought never to have been given up, he afterwards run a wild career, and rendered himself so troublesome to our predecessors at this station, that, I believe they felt constrained to remove him from the mission circle. He had, however, been well instructed in the right way, and becoming alarmed at the length to which his course of sin was leading him, and the utter ruin which he had well nigh reached, he came back to Sibsagor, and became an attentive listener to that gospel which offers pardon to the chief of sinners. He was a long seeker; and that seeking was with whole nights of agony, strong crying and tears. He had much to contend with in the way of old habits, strong feelings, and impulsive ways. But now for five years his progress on the whole is unmistakable; his desire to be only the Lord's rising higher, and his character becoming more established. This is the brother who begged to be sent to the village in the Majuli, or island, in Brahmaputra. He has been there more or less for the last year; and, though a few families cleaved to him, he thinks the prospect of immediate conversions not very encouraging. His house was robbed once by a part of the people of his village who were not his friends. He says the people about there are frightful thieves, and liars, and deceivers, worse a great deal than the ordinary run of the Assamese. But a great many people came to hear him, and a deep impression was made upon all the vicinity, a far-reaching impression that this is the true religion, and that it is sure, ultimately to prevail to the overthrow of their own. This brother was very sick while there, almost despairing of recovery; but says that when

he lay ill of fever he could not refrain from testifying for Christ to those who came, until his throat became inflamed and he could speak no more. He is now here, but is willing to go anywhere to the Garrows, to the Nagas, anywhere, that he may testify of the great salvation. He seems to believe truly that he is accepted in the beloved, and that he receives answer to prayer. His wife, who was trained in the girls' school, and was a member of the church before we came here, seems willing to go with him anywhere, and to join him in the work of the Lord. He has often had opportunities to take service where he could get twice the pay he receives with the mission, but he prefers to give himself to the work of the Lord. He is the oldest son of the old native preacher Kolibor. His name is Godhalu.

"The other one is named Modhu. Though much less educated, he is useful, and, when engaged on the one great theme, an unwearied talker. In relating his experience the other day, he spoke in terms of the greatest confidence of the ultimate results of labor. 'We' said he, 'are but feeble instruments; we are nothing; we are only the voice of one crying in the wilderness; we lift up our voices and proclaim the salvation. God can in his own time gain the increase.' Thousands have heard more or less of the doctrine of the Christian faith through these brethren, and I cannot doubt that it will ultimately go to make up the final result.

"THE PRESS has been kept going as heretofore, doing work for the mission and job-work. The Orunodoi, newspaper or magazine, has completed six volumes since I took charge of it, nearly 1,200 quarto pages of matter. I have reason to believe that it is still read with the usual interest; but it does not pay its own expenses. I am quite sure, however, that the outlay on it is as legitimate and useful as any other equal amount of missionary labor."

The great work of the year is the Assamese and English Dictionary—a heavy task indeed. It has reached about 450 pages, and is likely to extend to 600 before done. There is 200 more than was anticipated, and will make it proportionally expensive. The plan of the work, Assamese words with Assamese definitions, and then the English definitions, renders it more difficult and much dearer than it would have been had it contained only the English definitions; but it will be more useful as it is.

[The copy for this work, it may be added in this connection, was prepared under the eye and hand of Mr. Bronson.]

"When the Dictionary is completed, I shall propose to do more in the way of printing tracts, &c., which are very much needed, but are nearly out of print. School books, also, are much required, many of the editions being wholly exhausted.

STATEMENT OF PRINTING.

| | | | | | |
|----------------------------------------------------|---|---|---|--------|---------|
| Assamese Primer—16mo., 3,000 copies, | - | - | - | Pages, | 95,000 |
| The Way of Salvation—12 mo., 2,000 copies, | - | - | - | " | 24,000 |
| The Orunodoi, monthly—4to., 600 copies, | - | - | - | " | 115,200 |
| Assamese English Dictionary—800 copies, 450 pages, | - | - | - | " | 360,000 |
| Total | | | | " | 594,200 |

NOWGONG.

Mr. Bronson has gone forward steadily in the preparation of manuscript for the "Assamese and English Dictionary," a work successfully commenced the year previous. This, taken in connection with other duties and

with his reduced strength, proved a burdensome and exhaustive undertaking, and nothing short of his well-known persistence could have carried it to completion. With the year 1866 he "closed up the heavy work of the Dictionary, having only a little revision to do."

Following our usual method, we let Mr. Bronson speak for himself, as he did under date of October 17th, 1866.

"Another year of missionary toil is past. A new year opens upon us, under circumstances that call for a tribute of praise and thanksgiving. It is thirty years to-day since we first sailed from Boston. How much of the goodness of God have we experienced since that memorable day. None of all those years have been more trying than the past, none have been filled with heavier burdens, and in none have we felt so much debility and decay of the outer man. We have felt very much the loss of our associates and the discouraging effect of their absence on the native disciples, especially the Mikirs. This state of things has called for every exertion we could put forth."

Our severe trial has grown out of the fact that we were bound hand and foot by this Dictionary work. We were committed to it when we had associates. Donors had placed their subscriptions in our hands in advance and were calling for the work, and so we have labored to the utmost of our strength. Still when letters came that we were wanted here and there, and our native brethren needed help and encouragement, it has deeply pained us that we could not go, and that there was no one else to visit them. We have done what we could, and all have, I trust, been aided in time of need."

Native Assistants.—"Of the native assistants, Sanaram (C. Thomas), located at No Nai, near this place, has gone steadily on with his duties. Besai, a colporteur, from the Normal School, and supported by the Nowgong church, has been associated with him. Their journals often speak of attentive listeners to their story of Christ's love, though often they meet with much reproach. None of these things move them. I am trying to make arrangements to build a zayat at their station, and hope they may gradually gather in a Sabbath congregation. The old colporteur, Adoniram, is now very feeble and unable to go far, but still finds many to listen to what God has done for him.

"*The Normal and Station School* is rather smaller than last year. The small pox broke out, and famine raised the price of provisions, so that we did not encourage new scholars to enter for some time. They will now begin to come in again.

"Everything here at the station is going on as usual. Our Sabbath congregations are good, and often people from a distance come to hear the word preached."

GOWAHATI.

This station has remained in charge of Mr. Bronson. He thus refers to the state of things there:

"The little congregation at Gowahati has now been left without a resident missionary for many years, and has suffered by intercourse with certain Bengali Christians, who came up from Dacca seeking employment, and whose influence has been only evil. I have ordered them to have the mission compound, and now there are none left but our own people, who

are asking again and again when the new missionaries will arrive. Gowahati is a most important post, and should be well sustained. Many natives of that place totally disregard polytheism and are inquirers for the truth.

"Kandura, *native preacher at Gowahati*, has, with the exception of four months kept at his post, conducting Sabbath service in the chapel, and on week days superintending repairs on the mission buildings, a service for which he is very competent. He has done the mission good service.

Bhubon, *another native preacher* was at his post at Darrung till Kandura left Gowahati, when I sent him there to conduct Sabbath service and preach in the region around as he might find opportunity.

Bura Kandura, *the old colporteur*, is now feeble and blind, yet he will make his way to the road-side and tell "the good news," to passers by. He manages to get many to listen. His wife has died the past year,—a severe affliction,—since which he has expressed a desire to go and preach to his own family and relations near Gowlpara. I sent him, but have not yet heard from him.

"Omed and Ramkhe, *the two Garrow brethren*, have gone steadily on, the first as a preacher, the second as a teacher of a small school. The latter also acts as colporteur. Both, I believe, are shedding much light. I still receive interesting letters from the scholars of the school and others.

Another Garrow.—"Two months ago I sent Rongkhoo, to visit them, and deliver his own message to his people. He writes that on the first Sabbath seventy Garrows met at Omed's house and all knelt in prayer. His going seems to have given new interest to them all. They need a leader, a resident missionary, or at least a teacher."

In a subsequent communication Mr. Bronson referred at some length to a movement among the educated classes in India, also to the increasing signs of progress in his own district, closing with an appeal for laborers.

Indian Reformers.—"By to-day's mail I send a copy of the 'Indian Mirror,' the organ of the great native society of Vedantists, or followers of Ram Mohun Roy. It embraces nearly all the educated natives of the country. The 'Brahmo Somai' have formed themselves into one great Indian church, with missionaries, tracts, Sabbath worship, &c. They are cutting directly across the Purans and polytheism of India. They are for bringing their wives and daughters out from the seclusion of the zenana, and giving them schools and introduction to society. They are eclectic, taking anything that favors their views from the Zendavesta, Vedas, Bible or Koran. Caste, polygamy and every social evil with which India has been cursed these hundreds of years, must become unpopular in a few more years. It is cheering to see the educated natives setting out on these new courses.

"They welcomed Miss Carpenter from England, who came to introduce a system of extensive operations for native female education and social reform. Many Christian ladies in Calcutta are admitted to the families of the natives. Girls' schools are being established, and the feeling for reform is rapidly spreading in every direction. There is more and more independent action among the natives. They often come to our native worship, express themselves pleased with our preaching and way of worshiping God. Thousands believe in their heart of hearts that the Christian religion is true. I know full well that there is much error, Deism, &c., wrong ideas about Christ, mixed up with all this wonderful movement. That, Christianity must meet and combat. Hence we now want

to stand firmly at our posts. We need men to preach and defend the truth as it is in Jesus everywhere. We need strong, able defenders of Christianity. These old chains of caste must break. Woman must rise to her place in society. Polygamy is doomed, when thousands of respectable natives unite and petition the powers that be to pass a law against it. The power of the long deified brahmin wanes, and Hinduism must fall. Pray, pray, let every Christian at home who feels that the vows of God are on him, either come himself or send a substitute. Let the young and strong and consecrated of all our churches, male and female, ask in the closet, alone with God, 'Lord what wilt thou have me to do?' "

Wants of the Hill Tribes.—"We want some young, fresh hands on the field. Let me call attention to the hill tribes of Assam. Government is trying a new plan with them. The Nagas among whom the lamented Dauble wished to labor, have been placed under the charge of Lieut Gregory; the Garrows, under Lieut. Williamson. Missionaries to join them, to live among them, are wanted, and will receive every assistance and encouragement.

"While during our fearful American war, the Union have been only able to keep up existing mission stations without any advance,—now, besides strengthening the things that remain, it is very important that we strike for 'regions beyond'. These Naga hills are a few days beyond the Makir ranges, farther on toward Manipore and Burmah. They have no written language or caste, and are, I imagine, very similar to some of the rougher Karen clans among whom the gospel is working its way, and very likely will be found to be of the same origin. When I look at all these fields, I wish that I might be young again; but here I am, only able to write and tell these things, and ask the Union to send others who are strong and vigorous. From Nowgong, as a first stopping-place, a missionary could work his way into the Naga hills. Step by step the future would open before him."

HINDOSTAN.

MISSION TO THE TELOOGOS.

NELLORE.—Rev. L. JEWETT and wife.

ONGOLE.—Rev. J. E. CLOUGH and wife.

In this country, Rev. F. A. DOUGLASS and wife.

NATIVE ASSISTANTS.—At Nellore, Canakiah Rangashiah and Venkataswamy; at Ongole, Ezra, Rungiah and Lutchmiah.

ONGOLE.

Since the last report, a new station has been opened at Ongole, and Mr. Clough has taken charge of it. This step was resolved on by the Executive Committee as early as June, and the necessary directions immediately sent forward to the mission. As soon as he was apprised of the wishes of the Committee, Mr. Clough commenced arrangements for removal, and on the 12th of September set out with his family and assistants for the new field, arriving there on the 17th. He occupies the mission house, purchased, as will be remembered, some years ago, with funds contributed for that object by an old schoolmate of Mr. Jewett's, then residing 'beyond the Mississippi river,' Reuben Wright, Esq., to whom the mission is indebted for many generous offerings.

Ongole is situated about seventy miles north of Nellore and ten miles from the sea. "To the north, west and south are beautiful fields, tanks,

topes (groves) and villages to be seen by scores, if not by hundreds. On the east, the Bay of Bengal, ten miles distant, appears like a long, blue line. It is a beautiful scene; everything in nature seems from this place to praise God; but 'man' only foolish man, 'is vile' The people generally are intelligent,—larger in size and stronger than those in and near Nellore."

Following is an account of Mr. Clough's labors for the year, which is given very nearly in his own language:

"Eight months and twelve days of the past year were spent in connection with the station at Nellore. I continued the study of the Telooogo, and once a day went to the village to preach and distribute tracts. I also talked about religion and eternal things to all who came to the mission house.

"In March, in company with Mr. Jewett, I went to Ongole, thus occupying about two weeks. While there, two persons, a man and his wife, whose home is about forty miles west of Ongole, were baptized.

"As I have before informed you, we begun the year 1866 asking God to give us one hundred converts—true Christians—before the end of the year. These prayers have not been answered, and for the following reasons: (1) I think our faith was too weak to remove so large a weight. (2) Our native preachers were divided,—among them were contentions, which, not understanding the Telooogo, I did not fully realize. This, I think, was the great obstacle in the way. What was not known to Mr. Jewett and myself was known to others. These troubles are now healed. (3) I may add that owing to a great persecution, commenced about the last of January, some, to appearance, near the kingdom, were kept from entering. The details of this persecution are too many to be recited here. In brief, I will say that, for two or three months previous, several Brahmin young men, who knew English pretty well, were in the habit of coming every Sabbath afternoon, and frequently at other times, to talk with me. They all became serious inquirers, and two, I think, were converted. They asked to be baptized and fixed the time for the ordinance the first Sabbath in April. The intervening period they wished to spend in efforts to reconcile their parents and wives to what they proposed to do.

"This became known. The whole of Nellore was in great excitement, and all kinds of stories were circulated. Some said they had already been baptized; others, that they were going to be. These young men were beaten time and again by their relations. One of the two who had asked for baptism was forced away from Nellore to another part of the country. The other was threatened, dragged to the river, bathed, ordered to say his '*runntranes*,' put on his Brahmin marks, &c.; all which he refused to do. He was locked up in his room at night, and guarded by two men by day. The Thasildar, the highest native officer in Nellore, was called, and issued his edict that no Brahmin should come to our mission house or receive our books. Of course he had no lawful authority to do this, but still it had much influence.

"I will only say further that this state of things continued till I left town in April. When I returned in July, the young man yet in Nellore who had asked baptism came several times to see me, though closely watched; said he was a Christian, had nothing to do with Brahminism and never should have, as soon as he could get his arrangements made, should be baptized. Upon my recommendation he was taken into the employment

of the government, and is doing well. He wishes to come Ongole, that he may get away from the influence of his relatives and be with Christian friends.

"The order of the Thasildar did apparently much harm. For a few days I almost feared a mob, but in time all became quiet.

"Of the work here in Ongole I shall speak in detail. As soon as I and my assistants were well under shelter we commenced work. Every morning at seven o'clock and every evening at four o'clock we meet for prayer. From these services all the native preachers except Ezra go to the bazaar or to the villages. Ezra spends the forenoon in giving lessons in Teloogoo to Mrs. Clough and myself. In the afternoon of each day he spends several hours abroad in preaching.

"Rungiah goes out daily, spending six or seven hours in preaching. He spent two weeks in a preaching excursion in villages forty or fifty miles away.* Pariah,* the man baptized in March, lives in one of these villages. About a month ago he made a visit to Ongole, and at his earnest request Rungiah accompanied him back to his people. I verily believe good will be done there. I expect, to set out for that region myself next week.

"Lutchmiah was designated by me to act as colporteur, and he has labored faithfully. He has sold 193 Scripture portions, 4,903 pages tracts. He has also preached much.

"Soon after our arrival here Mrs. Clough commenced a Teloogoo and English school, consisting of eight or ten scholars. Besides this, she has gone out three times a week, in company with Ruth, Ezra's wife, to talk on religious subjects with the villagers. She also keeps up a female prayer meeting every Tuesday afternoon.

"The wives of the assistants have also commenced a system of daily visitation with the women of the villages near by.

"Besides the study of the language, I have myself preached every evening either in town or the adjacent villages, and, aided by the native preacher, conducted public worship on the Sabbath in Teloogoo. All our own native Christians attend this meeting, which, for want of a chapel or other suitable building, is held in our house. Usually from ten to twenty persons come in from the village near us. We also keep up two prayer meetings weekly.

On Sabbath evenings I preach in English to a small congregation made up of English and East Indian residents. Some twelve or fifteen, all except one or two at the station, attend.

"Since arriving at Ongole I have not baptized any one, but I am happy to say that two or three seem to be true believers, and are asking for baptism. We have formed a little church,—called the 'Ongole Teloogoo Baptist Church,'—made up of the native preachers and their wives, with Obooloo, before a resident of this place."

To the above it may be added that brother Clough had commenced an undertaking looking to the erection of a chapel. He had sent letters to various friends of missions in Madras, asking them to make contributions for the object, and favorable responses had begun to come in. Deacon George Stevens, of the Madras Baptist church, sent, as a thank offering, Rs. 600.

The effort to establish the mission at Ongole had not been without annoyances. "Three times," says the narrative, "we have been assailed

*Pariah is the name of a caste, to which the person spoken of belongs.

with stones while preaching in and near the bazaar. Twice the native preachers were alone, the third time we were all together, but were not harmed. The stones came from persons concealed. I have offered Rs. 50 reward for any one connected with the affray, but as yet can get no clue."

NELLORE.

Personal Labors.—Of his own labors Mr. Jewett thus speaks: "We have devoted ourselves to preaching in the chapel and in the streets in about the same manner as last year. During the cold season, instead of travelling as formerly, we concentrated our efforts in Nellore, which, since 1849, has increased in population from 23,000 to 30,000 or more. The people manifested an unusual degree of interest in the word preached. That some of the higher classes were powerfully wrought upon, does not admit of a doubt; but a counter influence was brought to bear upon them by their caste-friends to prevent their being baptized."

Native Assistants.—From Mr. Jewett's account of these we transcribe as follows: "Our native assistants are Canakiah, Venkataswamy, and Remgashiah. Another, Goorapa, will be put into the work shortly. He is, indeed, a worker now, but not officially. Others are in process of training.

"These brethren spent six weeks in travelling. They preached the gospel and distributed Scriptures and tracts in seventy-three villages, extending their journey northward as far as Pariah's village, and thence through Ongole and Raniapatam back to Nellore.

"Their tour was made during the terrible heat—when the heavens gave neither rain nor dew; when people were dying of thirst and hunger—not many in this part of the country, but even in Nellore city and district such cases were not wanting. Many were reduced to roots and herbs for sustenance. In one district 2,500 are reported to have died weekly.

"When we reached Nellore in 1865, Canakiah was engaged in missionary labors, and his pastoral relation had become merely nominal. Hence he soon after resigned, wisely, as all think, and though now in Nellore and still rendering aid in pastoral work, he has the feeling that he is an evangelist to the 'outlying heathen.'

"Venkataswamy is a good English as well as Teloogoo scholar, laboring in the school in the forenoon and preaching in the street in the afternoon. He aids us much in keeping accounts and copying, is a man of spotless character, and an earnest preacher.

"All these native preachers appear to good advantage before a street congregation, so natural, free and easy are their gestures, no pulpit or stand to limit their movements, no metaphysics to hamper them. They look and talk straight at the people."

Fruit Gathered.—After narrating the circumstances attending the opening of the Ongole station, and describing a preliminary meeting held at Nellore,—in which besides the missionaries a number of the natives, male and female, took part,—Mr. Jewett goes on to speak of the converts baptized during the year. The details are interesting and instructive.

"In our last report we spoke of the wife of a converted priest as a hopeful inquirer. She was soon afterward converted, and was baptized in February. Up to the time of her leaving for Ongole she continued to adorn her profession. By her affectionate and loving spirit she won all hearts.

She had undertaken the great work of learning to read, that she might have constant access to the word of life.

"Pariah and Nagamah, his wife, were baptized in Ongole. They are the first converts we have welcomed to the church from the *chucklers*, or leather-dressers, representing a lower stratum in the scale of humanity than any we have before reached. They not only dress the hides, but eat the flesh, of horses, cattle and swine which die of themselves.

"In relating his experience, Pariah said: 'Four years ago I went (about 200 miles) north to Ellore on business, and there heard for the first time the gospel from Rev. Mr. Alexander (missionary of the Church Missionary Society). Afterwards I went on business to Palacole, and heard Rev. Mr. Rowden preach and saw the native converts. After my return home, *the Lord enlightened my mind*. I then labored for the conversion of my family, and finally told them if they did not repent and believe I would leave them and go to live with the Christians. After laboring eighteen months my wife was converted and several others awakened.' This man, unable to read a word, belonging to a class too low to be despised, impressed on my mind the image of patriarchal life. The simplicity of his story, the sincerity of his faith, and the ardor of his love, shining forth through the tears which flowed down his cheeks—all bore witness to the saving work of God in his soul. He went on to say, 'When the messenger came informing me of your arrival in Ongole, I was about to take my meal. The good news took away all appetite for food; thought I, if I only had wings, I would in a moment be at your side.' His wife, in the same spirit of simplicity, faith, and love, told the artless story of her conversion.

"These were some of the happiest moments of my life, I was ready in a moment to baptize them. Other witnesses were at hand. Mrs. Scott, whose hospitality I was enjoying, and whose deep interest in these converts had induced her to invite me to Ongole to baptize them, also Conakiah, who came with me, were both present, and heard with satisfaction how God appeared for the salvation of these souls."

"When the appointed hour arrived we repaired to the tank, two miles distant, where a small company from the adjacent village collected. The sun was gently sinking behind the western hills as the first baptism in these waters took place."

"During our stay in Ongole, Pariah made the most of the opportunities to hear the New Testament read and explained, anxious as he was to qualify himself to be a witness for the Saviour. Of our youthful disciple, Veragadu, who had devoted much of his time to him, when he inquired, 'What shall I do when opposed by the Brahmins? I am ignorant, I cannot stand my ground in reasoning with them!' 'Tell them,' replied the lad, 'if they believe, they will be saved; if they do not believe, they will go to hell.' The good man laid hold of these words as containing the sum and substance of his message for every man."

"On the 23d of December we baptized three persons here in Nellore. One of them a member of the boarding school, twelve years of age, is the only surviving child of Christian Nersu. She is a timid girl, of few words, and this made her appear to disadvantage when standing up before the church to relate her experience. She had been knocking at the door of the church some two years. The most doubtful were finally won over by witnessing her consistent walk and constant habit of secret prayer."

"The second person baptized was an intelligent, fair-looking Tamil woman, about 40 years of age. She had lived unlawfully for some years with a gentleman, who, on dying, left her a comfortable support for life. For several years after her removal from Madras to Nellore, she seemed quite vain and careless, and, though living near the mission compound, seldom met for worship with the people of God. But for three or four months past she has been attending our meetings almost constantly, seldom absenting herself even from the daily morning worship in the chapel. She has shown an increasing desire for the companionship of God's people and the teachings of his Word. For several weeks past she has been the first to rise in the female prayer meeting to ask the prayers of Christians. With many tears she has expressed her abhorrence of her past life, and her determination to come and be separate from sinners. The Lord Jesus, who had begun the good work, granted her the evidence that her sins were forgiven. Hope sprung up within her, and 'great joy', she said, 'filled her soul.'

"The other convert is Chinna Nersu, twenty-one years of age, who was for several years in our boarding school. There were scholars more laborious than he, but I can think of no one who appeared to better advantage in the recitation room, especially when hard questions tested the powers of mind and the strength of memory. At times, while in school, he seemed thoughtful, but never anxious."

"When brother Clough and I arrived in Nellore, he was in the employ of his brother, who lived in the village which brother Clough and the catechists began to cultivate in November, 1865. They made great efforts to dig him out of heathenism, and induce him to attend chapel on the Sabbath. After a very long period, he made his appearance on the Sabbath, and finally joined a class studying English in the day school. At times he appeared anxious, and inspired hopes of his conversion, which for months were doomed to disappointment."

"At the family prayer meeting on Thursday evening, November, 29th, I inquired if there were not some present who wanted salvation, and urged such to make known their convictions. Deacon Pally-appa appealed to Chinna Nersu, who had so long enjoyed religious privileges, and entreated him to resist no longer. Nersu wept, and so soon as Pally-appa had closed his remarks, rose, and in a trembling voice confessed that he had long known the way of life but had lived like the heathen, *because sin was so sweet to him*. [John 3:20.] He was now willing to stand committed as an inquirer, and, falling on his knees, he prayed for mercy."

"For several weeks he found no peace. At one time he said he felt as if two men were contending with him for victory; one man was Satan, the other, the Lord Jesus Christ. We gave him the advice of the good pastor in East Boston to one in like state of mind, 'Submit to Christ and pray for the gift of faith.' God enabled him so to do, and he came into the enjoyment of life and peace. He is now working with us in the villages."

"The contrast between Pariah and Chinna Nersu is both striking and instructive. The one enjoyed the best means of religious culture, the other none at all. If Christianity required a cultivated intellect as a passage from an outward stand-point to an inward one, the wisdom of the schools in order to implant wisdom in the reins of man, then these two persons, springing from a common heathen origin, diverge more and more at each stage of their progress, the one under Christian teachers growing more hopeful, the other,

separated by forty miles of dense heathenism from the nearest Christians, becoming more and more hopeless. When, on the contrary, we contemplate Christianity as a power entering within a man enlightening his mind and working outwardly, disciplining him for heaven, then the points of resemblance between the two cases begin to appear. Both heard the gospel, both were divinely enlightened, both believed, both were baptized. He that planteth is nothing; he that watereth is nothing; but God that giveth the increase. To Him be all the glory."

Falling away of Some.—"To enlist your sympathies, and prepare and enable you to see in some degree as we see the whole compass of our sorrows and joys, I must inform you that we have been obliged to exclude from the church three of those baptized the past year, and one who was restored the year previous. One of them who had left begging as his calling returned to his old employment. The other three gave nothing for the support of the gospel, and even went out from us and remained away from the means of grace."

Statistics of the Church.—Eight members have taken letters to form the church at Ongole. Baptized, males, 5, females, 8, total, 13, received by letter, 1, dismissed, 8, died 1; excluded, males, 3, female 1, total, 4, present number, males, 16, females, 22, total, 38.

Contributions.—Paid by native church and congregation, Rs. 52. Juvenile Sewing Society, Rs. 113. Others, Rs. 20; total Rs. 185.

Schools.—On the general topic of the importance of schools Mr. Jewett indulges in some observations, which we transcribe. "In the work of evangelization at home vast importance is attached to common schools, academies, colleges and theological seminaries. Our foreign missionary Societies ought, in my judgment, attach equal importance to such schools in their work of evangelizing the heathen. For, consider that our converts have hitherto, with few exceptions, come from the lowest castes, from the poorest of the people, from those in the lowest state of ignorance, not one in two hundred being able to read till taught in mission schools, perhaps not one in a thousand. What a help to Pariah to have a school in his village where he and his children could learn to read! How can he grow and become a tower of strength for Jehovah without feeding on truth?"

"The boarding and day school was under the care of Mr. and Mrs. Clough till July, when it was transferred to Mrs. Jewett. It only falls to her to report from that time."

Mrs. Jewett's Report.—"In the boarding department we have reduced the number of pupils from seventeen to eight, not having funds to meet their expenses in this time of famine prices; also, having in view the raising of the standard of qualification for admittance. In former years it was difficult to obtain children of any class or age. Now that we have a chance for selection, we design to board those only who give promise of becoming efficient helpers in the mission work, at the same time we intend to labor intensely in the day department, that it may furnish an increasing number of such scholars. We shall also hope that the friends of missions will furnish means to support those whom the Lord may give us."

"Soon after our annual examination, we commenced the usual tour among the villages, taking, with other helpers, the boarding-school boys, that they might learn to work for the Lord. Goorappa, the oldest, is already a valuable laborer. David is quite young, but coming forward. Brainard Wayland Barrows is a fine intelligent lad, and is certainly very promis-

ing. A lady in Dorchester, Mass., sends us money for his support, and many besides her in that place are praying for him."

"When we remove our tent to Covoar, only four miles from Nellore, I intend to take the girls with me, to labor among the women. Two of them were baptized nearly two years ago, and are leading truly prayerful lives. A third was baptized last month, and another probably will be soon. Two of those who have left us are members of the church, and will, we trust live lives of usefulness."

"The Benevolent Sewing Society, commenced with the school, has raised this year 113 rupees.

"In June we began by inducing a class of women to attend a daily morning school on our verandah. One of these was Uchamah, baptized in February, wife of the priest who was baptized last year. She made fair progress till her removal to Ongole in September. Another was formerly a boarding pupil who has been far from us in the midst of heathenism, but never, she says, wholly left off reading the Bible, though often laughed at for doing so. She has been the means of bringing a goodly number of girls to the school, whom she has helped to instruct, and is now herself a candidate for baptism. Chinna Nersu a former boarding pupil, having returned to the school to study English, was employed a part of the time to call in and teach the boys. At length we left them more to themselves, not appearing anxious for their attendance, only promising to teach them English at one anna per month, after they had learned to read well in Teloo-goo. Before the close of the year, the regular voluntary attendance of thirty scholars was secured, making, with the boarding pupils and a few children of Christians, between fifty and sixty."

"The studies pursued are Scriptures, both in Teloo-goo and English, 1st, 2d and 3d 'Instructors,' 'Line upon Line,' writing and composition, arithmetic, geography, grammar, elements of astronomy, with some readings in poetry."

"All the pupils are required to be present at the Sabbath school, which is arranged in classes for both old and young. Following the usual Sabbath school exercises is an exposition by Mr. Jewett of the lesson for the Sabbath following. During the week a large share of attention is given to the study of Scripture, and the scholars attend the weekly prayer meetings, one of which is especially for them."

In concluding his report Mr. Jewett expresses the earnest wish that the Committee will keep in mind the appeal of Mr. Clough for two mission families, one to the station at Allore eighteen miles north of Nellore, and the other at Ramapatam, about midway between Allore and Ongole. "We shall then have a line of mission stations, extending from Nellore north eighty miles on the Bay of Bengal, situated at convenient distances to assist and counsel each other. When these centres of influence shall have been occupied, we are not to think our work is any more than just begun. The mind is overwhelmed in contemplating the great wilderness of heathenism extending from the Bay of Bengal a hundred miles without a single missionary. Men and brethren, *come over and help us.*"

ONGOLE.

Since the foregoing particulars of this report were made up, additional matter from Mr. Clough has come to hand which is too important to be withheld. As will be seen, it opens a new page in the history of your missions among the Teloo-goods, and reminds one of scenes connected with the turning of

the Karens to God forty years ago. The narrative makes mention of some facts before noticed, but so connected with others, that we cannot omit them without breaking the continuity of the story. We give it entire as it comes to us, the letter being dated Jan. 28.

"Nearly a year ago, when br. Jewett and myself came to visit Ongole, two persons were baptized, a man and his wife, who lived about forty miles west of this place, in a village called Tulla Conda Padu. In May last our colporteurs visited this place and remained several days. Since removing here, my native preachers, by turns, have labored there and in the neighboring villages. The man who was baptized in company with some inquirers has also visited me at this place, remaining several days.

"As a mission we observed the week of prayer, and the day it ended we buckled on our armor afresh and set out for 'the regions beyond,' with the purpose of exploring the country on the west and visiting Tulla Conda Padu, and other villages, where, according to reports of native assistants, God was calling his own children in a remarkable manner and blessing the people.

"After three nights' travel by bullock-cart over rough roads and no roads at all, sometimes through and sometimes around cotton and rice fields, preaching by day, at times in my tent and at times in the villages, we arrived at Tulla Conda Padu. Here I pitched my tent in a fair tamarind grove, and sent word to the villages around that I had come to see them and tell them about Jesus. The words soon went, and the next day between thirty and forty men and women appeared before the tent, having brought provisions for four or five days and an extra change of clothes, to to put on when they were baptized. They said they had come to learn more about Jesus, but they believed already and wanted to be baptized.

"Then commenced, in that tamarind grove, a series of meetings which continued five days, and which I can never forget. There were in constant attendance thirty-five, and at times many others. The meetings were for preaching, prayer, reading the Scriptures and inquiry. At the end of the fifth day, Sunday, Jan. 20th, twenty-eight were baptized upon profession of their faith in the Lord Jesus Christ. These meetings and baptisms almost made me think another day of Pentecost was being given to us. I have seen many revivals at home, and witnessed many precious outpourings of the Holy Spirit, but I never saw such a blessed time as this was; never saw such faith and such love for Jesus the Saviour. The simple reading of the last two chapters of Matthew, or repeating the narrative of Christ's death on the cross for us and for the sins of the whole world, would move them all to tears, and many of them would sob aloud as though they had just lost their dearest friend. Their faith is simple, but O, how strong! Such faith as these little ones possess would be a treasure to any one, even the best Christian, and must result in the conversion of a great multitude of God's own children.

"Those baptized live in six villages, from twenty-five to fifty-five miles remote from Ongole, and are of all ages, from fifteen to seventy years; but the majority are young men and women, between twenty and thirty years of age. Truly the Lord is blessing us. To witness this scene was worth more than I can tell. I can now toil on patiently, I think, and feel that our labor is not in vain. The Hindus must be given to the Lord for an inheritance. I am much encouraged and look for great things from the Lord. In other villages, some nearer and some more remote, are serious

inquirers after salvation, so that I may say of a truth, the blessed light of the gospel is beginning to shine in many dark places. The Lord has begun in earnest to undermine heathenism, and all that is wanting is for his servants here to follow up what is being done and keep pace with the onward march of the gospel.

"But O, what a vast amount of work! Shall I be able to provide these believers with teachers and preachers as fast as they come? I fear that I shall be straitened; I have only three assistants at present, and I cannot spare them for any great length of time from Ongole, for here, I assure you, the work is interesting. To meet the coming demand, I have asked the brethren baptized to send one man, and in some instances, two, from each village, to me in Ongole, as soon as their harvest time is over, a month or more from this date. I propose to establish a school to teach them to read the Teloo goo, and instruct them more thoroughly in the Bible. In fact, we will teach them all we can in four or five months, when they will be able to read the Bible; then I will send them back to their homes, to read the Scriptures to their brethren and friends, and talk about Jesus as well as they can. In the mean time I shall keep one native preacher travelling from village to village, going out myself as often as possible, and so continue, as the Lord directs.

"That you may see what is taking place here in Ongole, I will transcribe what was written in my journal last Sabbath after the day's work was done; and though this was a little extra day, yet it will give you a good idea of my work.

"Sunday, January 27.—This morning, at one quarter past three o'clock, Ezra (native preacher), came to my sleeping room door, and called me, saying that Consahib had come and wanted to see me. Got up and admitted the man to my study. He said he had come to talk about Jesus Christ and the Bible, and that he wanted to be a Christian. Surely, thought I, here is Nicodemus number two. A man very wealthy, besides being the Mohammedan priest, for Ongole and vicinity, drawing Rs. 30 per month for his service as priest in conformity to treaty stipulations in the days of the East India Company, and he, wanting to learn about Jesus, so much interested he must seek the teacher, and yet, through shame or fear, comes three hours before sunrise. He seemed much affected, said the Bible is true, that there is only one way to gain Heaven, and that through faith in Jesus Christ. After three hours of conversation and prayer, he left me just as the sun was beginning to make his appearance in the east. What the result will be, I cannot tell. I must wait and see what the Lord designs to do concerning him. It will require great love and great faith to enable him to give up friends, money and position to follow Christ. Yet if the Lord wills, he must come.

"At half-past eight o'clock, services in Teloo goo. Ezra preached. Nearly fifty were present. We had a profitable season. At ten o'clock a man came to the house who said he had come from a village twenty miles west of this place; wanted to learn about religion. Talked with him sometime, and then, as my sermon was not prepared for the afternoon, turned him over to the native Christians, telling him I would see him again at seven o'clock this evening. Evening, seven o'clock.—The man who came in this morning returned, accompanied with three others. We read the Scriptures, talked and prayed till nine o'clock. He then said four besides himself,

living in his village, were believing in Jesus, and he would go home tomorrow, and after two weeks they would all come together.

"But I must come to the great subject that is on my mind. Many times I have written that we must have more help,—missionaries for this field, one for Ramapatam and one for Allore. Now the need has, to my mind, ripened into a necessity. The great work which the Lord has put upon our shoulders here must not be cast off. If I climb to the top of a hill within half a mile of the spot where I sit, named, in a letter written sometime ago, 'prayer-meeting hill,' I can look over a vast plain, forty miles to the north, sixty miles to the west, forty miles to the south, and east as far as the eye can reach over the bay of Bengal. This vast plain contains hundreds of towns and villages, and teems with human beings. All these and multitudes beyond can be reached by a missionary on cart or pony. How I long to go and tell them about Jesus! Ongole is the central point, the base from which I must work; and it is very important that a missionary be here all the time, as inquirers are coming and going daily. If the Lord should give me and mine health, I should like to travel six months in the year, or as long as the cool weather lasts, and go, with tent and family, from village to village, preaching the gospel. Such tours must, I think, result in untold good. We are praying and expecting you will appoint at least two new men for our field before the close of the anniversary at Chicago.

"The great work at Tulla Conda Padu and vicinity must not be neglected. If we move forward and you send us the men, earnest men, full of love and good works, the time is near when thousands of the Teloogeois will be given to Christ. The Lord will send them just as fast as we can tell them about Jesus; there is no doubt about it."

Under the inspiration of the great and good work God was carrying forward at Ongole and Tulla Conda Padu, Mr. Jewett, under date of February 9, thus lays open his heart:

"Are you not now glad we toiled so hard to get a footing at Ongole? Has not God put honor on native agency? Probably a white man had never been to Tulla Conda Padu till brother Clough went and baptized twenty-eight converts in one day. I look upon Pariah as a representative man, and this harvest as a new sign in the 'Lone-Star mission.' Brother Clough says, now is the time to strike, the time to put new laborers into the field. We expect to meet him and his family at Ramapatam on the 13th inst., and spend a fortnight in united labors, prayer and counsel. How blessed that brother C. should, on his entrance into his field, find such Divine encouragement? You will see the importance of holding up *his* hands as well as cheering *us* at the old stand, by doing all in your power towards sending us two families this year. You know the men we want—*strong men* as well as *holy men*. I have long felt that the only argument needed to bring the men into the field was precisely what is now furnished by the glorious news from Tulla Conda Padu. Why should I weaken my appeal by many words? When the Lord comes near to plead his own cause, to rebuke the unbelief of mission supporters, by visibly making bare his arm in the redemption of his elect from the lowest degradation by the instrumentality of the lowly, then let man listen and obey."

Bereavement.—The cup of joy was not unmixed. Mr. Jewett continued his letter, opening his heart to another view. "Though I have been trying to hold up my head and write cheerfully, yet I feel sad, yes, deeply

afflicted. We have met with an irreparable loss. Venkataswamy, who copied my report to you, was in his grave before that report left Madras. He was taken with cholera at one o'clock, Sabbath, A. M., January 13, and died at one o'clock, P. M., same day. Where shall we find one to fill his place as a preacher of the gospel? Since he came to our mission no one has ever heard him say a word inconsistent with his high and holy profession. All loved him, and now all mourn his loss. How mysterious! A far greater loss to us in this dark corner than the death of twelve of our best men to you at home. How all this drives us just now to pray to Him who took away from the infant church a Stephen and gave a Paul! Venkataswamy sent a telegram to his uncle, 'I am sick this morning with cholera; no fear; I am ready; pray for me.' He raised his feeble hand and pointed towards heaven, and said, *'There is my rest; I am going home.'* Never was death reduced so to nonentity in my view as when his spirit went to his Saviour. In him were seen the perfected work of missions upon a heathen soul. That work was so complete that one might have thought he belonged to a Christian ancestry of a thousand years' standing."

SIAM MISSION.

BANGKOK.—REV. SAMUEL J. SMITH and Mrs. SMITH.

The general aspect of this mission remains much the same as in years past.

Daily religious services have been kept up, as in former years, at the chapel in the morning, and at the mission house in the evening. These services consisted in reading the Scriptures and prayer, accompanied with practical remarks, and were attended by members of the family, domestics, school-children and others.

On the Sabbath, public worship is held at nine and eleven o'clock, A. M., and at one o'clock, P. M., and is attended by members of the mission family, school-children, and native members of the church; also by more or less Siamese from the city and different parts of the kingdom. The congregation is growing.

In addition to the above, Mrs. Smith meets the female members of the church, the girls of the school, and some others, every Friday for prayer and conference.

On the first Monday evening of each month a concert for prayer is held at the mission house.

Church Statistics.—In 1861 the Siamese church numbered thirty-one, since which one has been restored, two baptized, one dismissed to the Chinese church, six have died, and five excluded, leaving the membership twenty-two.

The school is wholly under the management of Mrs. Smith, which is in session from nine to twelve o'clock. All the members of the school are brought into contact with Christianity. They attend the devotional exercises of the school. The Bible is the text-book. The school is thought by the missionaries to have the effect of disarming the prejudices of both pupils and parents against Christianity, and has furnished a commendable number to the membership of the church.

Mission Tours.—Mr. Smith has travelled more the past, than any previous year. In October he went down the Eastern coast of the Gulf of

Siam, touching at many points, and finding everywhere a kind reception. Was often asked to preach in the houses of the natives.

In February Mr. Smith visited Petchaburi. While there he preached to groups of the Laos, among whom Mr. McGilvary, of the Presbyterian Mission, was laboring. These people offer a promising field of labor. Opportunities of preaching elsewhere were embraced; also of conversing with many who had followed the king to that beautiful city.

In March he visited Leng-kiachu and Rajaburi, and in June made a tour down the Western coast, where the missionaries are not so well known as on the Eastern; still many opportunities were improved for making known the name of Jesus, and the way of salvation through Him.

In all the above-named places books were distributed, not at random, but with a wise discrimination, such as shall cultivate an appreciation of them, and secure their preservation and perusal. More laborers are needed who can give their time to travelling from place to place, making the acquaintance of the people, seeing them in their houses, thoroughly instructing them in the truths of the gospel. More books are needed, especially a supply of New Testaments and parts of the Old, with a new edition of the valuable tracts heretofore printed.

The Sewing Society, under the management of Mrs. Smith, meets once a month, the proceeds of labor being devoted to the needy in the church and school.

For the facts given above, the Executive Committee are indebted to Mr. Smith, who favored them with a detailed statement of operations for the year. Referring to the state of the church, he expressed himself as follows: "Were it not for our confidence in the purposes and power of the great Head of the church, his interest in it and his love for it, we would long ago have abandoned the task of laboring to create and perpetuate branches of it. We have but one wish, and that is to labor in his appointed ways, times and places, and we shall exult in the accomplishment of his results."

In another connection he refers to Bangkok as a mission station.

"Bangkok is a city with a population of about 400,000. It is the metropolis of Siam. Here live the king, the princes and the nobility of the realm. It is the centre of influence. All the laws and customs of the country emanate from here. Whatever is tolerated, respected and fostered here, will receive the same treatment in other parts of the kingdom. The bulk of the population is Siamese. Foreigners are numerous, made up of people of all races, grades and hues.

"In this city we cannot turn a corner, nor enter a street, without having within our reach a population that could not be found for weeks, and perhaps whole months, in travelling, so that there is not a single place in the whole kingdom that opens so large and so promising a field for missionary labor as Bangkok."

CHINESE MISSION OF BANGKOK.

BANGKOK.—Rev. Dr. DEAN and Mrs. DEAN.

ASSISTANTS.—Miss F. DEAN, Miss A. M. FIELDE.

The efforts made by the Executive Committee to secure some one to take the place made vacant by the death of the lamented Chilcott have not as yet been crowned with success. These efforts were commenced at an early day; the subject has been urged on the attention of several candidates for

missionary service; but no one has appeared, whose conviction of duty distinctly points to this sphere of labor, or who even expressed a willingness to accept an appointment. The urgency of the case is fully recognized, and the search will be followed up till the right man is found.*

Miss Fielde, to whom reference was made in the last report, as being then on her way to Bangkok, reached that place on the 22d of July. She then refers to the voyage and the disappointment awaiting her at its termination :

"Bangkok, July 30, 1866.—I have journeyed seven weary months over tempestuous seas and in strange lands to meet my beloved, and I have found his grave with the grass upon it seven months old.. I have come to my house; it is left unto me desolate. While I stood holding out my hand for cup of happiness, one of fearful bitterness was pressed violently to my lips. I looked joyfully toward Providence, and it turned upon me a face of inexpressible darkness. And because I believe in God I have been enabled to endure it.

"The voyage here was long, with contrary winds, many storms and frequent calms. We were sixty-three days in going from New York to Cape Town, where we spent five days, forty-nine days in crossing the Indian Ocean to Java, and thirty in sailing up the China Sea. In Hongkong, while I awaited Mr. Chilcott's arrival on board the ship, Dr. Legge brought the tidings of his death. After a month in China, I, with Mr. and Mrs. Wilson, of the Presbyterian Mission, obtained passage for Bangkok, and arrived eight days ago. At Dr. Dean's I have received such welcome as would be given a beloved and long-absent daughter and sister. While their loving-kindness gives me home and friends, they have with delicate consideration kept the house which my husband had prepared for my reception just as he left it. I occupy it, and am far less unhappy than I should be elsewhere. It is so pervaded by the atmosphere of his holy life and triumphant death, that everything I see or touch reminds me not so much of the joy I have lost, as of the bliss which he has attained. In it the 'things unseen' become as real to me as things visible. Here are his cast-off garments; he has put on robes of glory. Here are the lamps by which he studied; he has now the light of the throne. Here is his cup; he drinks now at the 'fountain of living waters.' Here are the trees which he planted; he now walks under those 'whose leaves are for the healing of the nations' Through all these mementoes of himself he says to me, 'If ye loved me ye would rejoice, because I go to the Father.'

"Several of the Chinese members of the church have been to see me, and on Sunday I saw them all together. They feel their loss deeply. There is no doubt that I have something to do here."

The last annual report made a record of labor put forth, to retrieve past misfortunes, and place the mission on a more vigorous and hopeful basis, and hence the Executive Committee felt called upon to furnish an extent and variety of detail, not always demanded. The object was to spread out before the mission the signs of spiritual life and the grounds of encouragement. The result, we think, was the general conviction that the Chinese Mission of Bangkok is among the more hopeful, if not one of the most hopeful fields cultivated by your missionaries. At this time the Committee will content themselves with the summary only of what has been done the last year. Dr. Dean, has placed in their hands the following statement :

*Since this was written Mr. Lisle has been appointed to this mission.

"Chinese church of Bangkok, organized July 1, 1837, William Dean, pastor.

Baptized Chinese, 17 to 1840, by William Dean, pastor.

" " 16 " 1846, " Josiah Goddard, pastor.

" " 13 " 1860, " W. Ashmore, R. Telford, &c.

" " 5 in 1866, " W. Dean, pastor.

Excluded, " 1 " 1866.

Died, " 2 " 1866.

Gone to China, 2 " 1866.

Present number, 15 " 1866.

Native Assistants.—"During part of the year, 3; at present, 1; more expected soon.

Bible Students, 4. Daily class, 12. Chapel congregation, 75 to 100.

Printing.—"Chinese Hymn Book, new edition; Christian Manual, do.; Pentateuch, in press; Notes on Matthew, one edition; Truth and Error, new edition.

Religious Service.—"On the Sabbath, 2; daily, 1; weekly prayer meeting, 1.

"Bible reading by Mrs. Dean in native houses daily. Tracts distributed by Fanny, with an assistant accompanied by Christian instruction.

"Miss Fielde is studying the language and aiding the Bible students. Willie and Freddie are studying the language and aiding in the distribution of tracts and Scriptures.

"Our field of labor is promising, and we only need more faith and works on our part, and the help of the Spirit, on God's part.

"The private members of the church take a part in our chapel and other services by singing, prayer and exhortation, and sometimes by an exposition of the Word.

"Contributions of the church from January to October, 1866, amounted to \$35.85, which was disbursed in meeting chapel expenses, funeral charges and relief of the poor.

"An observer has remarked that it might be rare to find in a church in the United States such a proportion of the members who would show as much promptitude, earnestness and appropriateness in Christian exhortation as is found in the Chinese church in Bangkok. They are also ready and faithful in speaking to their neighbors and to strangers of Christ and his religion. Some of them discover peculiar gifts in that service, and I have suggested to them the thought of giving themselves wholly to the work, but their extreme modesty has hitherto kept them back. We hope, however, soon to have one or two of them brought under more direct instruction, and more fully employed in the work of teaching their countrymen the way to heaven. We have, on the whole, very humble means to work with, and can bring but a very humble measure of power to bear on the enterprise here, except so far as we may bring it down from above. You will help in that way, and send us helpers from your side of the water as soon as may be. We have no thought otherwise than to hold on so long as mind and muscle may last; but it is not safe to tempt God by leaving such a station as this to the support of two or three women and one man."

TIE CHIU MISSION.

SWATOW (Kak-chie).—Rev. J. W. JOHNSON and wife; Rev. WM. ASHMORE and wife.

In this country, Rev. R. TELFORD and wife.

OUTSTATIONS.—Tat han-po, Double Island, Swatow, Te Ine, Ampo, Tang Leng, Hu City.

ASSISTANTS.—Sn Sinsey, Sun Sinsey, To Sinsey, Hu Sinsey, Tuia Pe, Chai-ki Hnia, Chung-Chi-Hnia.

Statistics.—Received by baptism, 7 males and 4 females, 11 in all; died, 3.

Mr. Ashmore, in behalf of the mission, has furnished the following account of operations for the past year:

"We lament that the past year has been so much taken up in that most disagreeable work, house-building. Necessity was laid upon us; for though it is easy to find persons who will contract to build a house according to a specified plan, personal superintendence is indispensable at every step of the work. Otherwise the worst materials and the poorest work will be palmed off upon you.

"Mr. Johnson begun his house at the outset of the fiscal year. It was my expectation to follow at once, but sickness prevented, and from that and other causes connected with the price of material, I was not fairly under way until the beginning of the summer, and am only now completing, so that the confusion of building, the noise of workmen, and the attendant annoyances and hindrances, have been our lot for an entire year."

"But our more legitimate and more congenial work of mission extension has not been neglected. You will see that substantial advance has been made. A better lodgment has been gained at Tang Leng, a regular service inaugurated at Swatow, and a new station opened at Ampo.

Tang Leng.—"You will remember that a house had been secured at this place during the last year. It was not what was desired in respect to accommodation, nor was the location an eligible one; but such a hostility to our settlement was cherished by the people of the neighboring villages, that any place had to be eagerly taken before the chance was withdrawn. You have been told, also, how certain ones of the posterity of Sanballet and Tobiah determined the work should not go forward, and employed a leisure evening in breaking in the roof and pushing down the walls of the house. They put an end to that place as a mission station; but as usually happens in such cases, the issue was altogether in our favor. The matter was laid before the authorities, and after the cajoleries of diplomacy had been exhausted, and great plainness of speech begun to be resorted to, the guilty parties were compelled to refund, and a proclamation was posted by the Chinese mandarins, prohibiting interference with the Christians. Meantime the way was prepared for getting a larger building in a much more accessible place which is now in use by the brethren there.

Ampo.—"This place was occupied in December, 1865. The present position is a good one, but the poor man who rented it has been so persecuted that he long ago declared he could not possibly rent it another year. Fortunately another place is ready, or will be ready as soon as we are compelled to vacate this. The Ampo people have been very bitter towards foreigners, and one of our brethren of the English Presbyterian Mission, met with very rough treatment there. But matters are quiet now, not through any willingness to hear the truth, or bear with us foreigners, but solely from fear of punishment in case of renewed disturbance.

"Swatow has been formerly occupied by hiring a house, stationing a helper there, having a regular Sabbath service, and, for most part, daily evening service. The place is rapidly growing in importance. I was taking a survey of the new streets, compared with the old, a few days ago, and was struck with the fact that the present town occupies about three times the space the old one did three years ago. At that time the foreign trade was but fairly established there; the houses were low, dingy and mean; the population purely of a trading character, and the reputation of the town such that a respectable Chinese female appeared there only through the direst necessity. The Chinese merchants who did business there kept their families in the country. Now, however, many fine, large buildings are erected, and many others in process of erection. Respectable Chinese families are coming here to reside. Many of the most enterprising merchants of other large market-places are coming here to establish themselves. There are at present about forty foreign ships in port, but I have seen as many as seventy representing a large amount of tonnage and an extensive trade with other ports."

The *Hu City*, *Te Ine* and *Tat Han Po* stations have been spoken of fully in previous reports and need no minute specification at present.

"All these stations do we class as inviting. At every one of them do we see indications that the word is not preached in vain, and we look forward in the hope that we shall see the day when independent churches, with native pastors, shall be established in the majority, if not all of them."

"Kak-chie, like Swatow, has been more immediately under our own eyes. Though not a large, a regular congregation, assembles every Sabbath to hear the truth. A house has been permanently secured that will always be quite accessible to the population gathering here.

"Although it is hardly proper to call it mission work, yet we ought not to omit speaking of an English service held every Sabbath afternoon, and conducted by Mr. Johnson and myself alternately. It is a pleasure to observe that this was done in compliance with a publicly expressed desire on the part of the small foreign community we have around us. The attendance is not large, by no means so large as it ought to be, and might be every Sabbath. Too many, alas! have apparently cast off all thought of God, and are wholly absorbed in the pursuits of gain and its attendant pleasures, consisting in the main in such a stock of goods as was sold in Vanity-Fair in Pilgrims' day. This service is not without some good results. The regular holding forth of the Word of Life, and the requirements of God's law, is something which will make itself felt. Whatever may be said of the Swatow side as yet, surely the Sabbath is being treated with more respect every month."

"The great need in our work is the presence and power of the Holy Spirit. We have access to vast multitudes of people, and towns and villages in all directions are becoming reconciled to visits from foreigners.

"Our obituary list for the year is sad and precious. First of all, Chai-ki was taken away. The manner of his death was to us painful in the extreme. He was helping us superintend the work on the dwelling-house in which I now live. While standing near a piece of unfinished wall, a beam which was leaning against it slipped, and one end fell square upon his head. He dropped to the ground senseless. The outcry of the workmen

drew my attention. I was but a few feet from him at the time; indeed, but a moment before I, myself, had been standing on the very spot where he stood when the blow came. I ran to him. He was small and slender of frame, so I picked him up and carried him into the house. Restoratives were instantly applied; the pulse improved a little for half an hour, but then rapidly fell, and soon we could perceive it no longer. He had gone.

"Many and bitter were the tears we shed, for Chai-ki was no common man for the Master's work. The advantages of education he never had, but the entrance of God's word had not only given him light, but had stimulated a thirst for knowledge of the things of God, and, taught by the Spirit, he had become a champion for the truth, unsurpassed in effectiveness by any heathen convert I ever have known. Truly, he was a burning and shining light, a man of restless ardor, of indomitable courage, and of faith in God which at times towered into the sublime. His useful life deserves a fuller mention than can be given in this brief report, and it will be due to the friends of missions to refer to it again.

"Next in order, our aged brother Tang Pe, as he was commonly called, entered into rest. He had long been lingering on the banks of Jordan, waiting for the smiting of the waters in order to pass over. He was quite an old man, thin and wasted away; of feeble body, but robust faith. You have noticed the picture of Bunyan's pilgrim on the back of the fine edition of the Presbyterian Board of Publication; a man stooping forward, tall and slender, with a long robe reaching to his feet, a girdle about his waist, an old-fashioned wide-rimmed hat on his head, and a long staff in his hand. That would have made a very fine representation of Tang Pe coming in to attend communion.

"The old man's courage had been tried in a furnace heated seven times hotter than usual. Perhaps no member of the church has been called upon to testify for Christ under such difficulties so long continued. For years he stood alone in his native village, the only witness to the truth, amidst the gibes and jeers of his neighbors and the harsh scolding of his relatives.

"One little incident will best give an idea of his unequivocal and uncompromising Christian character. Some two years or more before his death he made a will stating what should be done with his few worldly goods. In the document which he drew he expressly forbid any kind of idolatrous offering to him after he was dead. But he was always afraid his sons and daughters-in-law would not respect his wishes, and, the more effectually to deter them from what he held to be not only foolish but sinful, he declared to them vehemently that, if offerings were made to his dead body, he would come back in the spirit provided God would let him, and smash them to pieces.

"His hour came, and he died. There were none of the brethren present, though they were sent for. That night his relatives lit candles, after the usual manner, to be placed by his coffin, and a small bucket of rice, as an offering to his soul, was placed on the lid of his coffin,—exactly the thing he had forbidden. The next morning when the friends came in they were astonished to see the hoops of the bucket were burst, the bucket was fallen to pieces, and the rice had all been spilled on the ground. They remembered what the old man had threatened to do, and they took it for granted he had done as he said he would. Fearful of offending his spirit

further they dared touch nothing, but let everything remain until the disciples should come.

"Our brother, who told us the story, said he did not think there was anything supernatural about it; thought, perhaps, the rice had accidentally become wet, and had swollen and burst the hoops, or the bucket might have been injured before. But none of these explanations would satisfy his now frightened relatives, who well knew the old man's tenacity of will. Certain it is, the brethren, when they came, were not only allowed but anxiously solicited to take entire direction of the funeral and make it such as would effectually pacify the departed spirit.

"The death of this good, aged brother has left quite a void in the little band at Tang Leng, who were accustomed to look up to him as a sort of patriarch among them.

"The third death was that of an aged female from Te Ine, who was baptized about a year ago, and who interested us all by a dignified, matronly demeanor, more consonant with our home ideas than we commonly find among the Chinese. Her death, if not caused, was at least accelerated by a bad cold, taken in a heavy rain while on her way to attend communion. Her funeral was largely attended by the females of the neighborhood, all of whom, perhaps, had never before heard of the resurrection. We shall miss her face at the Lord's supper, but she has gone to partake of the new wine of the kingdom.

"In conclusion, we desire thankfully to make mention of the Lord's faithfulness and goodness to us here, and to join with you in thanks for his goodness to the Missionary Union, and in prayer that the year to come may be a year of the right hand of the Most High."

"It is a comfort to recall the fact that the walls of Jerusalem were built in troublous times, and that they went up notwithstanding the troublous times. As we are called to repeat the first fact, so may God grant us to experience the second. We never get a foothold here that we do not have to fight for. You have been told of the opposition at Ampo. The poor man who rented us the house has been hounded and persecuted in such a way, that he came all the way here to tell me that he could not possibly let us have the house another year. When the time was up, out I must go. I could not blame him. This incessant outcry was more than he could stand. But it was good for us to know in time. So for months back the brethren have been warily casting about for some house-owner with more independence, that would either sell or rent to us. We found a place. It came just in the nick of time, as all God's blessings come. We had time to conduct the negotiations and draw up the necessary papers just in season to avoid leaving the place.

"But it needed repairs, and the brethren had been busy at it, getting it in some fit condition to be used as an assembly room, and they have just had their first congregation. It was a large one. It was unexpected, but to them it was a very unsatisfactory one. Just at sundown one evening, the door was darkened, and in came rushing a noisy and tumultuous crowd, many of whom were armed with clubs and knives. It was not a collection of rowdies simply. Some of the respectable people of the place headed them,—men with long gowns, and who wish to be thought respectable. They said the brother must consent to make a contribution to an idol festival approaching; that everybody in the street was taxed, and no exception should be made in favor of the disciples of Christ, as was made last

year. The brethren refused; said they could not uphold idolatry directly or indirectly; the rule of last year should be the rule of this. The crowd pressed upon them, shook their fists in their faces, and brandished their knives. There was malice in their hearts. The brethren soon found they were prisoners, and that mischief was intended. They concluded to give them what money they demanded, but did it under protest, declaring it was robbery, and that they had no heart or sympathy with its destined use. The next morning they came here to get advice. This question will come up soon again, and I hope we shall be all ready for them, and be able to abash and put them to shame. Such demands we will not comply with.

"There is no cause of discouragement in such an outrage as this. It publishes the gospel to a surprising extent. The whole country around Ampo has heard of the new house of worship and the new religion. The brethren might have been months in giving as much publicity to their views on idolatry as was done two or three days after the matter was noised abroad, and everywhere talked of. There will be better congregations there by-and-by, if the Lord will. There will be hearers found in a place like that, and believers, too. The gospel always wins victories in towns where there are hearty haters of the truth. Far better than a dull, apathetic people, who care not the least what is worshipped, and who agree with what you say before the sentence has been completed. Shot does not penetrate much in spongy substances.

"What a confirmation of the enmity of the heart to God is this universal opposition to his truth. If one had gone to that house and started a gambling-board or a whiskey stall, or opened a coolie barricade, or anything else more disreputable still, not a frown would we have in that whole community. But the moment it is understood to be the doctrine of the Cross of Christ that is there to be proclaimed, and there is not a malediction too profane or too filthy to be dealt out."

NINGPO MISSION.

NINGPO.—REV. MILES J. KNOWLTON and wife. REV. HORACE JENKINS and wife. REV. CARL T. KREYER and wife.

OUTSTATIONS.—Connected with the city of Ningpo, Jih-z-kong and Wau-ka-den. On the Island of Chusan, Siao-yaw and Ma-ka-zao. In the district of Kinghwa, Dong-zah, Kwu-Fong and Ec-li.

NATIVE ASSISTANTS.—Dzing Chi-wong, Ling-ze-hyi, Ti Sing-dju, Tsiang Jing yiau, Dong Ah-lan, Dong Ah-ho, Sin Ah-S, Hong Lao-sau, Pun Veng-ugah.

This statement has reference to the mission year ending with September last.

Mr. Kreyer and family reached Ningpo at the end of May, after a long and wearisome passage. At once he set himself to the study of the language, with such helps as he could command; and no sooner was the intense heat of summer broken than he struck out on a tour of observation. A few days' travel brought him to the city of Hangchow, distant about one hundred miles in a westerly direction from Ningpo, and situated not far from the head of Hangchow Bay. As this city is likely to be the scene of his future labors, it is important that the members of the Union, should have as full and accurate an idea as practicable, of its extent and surroundings; and with this view we place before them the following graphic description, written by Mr. Kreyer, under date of October 1st, 1866"

"I have now seen for myself the field to which I desired to be sent, and will give as brief as possible an account of my visit and my convictions.

"The city of Hangchow, the metropolis of this province, is situated at the foot of a mountain range, where a low plain begins to stretch itself on the left bank of the Tang-t sien river, towards the sea on the one side, and towards Shanghai on the other. The wall that encloses it is some thirty or forty feet high, and some fourteen or fifteen miles round. The number of inhabitants gathered here, before the sword of the rebels or the terrible pestilence that followed their departure swept away four-fifths of their number, was, according to the most trustworthy accounts, one and a half million. At present, the number would scarcely run above 400,000. Yet from all provinces, and from all parts of this province, do they come to fill up the city, to build the shops or places of business, to clear away the rubbish and rear their dwellings, though perhaps with less show than the expensive mansions of the former wealthy inhabitants of this centre of Chinese luxury.

"The destruction with which this city has been visited, both by the rebel and the imperialist, can be realized only when you find that you may walk in some parts of it a mile and not meet a living being. Your footsteps resound hollow between the lofty walls of ruined houses, and you feel, what you can seldom feel in China, that you are really alone. You might almost imagine yourself in one of the ruined cities famous in Holy Writ. Nor can this destruction have come upon this place for the first time; for the walls of these ruins evidently contain the debris of the dwellings of former generations. The Christian, as he sees these ruins, cannot but think of the promised times, when this nation shall have accepted the Messiah, and when his teaching and his Spirit shall have extinguished forever the torch of the incendiary, when the warrior's sword shall have been transformed into a plough-share, and when the victims of rage and passion shall send no more their shrieks to heaven.

"The most celebrated part of Hangchow is the so-called West lake, outside of the city wall, on the banks of which are towering the most famous pagodas, one with a celebrated relic of Buddha. This made Hangchow formerly the centre of Buddhist idolatry. It was to Chinese Buddhists almost what Mecca is to the Mohammedan, and Rome to the Papist. Hundreds of thousands annually came from afar and visited the temples on the banks of this lake to pay their vows and burn their incense. With these came the scholar, who found here a landscape, in which was crowded together all that is graphic in Chinese poetry. With these, too, came the sensualist, who gave himself up to debauchery; for the Chinese, unlike the Greek and the Hindu, do not deify vice, yet we must confess that its great centres are more or less directly the markets of lust, and that many of the temples are supported by the wealthy, in order that they may have a place where they can privately surround themselves with a seraglio.

"But now these shores are only the scene of grim ruins. The bell of only a single monastery keeps up its monotonous tone, as if it were ringing the knell of idolatry. Instead of the thousands of bonzes and Buddhist nuns, who made this beautiful valley resound with their choruses of adoration, you see only here and there a straggling priest at work amid the rubbish to rebuild a small shrine, that he may find a shelter for his idol. Instead of the magnificent images, thickly-coated with gold, that once sat enthroned within these temples, you may now see perhaps an head or arm of the former image, or a headless body, which the destroying rebels were too indolent to demolish completely. Or you will see an image which was small

enough to be hidden away, and thus escape the fate of its divine compeers.

"Perhaps you are tempted, as you see the desolation, to ask the question, Will all this former grandeur be restored? Will these temples again be reared and their images restored? Will the throngs of idolaters again come from the distance and witness the choruses of Buddhist worship? Shall we hear again the noise of lewd songs, coming from the boats of lust that plied on these placid waters? We answer that it is not impossible. All this once sprang from the religious nature of man. Its Titan attempts to scale the very heavens are too well known to need illustration. Nay, we may confidently say that they must be rebuilt to satisfy the cravings of that religious nature, unless Christendom will give to China something better than Buddhism, and put a new song into the mouths of these who are seeking in vain for religious peace.

"The missionary must be sent to, and maintained in, Hangchow; his native assistants must be supported and encouraged, and those who supply the means must supply them with fervent prayers for the blessing of God.

"I have not been able thus far to secure a preaching place, as the people are either so prejudiced against foreigners that they are unwilling to let their houses, or they fear that the tax-gatherers will make the occupancy of a house by a foreigner a pretext for extortion. But I expect to return to Hangchow with two men to help me to preach,—one who has been employed already at Kinghwa, and another, a zealous young man, who is studying with me preparatory to the work of preaching, and who already has given much pleasure, partly by his honest fidelity in everything I ask him to do, and by his earnest exhortations to his idolatry-smitten countrymen. If we cannot get a house to preach in, we will preach in the streets. We will visit the shops and speak with the people on 'the one thing needful;' we will leave with them a suitable tract, or a portion or the whole of the New Testament, and God will not leave us without the blessing."

At a subsequent date, Mr. Kreyer added the following particulars, showing the relative position of the city and its bearings, as a prospective centre of missionary operations on other cities and communities:

"At the east, about twenty-five or thirty miles from Hangchow, is Show-hing, a most important place for its manufactures and the literary culture of its inhabitants. I believe there are more natives of Show-hing in civil office in China than from any other, or perhaps any two other cities. Every mandarin of rank has a Show-hing secretary. Northeast from here is Kia-hing, some sixty miles distant, with numerous cities and villages on the plain around it. To the north is Hu-chow, some thirty or thirty-five miles, with cities around it. To the west, one day's journey, is the boundary of the Ngau-hwi province, in which is neither foreign missionary nor station."

After a short visit at Ningpo, with his family, brother Kreyer found himself at Hangchow again, and, under date of November 1, thus apprised the Executive Committee of what he was planning and doing:

"I am happy to be able to report myself at work in Hangchow. I have rented a house, formerly used as a jewelry store, which I have been fitting up with a few seats for chapel purposes. The house has a front part, the lower story of which will do first-rate for a preaching place, as it is not on a noisy street, but a public thoroughfare which people take to avoid the crowd of the busy street beyond and at the same time shorten the distance

in going from one part of the busy city to another business centre. There are numerous tea-shops and eating-houses only a little beyond; the flower market, too, is right there; so that the street is altogether, in my estimation, a grand place for preaching. People of business and respectability are constantly passing backward and forward, and I trust that the '*Jesus-doctrine-meeting-hall*,' as I have named the place, may prove a blessing to many an idle passer-by.

"In the rear of the house I have fitted up a room for myself, and I think I shall bring Mrs. Kreyer up in a month or two, and spend the winter at least. If the house can be made *agreeably comfortable*, it may be we shall take up our abode altogether till the Board desires a change. Unless the Committee think otherwise, I mean to stay in Hangchow and work, leaving the place only on mission tours.

"I have a man from the Kinghwa church and my student for preacher. I am, also, hard at work on the Hangchow dialect, which is very much akin to the mandarin dialect, and would make the speaker easily understood in the province west from here. I hope to penetrate there as soon as things are in a proper shape at this place."

As intimated in the last annual report, the Committee had their minds on Hangchow as the probable scene of Mr. Kreyer's labors. On that spot, as a centre of operations, was his own heart set, and from what was known of his purposes and plans, they anticipated somewhat prompt action on his part. His movements have out-stripped their expectations by at least twelve months, and at the middle of the year they found it necessary to add to the appropriations, made at the beginning, for the work under his hand. Liberal things must be devised by the Union if this and kindred aggressive movements are to be sustained. Will the friends of missions encourage the hearts and hold up the hands of their brethren who seek to plant the standard of the Cross amid the strongholds of the enemy?

When informed that the Committee, in making the original list of appropriations, had expected him to remain a year at least in Ningpo, with perhaps a single excursion toward the interior, his reply was: "You remark that you do not expect me to 'do much out-of-door missionary work the first year,' that 'the language and a trip of exploration is all,' &c. You seem to forget that the idioms and principles of the Chinese language are already a part of my mind, and that my vocabulary is coming back to me by the law of association. With reference to this language, I frequently feel like the blind man in the gospel, who at first only saw men as trees walking, and afterwards saw them plainly. So the Chinese, that slumbered for eight years, and was buried amid the ruins of other forgotten languages of my youth, and covered up with a superstructure of Latin, Greek, Hebrew, Sanscrit, &c., seems to receive back a living germ and re-assert itself, in my thinking. It is true I have not yet tried public preaching in the shape of a sermon; but I do try what may best be understood by you under the term of *zayat* conversations about 'the doctrine,' and I do actually teach the principles of Christian theology and Scripture exegesis to my student, who evidently understands me, as I have him give me back the thought in his own language whenever any difficult thought is brought to light. So you see I have actually begun my missionary work."

In July, Mr. Knowlton, availing himself of the proposal of the Executive Committee, set out, in company with Mrs. Knowlton, on a trip to the north for recreation and health. Leaving Ningpo on the 12th of the

month, and touching at Shanghai and Chefoo, they reached Tangchow, a town situated on the sea-coast, quite to the northern extremity of the Shantung province, on the 21st. Here they passed sometime in agreeable intercourse with missionaries of the Presbyterian and Southern Baptist Boards, after which Mr. Knowlton pushed on to Tien-tsin and Peking. Some impressions made upon his mind by what he saw and heard during this excursion have already been put in form and given to the readers of the *Magazine*, and we hope at a future day to furnish them with a more detailed account. We are happy to add that the health of both Mr. and Mrs. Knowlton was much improved by the change. They were absent about four months from Ningpo.

During the absence of Mr. Knowlton, the sole charge of the mission devolved on Mr. Jenkins, under whose supervision the various departments went forward with their usual regularity and efficiency. Under date of November 22, he thus described his purposes and plans with reference to the Kinghwa district: "All things favoring, I shall leave for Kinghwa sometime in January next to stay as long as I can. It will be my first object to place the mission upon the basis of the other missions of the Union, viz., renting chapels and supporting assistants from the funds of the American Baptist Missionary Union, until such time as the native Christians, of their own free choice and benefactions, shall remove the necessity of outside help. My second object will be to secure some central and suitable location for a chapel and dwelling within the walls of the city of Kinghwa, which shall be to the country around about what Ningpo is to this valley, a centre of religious light. From this centre I shall seek by every means possible to carry the gospel to the people; and this I propose to do, first, by giving to every man who can read, the word of God in its printed form, accompanying it with oral instruction; secondly, by endeavoring to assemble those who are willing to listen to the truth, and preach to them steadily, hoping thus to disseminate light and save some few from their sins."

From reports furnished we make up the following summary of labors and results at the several points of labor:

Ningpo.—Here services on the Sabbath have been continued as the previous year; also week-day preaching at the chapel kept up most of the year. Attendance on the Sabbath for the most part good, particularly on the part of the women. The work is taking an increasingly wide and firm hold on the female portion of the population, a fact that forms the most encouraging feature of the mission at this point. The female Sunday-noon prayer-meeting continues, and is fully attended.

One female member of the church has been excluded for disregard of the Lord's day, and of all meetings of the church, and joining in idolatrous rites. One or two other members must be dealt with for similar offences.

Tsiang Jing-yiau has been the native assistant. Though a literary man he is like many literary men in China, wanting in practical sense and energy. His unblemished moral and Christian character, however, goes far to compensate for such defects.

The female helper (Bible-reader), Tong S-meo, has labored faithfully among the women, visiting them almost daily at their houses, reading the Scriptures and tracts, and adding many earnest exhortations. This last constitutes the burden of her labors, and she is a very effective speaker. Chiefly through her labors, eight women have been brought into the church,

two of them wives of native assistants, another, the wife of the deacon of the church.

Another Bible woman, Tsa S-meo, has labored faithfully under the direction of Mrs. Jenkins.

The work has been retarded by reports industriously circulated, to the effect that foreigners were to be driven from the country or exterminated, and all Chinese connected with them put to death. The interposition of foreign consuls put a stop to such reports. The heathen preachers, also, continue their "exhortations to virtue" to counteract the influence of the gospel. They even go so far as to teach that "good conduct is better than the worship of idols." Indicating, as it does, a stirring of the waters, this movement may be counted hopeful.

The out-station at Yiang-dzing-long has been given up for the time being, partly on account of its proximity to Ningpo, where the people can, without much difficulty, meet for worship on the Lord's day. Three from that locality, a mother, son and daughter, have been baptized during the year.

Statistics of the Church.—Baptized, 10; excluded, 1; present number, 69; contributions of the members, \$54.73.

From the contributions a part of the salary of the native assistant and all the incidental expenses of the chapel have been paid; also the poor of the church aided.

Jih-z-kong.—The chapel at this point has been completed, and services held in it since the first of June. The native assistant, Dzing Chiwong, with his family, occupies part of the building. The congregation has increased and a brighter day is looked for. The church-members are united and generally consistent in their deportment. The assistant is a good preacher, bears a good name for piety, though from impaired health he lacks in energy and effectiveness.

The female Bible-reader at this station, Wong S-meo, has been very useful among the women, and is much respected and beloved by all the members of the church.

Wau ka-den.—Instead of giving up this station, as was last year intimated might be done, the chapel has been repaired, additional rooms in the building rented, the whole made accessible from a main street, and the work carried forward under more favorable auspices. Though but three miles from Jih-z-kong, it furnishes an abundant field of labor. Pun-Veug-ugah, of Chusan, a young man for several years past under instruction by Mr. Knowlton, has labored there efficiently for some months. Congregations not large, but earnest labor with individuals has brought two or three to Christ, among whom is a man and his wife, converts of great promise. The converts of this station are included with the statistics of the Jih-z-kong church.

Statistics of the Church.—Baptized, 4; died, 2; present number, 31; preaching stations, 2; contributions for miscellaneous objects, \$14.96; chapel, \$27.86. Total, \$42.84.

Kinghwa.—This district has been visited once by Mr. Jenkins and once by Mr. Knowlton. Mr. Knowlton baptized six persons, four of them wives of members, the other two relatives. The work is of a quiet nature, and, being mostly among villagers, does not exhibit itself in large congregations. Literary men and others occasionally come to the native assistants,

to make inquiries and obtain Scriptures and tracts. Thus the truth is gradually making its way. The exigencies of the work call loudly for the guiding hand of a missionary.

Statistics.—Baptized, 6; died, 2; present number, 21. Contributions, \$13.20.

Recapitulation.—Churches, 4; baptized, 24; died, 6; excluded, 3. Total membership, 158. Contributions, including special donations and legacy, \$142.78.

Chusan.—The native assistant, Ling-ze-hyi, has been much interrupted in his labors,—partly by sickness and partly by demands made upon his time by relatives. The usual services have, notwithstanding, been kept up, tours for preaching made through the island, and a few converts gathered. A prominent member of the church has shown signs of defection.

At the Siao-Saw outstation, Hang Lao-san has been laboring with some success. Some converts have been baptized.

The Bible-reader at Rainbow Bridge has led the prayer meetings, held every fifth evening, at that place, and visited various parts of the island, laboring in a quiet way to make known the gospel and win souls to Christ. He has not been left without fruit.

The disciples at Chusan have united in addressing a letter to the "Baptists in America," requesting that a missionary may be designated specially to them. The reasons they assign for the request are given as follows:—

(1.) "The field is ample, embracing a group of large and small islands." (2.) "The missionary resides at Ningpo, fifty miles away, and cannot take proper care of the flock." (3.) "That the ordinances may be administered at Siao-saw, as it is very difficult for the membership, especially the women, to walk ten miles over the hills to the chapel in the city."

"All these reasons," adds Mr. Knowlton, "are weighty. On the Chusan group of islands there are probably 200,000 inhabitants, about double the number of the Sandwich Islanders. The field is ample and the work languishes for want of a more vigorous prosecution."

The following history of the church, as given by themselves, is instructive: "In 1854, Doctor Macgowan came, and three persons from the Roman Catholic church listened to his instructions and became converts. Afterwards there were three more, and thus the number went on increasing. At that time the converts went up to Ningpo to receive the ordinances at the hands of teacher Lord. But this being inconvenient, subsequently a church was organized at Chusan, teacher Knowlton was chosen pastor, and the ordinances administered here.

"Up to the present time fifty-two persons have been baptized. Of these, twelve, at the call of God, have departed in peace; nine did not love the Saviour, and have been excluded from the church; at present, male and female, there are thirty-seven members. Of the thirty-seven, eleven reside in the city of Tinghai, fourteen at Rainbow Bridge, eleven at Siao-saw, and one east of the city. At Rainbow Bridge the members have a chapel, where they meet together for prayer and praise every fifth evening, but on the Lord's day they come into the city to worship. In 1865 teacher Jenkins established a chapel, and sent a brother to preach at Siao-saw, a place thirty li (ten miles) distant and difficult of access."

Statistics of the Church.—Baptized, 4; died, 2; excluded, 2; present number, 37. Contributions by the members, including legacy, \$31.98.

SCHOOLS IN THE ASIATIC MISSION.

The following communications, one from Mr. Brayton of the Pwo department of the Rangoon Mission, and the other from Mr. Haswell of the Maulmain Burman Mission, both on the subject of schools in their respective missions, are deemed by the Executive Committee so important that they have concluded to lay them before the Union in a special paper.

The first is addressed to the Foreign Secretary, under date of November 8, 1866, and reads as follows :

"In your letter of July 14th you say, 'Take courage and press on, my brother. Before long God will send you a helper. So I believe and so I pray.' Now this remark, in connection with the present state of the Pwo Mission here, deserves more attention than I can possibly give it at present. Still a few remarks may not perhaps be amiss.

"That we need laborers in the Pwo department here is sufficiently evident from the fact, that though the Pwos in the Rangoon and Maulmain districts are as numerous as the Sgaus, yet while in the Sgau department there have been 232 years of labor by male missionaries, in the Pwo department there have been only forty-six years, i. e., one-fifth as many years' labor among the Pwos as among the Sgaus. And at the present time there are ten missionaries in the Sgau department and two in the Pwo, and another soon to join the Sgau (Dr. Binney), with the language at his command, and thus ready for immediate labor ; but no prospect of any in Pwo. Notwithstanding all this, and as much as I feel the need of laborers, and as much as I should rejoice to have an associate in my work, yet *under present circumstances*, I cannot think it advisable to send a new man to this field. Strange ! what can this mean ? perhaps you exclaim ! I answer, mark the words, '*under present circumstances*.' It has always been my deliberate opinion, that if we were pressed for funds, it is the part of economy to send fewer men from home, and supply those who are sent with funds to employ all available native help, and to use all available means to prosecute our work. The rupees necessary to support a mission family would go a long way in the employment of native agencies and in educational purposes.

"Now what are the present circumstances of the Pwo Mission here, which render it inadvisable to send another man at this time ? I will endeavor to explain my meaning.

"On closing my accounts a year ago last September, I found the Normal school here was in debt to me more than a thousand rupees. I had sent in an application to government for a renewal of a grant-in-aid, but had received no reply. While travelling among the churches during the dry season, many young people expressed a desire to enter the Normal school in the rains. Having no funds at my command, I did not feel at liberty to encourage their coming, and did not do so in a single instance. Still, when the time came, more than forty pupils came in, and the question came up to my mind, What shall I ?—what can I do ? The idea of saying, 'No, you must go back, we can have no school,' was like 'giving up the ship.' There was a severe struggle. But, though I saw the fearful consequences of saying No, not only in the disappointed hopes of those who wished to prepare themselves to labor among their dying coun-

trymen, but also in the universal discouragement it would produce among the churches, and the people generally, still had I not been assured from the highest government officials in Rangoon that the grant-in-aid would certainly come, I could not have commenced the term. But in consequence of that assurance, and also from the encouragement given in your letter of Aug. 1, 1865, I run the hazardous experiment of borrowing money (without interest), and struggling on. During the whole term of five months, as mail after mail arrived, I was every week anxiously expecting relief from both these sources, and was as often disappointed in my expectations. I almost resolved again and again to give up the school. The weight of the burden continued to increase more and more, causing aching heads and sleepless nights. The magnitude of the interests at stake alone prevented me from closing the school long before I did. None but a practical working Karen missionary, can form any adequate idea of the immense interests at stake in giving up such a school in the infancy of such a mission. I knew very well that the disastrous consequences would be much less to close the school at the usual time of dismissing the rainy season term than to do it before that time. So notwithstanding the burden increased until it almost crushed my spirits, and came near demolishing this frail tabernacle, still, I toiled on until the close of our financial year, and then closed the school without any present prospect of its renewal.

"Since that time I have received your letter of July 16th, containing the appropriations for the current year. But no prospect as yet of any grant-in-aid. With the school nearly three thousand rupees in debt, unless some unexpected door opens, I cannot, of course, think of re-opening it. Could I command the time conscientiously from other duties, I would like to enlarge much more fully on this important subject. But I have so little faith that anything I can say will produce any effect, that I now content myself with the statement of the above facts.

"Under these circumstances, when the Executive Committee are so pressed for want of funds that they cannot possibly furnish me what I absolutely need for a judicious employment of the means at my command, I cannot consistently ask for another man in this department. I hope I have made myself understood. Do not say, or for a moment indulge the thought, 'There, brother Brayton don't want any more men in his department. No, my brother, men are needed; yes, needed, in this delta of the Irrawadi; needed in the Sitang valley; needed in the Maulmain district; needed in Siam, where I went sixteen years ago, and where the people are now calling for the 'white book teachers.' We need men to *preach*, *preach*, PREACH, here and there, everywhere; we need men to translate the Bible; we need men to prepare school-books, superintend educational interests, &c., &c. And if I could lift up my voice sufficiently loud to be heard among the churches of my native land, and through the academic halls of her young men and women, what would be my cry? I would sound in the ears of those young men and women, 'LOVEST THOU ME?' Then go, go and proclaim that love to the millions who have never yet heard that Jesus came to seek and to save them that are lost. I would say, Come to the Pwo Karens in Burmah, in Siam, in Cochin China, and probably in China proper, too. Yes, come, come quickly, for they hang suspended by a brittle thread over the awful vortex of eternal death!

"Behold, the heathen perish day by day !
Thousands on thousands pass away !
Christians ! to their rescue fly,
Preach Jesus to them ere they die."

"Yet notwithstanding I feel all this, and feel it to the very bottom of my inmost soul, still, I say, if you have not got, and cannot get the money to sustain those already in the field, then use what you have in the most economical way possible, by giving to those on the ground, the means to enable them to use to advantage every native element, including that of educating and preparing young men and women for laborers, as preachers, school-teachers, book-makers, translators, &c., &c. Such is my candid conviction."

Mr. Haswell's letter is dated December 24, and we copy so much only as relates to the subject in hand.

"I have long felt that good, efficient mission schools were very desirable, and would be a great auxiliary to the direct preaching of the gospel in the work of evangelizing the heathen. In fact, this was my opinion when I first entered the mission, and thirty years' experience and observation have only served to strengthen the conviction

"I have labored to keep up schools at this station, but have not been able to render them efficient, owing to the want of funds to employ properly qualified teachers. Had we one good, energetic, thoroughly-competent school-teacher, whose heart was in the mission work, sent out from home and supported from home, he could, with the help of teachers and funds obtained here, carry on the school department of the mission efficiently as far as boys schools are concerned. There would still need to be some efficient arrangement for a girls school separate from boys. People see the advantages connected with the education of boys, but think women can cook and attend to their duties just as well without knowing how to read as if they do. There would be little difficulty in getting a good number of girls into a boarding-school, where, for a number of years, they would be entirely under the control and influence of the teachers; but to do anything for them in a day-school more than teach them to read, is almost hopeless. I enclose a prospectus for a girls boarding-school, which I wish to have brought before the Executive Committee. I wish also to put the question to them, Cannot the Committee allow the use of either the Howard school-house or the old printing-office for the purpose? If the former, then the printing-office would be needed for the boys school. Another question: Cannot the Executive Committee appoint a principal for such a school to be supported by mission funds? If the Committee, could do these two things, I should hope that all else could be supported from other sources. Please let me hear soon relative to this."

We give also the "prospectus" referred to by Mr. Haswell, as it sets forth with considerable distinctness the character of the contemplated school for girls.

"The importance of female education among the Burmese is too apparent to need proof, but the indifference of the natives to the subject is such that comparatively few of them will send their daughters to school. Even the few who enter the day schools attend so irregularly, and for so limited a time, as to render the efforts made in their behalf almost useless.

"It is, therefore, proposed to establish, in connection with the American

Baptist Mission in Maulmain, a Burmese Female Boarding School, to be conducted on the following plan :

"1st. No pupil to be received (except in special cases) for a less period than three years.

"2d. All the domestic work, cooking, sweeping, washing, &c., to be performed by the pupils under the superintendence of a matron.

"3d. Instruction to be wholly in the vernacular, and include reading, writing, arithmetic, geography, history and the Holy Scriptures. The pupils also to be taught needlework, both plain and ornamental.

"Every effort will be made to impart a good vernacular and religious education, and, at the same time, to train the pupils to the performance of domestic duties and fit them for their future relations in life.

"After careful consideration on the subject, it is estimated that, aside from the amount required for buildings, three thousand (3,000) rupees a year would be needed to meet the expenses of a school of forty pupils.

"A number of Burmans have already signified their willingness to place their daughters for the required time in the school, should it be established. Were the funds requisite to insure the permanency of the institution on hand, the school could be opened immediately.

"It is hoped that, when the school is established, a grant-in-aid from government may be obtained. Still, to insure success, much must be received from those interested in the education and Christianization of the Burmese. Donations and subscriptions are solicited for this object.

"All funds given for this purpose will be safely invested till a sufficient amount is obtained to allow of the schools being opened with a reasonable prospect of success."

Accompanying the prospectus, as sent to the Rooms, was the following recommendation addressed to Mr. Haswell, and signed by missionaries Brayton, Cross, Harris, Bunker, E. A. Stevens, Thomas, Crawley, Douglass, Van Meter, Bennett, Norris, Hancock, Scott, Carpenter, Rose, Vinton, Luther, Colburn.

"Having heard a statement with regard to the plan of a boarding school for Burmese girls, which you contemplate establishing in Maulmain, we are happy to say the plan meets with our entire approbation.

"We believe that such a school is needed, and would exert a direct and powerful influence in favor of Christian civilization in Burmah. We, therefore, heartily commend the enterprise to the friends of Christian female education as eminently worthy of confidence and patronage; and knowing the heavy burden of labor, care and anxiety that such a school necessarily involves, we assure you of our sympathy, and, as far as we are able, of our co-operation."

As helping to present Mr. Brayton's communication in its true light the Committee deem it duty to make the following statements :

1. Through the entire period of his missionary service, Mr. Brayton has been among the most earnest, persistent and aggressive jungle laborers. Few men, if any, have, for the time, travelled more, preached more, and sought by all means to 'sound out the word of life' in more different and distant places. Year after year, accompanied by Mrs. Brayton, he has left the station and spent three to four months in succession among the people in their rude homes. We mention this to show that his opinion in

reference to the value of the school in question is not modified by an under-estimate of the importance of preaching, nor by a desire to remain quiet at the station.

2. For many years past the appropriations, made by the Executive Committee, out of the general fund, for the support of this and similar schools under the supervision of other Karen missionaries, have been limited, in some instances almost nothing. The Committee have felt restrained by the general policy of the Union, as set forth ten or twelve years ago. For Mr. Brayton's school they appropriated, in 1863-4, \$200; in 1864-5, \$200 (for both school and native preachers); in 1865-6, \$200; in 1866-7, \$500 (including native preachers). For other means he has relied on "government grants-in-aid," local subscriptions by European residents, donations by natives, and, to a limited extent, specified contributions from friends in this country. The Karen normal schools have generally been supported from like sources.

3. The "government grant-in-aid," so called, is a provision made by the English government for secular education, and grants are made, as we understand, on condition that a proper official may examine the school once a year, or oftener, and that a stipulated sum shall be expended on the school over and above the amount supplied by government. These grants have never been sought by direction of the Committee, nor has the Committee recently advised against receiving them, the missionaries being left to act their own judgment. The opinion among them generally is that the good character and usefulness of the schools is in no wise compromised by receiving this aid, though not all avail themselves of its benefits.

4. The school, as conducted by Mr. Brayton, has been, in the opinion of the Executive Committee, very useful. Different missionaries have, from time to time, spoken warmly in its favor and commended it to patronage. Heretofore, Mr. Brayton has shown himself one of the most careful and watchful financiers in all Burmah, seldom, if ever, involving the Union in debt. His present embarrassment is a new thing for him, and comes from a combination of unfavorable circumstances. It may be added that heretofore he has expended much from his private means on the school, and has signified a readiness to do so again, in case he could convert certain real estate into cash.

With regard to Mr. Haswell's communication it may be said in explanation that his plan contemplates provision in future on a more ample scale than in the past for both sexes of Burman youth. Besides the Burmese boarding-school for girls, to be under the supervision of a competent female missionary, he would have all the day-schools placed under the care of a missionary sent out for that specified purpose; a missionary teacher, perhaps, he might be called, who should give his strength to that kind of labor, and so relieve himself, or whoever else might be in charge of the station, from all anxiety and toil on that account. This teacher might have the instruction of the older classes of pupils in a school of higher grade.

The amount contributed by several Sunday schools in this country for many years past, for the support of the day-schools, under care of Mr. Haswell, at Maulmain and Amherst, as designated by the donors for that use, is a trifle over \$430 per year.

On many accounts the Executive Committee prefer to bring these two instances to the notice of the Union, rather than introduce a discussion on the general subject of schools in the missions. These cases give you the

advantage of having something definite and tangible in hand. You see what exists, you see what is desired and why it is desired, and can, without much difficulty, it is hoped, determine whether it is wise to move in the direction indicated. If there be to your view valid reasons for making larger expenditures in schools of the kind named, you can easily direct your Executives to make them, and the principles involved in these instances may be readily adduced and applied to others as they shall arise in the future. Other cases of similar kind will speedily appear, for converts are multiplied in all your Asiatic missions outside of Burmah, and there will be urgent occasion for training these disciples and their children to be helpers in the common cause of evangelization.

Bearing on this subject are some other facts which may be brought forward with advantage.

Fifteen and twenty years ago, prominent missionaries laboring among the Karens doubted the wisdom of expending so much labor and money as were then expended in educating the Burmans, and some of them took occasion to express their doubts in no equivocal terms. It is to be carefully noted that the Karen missionaries now come forward almost in a body, and recommend the establishment of schools for the Burmans, and some of them even go so far as to tell us that such schools are indispensable to success. If we are to retain our hold on the people, and not let our work slip into the hands of Episcopalians and Papists, we must, say they, take care at least of our converts and their children. In Burmah, it is safe to say, there is at present but one opinion on this subject, however opinions were formerly divided.

It deserves, also, to be stated that the wives of missionaries are, some of them, calling for assistance in the department of instruction. Cumbered as they are with domestic duties, they find it impossible to do the work that crowds upon them at their very doors, and the Committee are at the present moment strongly urged to send out unmarried women, to reside in mission families, and engage in teaching in the Normal schools.

It should also be stated, that, simultaneously with this call, there comes to the Committee, from various parts of the country, East and West, offers of service from this class of persons. The young women of our churches are anxious to take part in this work, and not a few of them within the past year have made the inquiry, whether on the foreign field there is any spot such persons as themselves may occupy usefully.

EUROPEAN MISSIONS.

MISSION TO FRANCE.

PARIS.—Rev. Messrs. A. DEZ and V. LEPOIDS. Messrs. *Vorniere* and *Vignal*, colporteurs.
 CUISE-LA-MOTTE (formerly Verberie).—F. LEMAIRE,
 LAFERE.—J. BOILEAU.
 CHAUNY.—A. CADOT. Messrs. *Veron* and *Ferret*, colporteurs.
 DENAIN.—J. B. CRETIN.

The work of the mission in France has been carried forward with energy during the year. The brethren rightly estimate the responsibility of their position, and are ambitious to extend the influence of the gospel. The health of Mr. Dez is still imperfect, but he has not been wholly laid aside.

In Paris the gospel has been faithfully preached and accompanied by

pastoral visitation. Prayer meetings have been held statedly, besides small meetings here and there for those who were unable to go to the place of worship. The results have not been great, though some have been baptized. Much interest has been awakened by the conversion and baptism of an Italian priest, temporarily residing in Paris. He proposes to go to England to study at a Baptist college, with a view to ultimate labors in Italy. There is some encouragement in Rheims. No progress has been made towards the erection of a chapel in Paris.

Mr. Cadot, employed for three years as a colporteur in Chauny, was ordained pastor of the church September 30. The work has met with considerable opposition, both in Chauny and the vicinity; but numerous hearers attend worship, and several have asked for baptism. Evening meetings have been held in several villages, where hitherto the gospel has not been preached in its purity, attended by some encouragement. Mr. Veron has done the work of an evangelist in Soissons, and Mr. Ferret labored the last winter in the suburbs of Chauny. They are faithful brethren, brought up in the churches. The members who labor in the chemical and glass works of Chauny, where the work is continued on the Lord's day, have much trouble with their employers, to avoid breaking the Sabbath. The Sabbath school is well attended, and the children interested.

In Cuise-la-Motte, the smallest of the churches in Northern France, the work has prospered. The evening meetings have been attended by serious, if not numerous, hearers. The gospel had to struggle here both against popery and materialism; but the light is spreading and some are burdened in conscience. Considerable numbers have attended the evening meetings at Montigny, but the enemy opposed the truth. At Haute-fontaine some frequent the meetings and seem to have tasted the power of the gospel, though they have not come out openly for Christ. A room has been hired for worship at Pierrefonds, and, the church being poor, the rent has been paid by an English friend.

The church in Lafere has diminished in numbers, several of its members having died during the year. One of them, an exemplary pilgrim of seventy-seven years, during his lifetime was scrupulously faithful in attending worship, going often even in very bad weather, though his residence was four miles away. Evening meetings were held the last winter in several villages, with numerous and attentive hearers. The church employs a colporteur, who scatters the seed of the word broadcast, and through his labors new doors are opened for the pastor.

The church at Denain has received several members by baptism, but reports little advancement. No further steps have been taken towards the building of a chapel, though it is greatly needed. The work at Anzin has made some progress, but meets much opposition. A new place of worship was opened in June last. The cause at Preseau prospers, and awakens continual joy. Six from this place have been baptized. Some of the Catholics have been heard to say, "The whole commune will one day become Protestant." There are indications of revival at Bertry. The brethren have had some trouble on account of their chapel, the use of which another denomination had enjoyed temporarily and at last claimed it as their property; but the Baptists have never alienated their right in it. Meetings are held in private houses. Three or four old members reside in Bertry, and several young persons will probably be joined to them. There are

also several Baptists in the adjacent villages. A great work might be done here if there was time to be devoted to it. Orchies can only be visited four Sabbaths in the year, and the work languishes; there are favorable openings in the vicinity. At Bruay, members belonging to fifteen families prefer our worship, and many read the Bible and Christian tracts. Prejudices are giving way in the villages which have been devoted to Catholicism, and the people desire the establishment of meetings among them. There are Christians in many villages along the railroad and in the mining regions, and some who hunger for the bread of life. Lannoy is a small church, liberal in view of its means, but the pastor, Mr. Thieffry, is aged and infirm.

Messrs. Lepoids and Boileau have visited Lyons and vicinity, in South-eastern France, and make a favorable report of the work there. The brethren in Lyons think if they had a pastor their numbers would soon be considerably increased. They have no member capable of acting as a leader. Several persons in the Protestant church in Lyons are inclined to our principles, but there is much opposition. With visits only once in three months, and no place of public worship, our principles cannot be expected to make much progress.

At St. Etienne there is a church of fifteen members, most of them recent converts, and a congregation of twenty or twenty-five persons. The members have hired an upper room, and meet twice every Sabbath, edifying one another as well as they can by prayer and meditation on the Scriptures. There are Baptists also in the vicinity of St. Etienne, and a promising field of labor. At Tuns, several leagues distant, there is a little Baptist church of four members. They spend the Sabbath together, meditating on the Bible and sometimes two or three old church members who live at some distance unite with them.

The following table exhibits the statistics of the mission in France :

STATISTICS OF FRENCH CHURCHES.

| CHURCHES. | MINISTERS AND COLPORTEURS. | ADDED. | | | | | | | Contributions. |
|------------------------------------------------|---------------------------------|-------------|------------|-----------|------------|-----------|-------|--------|----------------|
| | | By baptism. | By letter. | Restored. | Dismissed. | Excluded. | Died. | Total. | |
| Paris. | A. Dez, V. Lepoids | 4 | .. | 2 | 2 | .. | 3 | 70 | fr. c. |
| | Messrs. Vignal and Vornière.... | | | | | | | | 1250 |
| Cuise-la-Motte, formerly Ver- berie..... | F. Lemaire..... | 2 | .. | .. | .. | 3 | 2 | 50 | 404 75 |
| Lafère | J. Boileau..... | 1 | 1 | .. | 1 | .. | 3 | 93 | 613 50 |
| Chauny | A. Cadot..... | .. | .. | .. | .. | .. | 2 | 68 | 1234 10 |
| | Messrs. Veron and Ferret..... | | | | | | | | |
| Denain..... | J. B. Cretin..... | 9 | .. | .. | .. | 2 | .. | 62 | 278 70 |
| Lyons..... | | .. | .. | .. | .. | .. | .. | .. | .. |
| St. Etienne..... | | .. | .. | .. | .. | .. | .. | 15 | .. |
| Totals | | 16 | 1 | 2 | 3 | 5 | 10 | 358 | 3781 05 |

MISSION TO GERMANY.

HAMBURG.—REV. MESSRS. J. G. ONCKEN, J. BRAUN and Mr. C. SCHAUFFLÉR.

BERLIN.—REV. G. W. LEHMANN.

COPENHAGEN.—REV. J. KOBNER.

The work of the mission in Germany and the adjacent countries has been carried forward during the year with continued success. New fields have been entered, and, notwithstanding the war in Europe, the conquests of Immanuel have not been hindered.

At every point where there were assemblages of soldiers during the recent war, efforts were made by the brethren of the Baptist churches to sow liberally the good seed of the kingdom. Of these efforts Mr. Oncken writes:—"I charged all our missionaries who resided near the localities through which the hostile armies passed or were located, to suspend their ordinary labors, and direct them to the soldiers; and I rejoice to say that they have done nobly. They have labored with great assiduity in the ranks, among the prisoners and the wounded, and by the side of the dying in the hospitals. Their verbal testimony to Christ as the sinner's friend has been greatly blessed, and our truly evangelical tracts have been very welcome. Our Testaments, issued by the National Bible Society of Scotland at a penny each to the soldiers, have been readily purchased by large numbers."

The estimate of the results of the war, as described by the graphic and devout pen of Mr. Oncken, deserve to find here a permanent record.

"The victory achieved by Prussia and her allies has, under God, secured to us a larger amount of civil and religious liberty. The infatuated governments and persecuting Lutheran clergy in Saxony and Mecklenburg will no longer be able hermetically to exclude us from their territories (in these countries not only could the gospel not be preached by us, but no Baptist could get married). Hanover, where the sentence of my banishment was in full force, is now an integral part of Prussia, so that we can go there now and labor without let or hindrance. From the deliberations and decisions of the Parliament of the North German States, shortly to be convened on the basis of the glorious Constitution of 1848, we may look for such laws as shall secure to the several States of the North German Union almost perfect religious liberty. My heart bounds with joy and magnifies the name of the Triune Jehovah for the wonderful events which have recently transpired, and the ever-widening fields, white for the harvest, which invite us to gather in the sheaves to the garner of the heavenly Husbandman. With the glorious prospect now before us, I could fain wish to be once more in the prime of life—to labor unmolested with our youthful brethren on the mission-field thrown open to us now so widely, which, under God, 'we took from the Amorites with sword and bow' during a long and severe struggle. The general aspect of the mission was never before so encouraging as at present, and I would bespeak for it all the interest and aid which your esteemed Board can render."

I. NORTH-WESTERN ASSOCIATION.

The North-Western Association held its annual meeting at Halsbeck, Oct. 15 and 16.

The church in Hamburg has enjoyed a continued revival during the year. More converts have been added than in any year, except the year 1848. Every branch of missionary labor,—house-to-house visitation by the members of the church, visitation of ships from all parts of the world, and the numerous barges from the interior, and the regular preaching of the gospel at more than fifty preaching stations connected with the church, have been well sustained. The two brethren, Baschlin and Gutsche, the former to labor in China, the other in Africa, have rendered in all the above labors essential service.

The chapel at Hamburg is progressing, and is a model of symmetry and strength. Mr. Oncken has spent several months in England and Scotland in collecting funds to aid in the work, and at the last accounts needed only \$5,500 more to complete it. In reference to the character and costliness of the chapel, Mr. Oncken says, "We could have erected a place of worship at a much lower cost: but there were other than ordinary considerations which influenced me to decide for the building of, a more than ordinary chapel. The fact that in this city, nearly fifty years ago, it pleased God to commence a movement in the simplest form and through the humblest individual, by which his own revealed truth, as contained in the inspired volume, should be set forth, and the great principles of religious liberty asserted; the fact that in this sin-devoted city Christ has been pleased to give a tangible proof of the truth of his gracious declaration, 'All power is given unto me in heaven and on earth,' in protecting his feeble servant against all the assaults of the Lutheran clergy, the government and the mob; the fact that thousands of sinners have here been converted through the simple preaching of the gospel, who have exemplified the vitality of their religion by a holy life and a happy death; the fact that after every means had been tried to annihilate us, the Lord has been pleased to give us all our hearts could desire, having answered our prayers and dried our tears by giving us perfect religious liberty and equality with the once dominant, persecuting sect, casting her from her towering position as a State church; the fact that from this city the streams of God's truth have gone forth through the labors of eighty-one missionaries, the circulation of fully one million copies of the Holy Scriptures in different languages, sixteen and a quarter millions of tracts, one million denominational works, the formation of Sunday schools which had no existence previously, and the efforts of our converts in general; the fact that about 50,000 precious souls have been converted, baptized and gathered into New Testament churches, while among upwards of one hundred millions of our fellow-travellers to eternity, the gospel has been spread;—these facts were so weighty, that in our judgment the house to be erected was not only required to meet the pressing necessity of the church and congregation, but was equally demanded by the perfect religious liberty vouchsafed to us at the commencement of the present year, and as an Ebenezer of the great good which God has accomplished.

"Your Board has for upwards of thirty years rendered the German Mission the most efficient aid in raising first in this city a living temple; and now I look to them once more to aid us in raising a house in which the glorious gospel of Christ will be preached to coming generations, and in which we hope and pray children may be born to the Lord like the morning dew.

"With us the erection is not a matter of choice, for I have preached in

this city for forty-three years without having a chapel; but the increase of our members and the removal of every obstacle from our path make it imperative on us to erect a good, solid building."

In Schleswig many new doors have been opened for the preaching of the gospel, and eighteen have been added to the church by baptism. Several members were dismissed to form a new church, and eight emigrated to America; but there has been a net increase of twenty-six. Of the number baptized, seven were children.

The church in the city of Oldenburg is the oldest in the province of that name. It is also the most numerous, with the exception of that in Halsbeck. The churches in Halsbeck, Varel, Jever and Sage, have for several years enjoyed spacious chapels; while that at Oldenburg hitherto has scarcely been sufficient to accommodate two-thirds of its members. Steps have been taken to commence the building of a more eligible place of worship the present spring, which, it is hoped, will be ready for occupancy in the autumn.

The church in Ihren has received an addition of forty-one. The Sabbath schools are in a flourishing state, and several brethren engage in tract distribution. A new and promising outstation has been commenced, and three outstations, formerly visited only on week-days by the missionary, now have worship also on the Lord's day. Several members of the church take part in publicly proclaiming the word of God. The sisters have been active in devising means to fill the treasury. Thirty missionary boxes have been distributed among the members to receive weekly contributions for missions.

The work has prospered at Hamswehram; twenty-nine have been added to the church by baptism, and the brethren have entered on the new year with fresh courage.

The church in Franeker was organized October 20, and has enjoyed the Divine blessing. The baptistery in the chapel was twice used in December last, the spectators numbering about one thousand, and a profound impression was produced. In Makkum, the principle outstation, there is an ordained evangelist who labors without pay. Additions have been made by baptism, and everything looks prosperous. In Dokkum, where Boniface was put to death with fifty-two of his fellow missionaries centuries ago, the banner of the cross has again been unfurled, and the word has borne fruit. A door is opened in Tzummarum, and the prejudice against our brethren is wonderfully diminished. The meetings are so crowded that the preacher is forced to climb over the benches to his pulpit. In Breda, Amsterdam and other places, there is great hunger for the word.

In Bremerhaven a new door has been opened, and much desire is expressed for the truth. Five have been baptized.

The church in Hanover has lost twelve members by emigration, and received the same number by baptism. Bremen has also lost several by emigration, and "three have gone home, to bloom among the lilies of the heavenly Paradise." Most of the members of the church in Herford have taken part in tract distribution. Three new outstations have been opened, where the word is preached regularly. The church at Wittingen has distinguished itself by self-sacrificing benevolence, and has received several additions. At some of the outstations great numbers come together to hear the gospel. At Elsfleth the last year was a year of barrenness. Not one was added by baptism. In Varel, and Seefeld, souls have been

converted, who in due time will follow the Lord in the ordinance of baptism.

At Elmshorn a new church was organized July 1, several of the members having been previously connected with the church of Hamburg. Sixteen have been baptized in Holstein, and there are more candidates.

A revival of great interest has been enjoyed in Lubec. Its influence was specially felt in the conversion of the young. The pastor has taken up the Confession of Faith with the children, proposing to go through it as thoroughly as possible on several successive Sabbaths.

The truth on baptism has penetrated into North Brabant, through the influence of a minister recently returned from the Cape of Good Hope, and introduced into this field by a returned missionary from China.

II. MIDDLE AND SOUTHERN ASSOCIATION.

The church of Barmen and Elberfeld has enjoyed a year of reaping. Three prayer-meetings have been held every week. Nearly all the members, particularly the younger portion, have been engaged in tract distribution. Members have been commissioned by the church to hold meetings in the outstations, and returned bringing cheering reports. In all, 570 meetings have been held. Many of the children in the Sabbath school have been hopefully converted. Sixty-one have been added to the church, forty-nine by baptism.

Cassel has enjoyed a small but precious harvest. Among the converts baptized was one entire family of five persons. Four children from the Sabbath school have also been received to the church. Of Bibles, Testaments and tracts, large numbers have been put in circulation, many of them among the soldiers during the prevalence of the war. At the closing meeting of the year, some brethren were present who travelled ten hours on foot in order to enjoy the privilege.

At Oberkauffungen, the pastor has devoted one day in every week to the religious instruction of the children. The Lord's Supper had been administered every fortnight. Much good had been done by the distribution of Bibles and tracts.

The church in Salzgitter has manifested a commendable liberality. The Sabbath school has been continued, though the population is sparse, and some of the children have to walk a distance of three hours in order to be present. Three churches,—Mokmuhl, Stuttgart and Heilbronn,—support three missionaries, each electing its own, and paying them from a common treasury. Their field of labor is in Wurtemberg and Baden.

The church in Zurich has received important additions. Its pastor, however, has been required by the Prussian government to leave Switzerland and return to Prussia. He hopes to labor hereafter in Wurtemberg.

New doors are opening around Muhlhausen, Basle, one of the oldest stations in Switzerland, has been blessed with new promise.

The church in Lolland and Falster, Denmark, has enjoyed a blessing, having received several additions by baptism. The present number is seventy-four. Two brethren have been partially supported as evangelists. The outstations are much scattered.

III. PRUSSIAN ASSOCIATION.

The Prussian Association was held in Hammerstein, June 14. Only six ministers were present. The military operations then going forward in Prussia prevented a larger attendance.

The church of Stolzenberg has been diminished in various ways; but the work prospers at the outstations, and new doors are constantly opening. At Bladian more than forty have been baptized and twenty restored; 6,000 tracts, Bibles and Testaments have also been put in circulation.

Ten have been baptized in connection with the church in Wolgast, and fifteen in Stralsund. The region is one of much spiritual torpor.

In Landsberg and vicinity, through the aid of the deacons and other brethren, the gospel has been carried even to the remotest outstations. Upwards of fifty have been baptized. During the war, the members had opportunity to do much good among the Prussian and Austrian soldiers, distributing 264 Bibles and Testaments, and 27,950 tracts. The outstations are full of promise.

At Dirschau seventeen have united with the church. Some have died in Christian hope,—one of them a child, sixteen years of age. In a camp of Austrian prisoners in the vicinity, where 10,000 men were confined, 20,000 tracts and 250 Testaments were distributed and gratefully received. The Austrians said, “We do not believe any more in what our priests have told us. The Prussians are a very different people from what we have been taught. They are not the heretics they have been accused of being.”

In Elbing sickness has prevailed, but the members have been united, and baptism has been administered on five different occasions. From near the beginning of the war, meetings for prayer were held every evening except Saturday, and well attended. The Sabbath school has flourished, numbering a hundred pupils. The young men have been active in tract-distribution, and the young women have held their own meetings, from which much good is anticipated.

The church at Ksionsken has been less prosperous than in its early history; but more than fifty have been added by baptism. Two laborers in the gospel have been sustained by the church. Sixty-three members emigrated to the south of Russia. None of the brethren, though they were in the army in Bohemia and Moravia, fell in battle, and only one was slightly wounded.

Many of the male members of the church in Reetz were called out with the armies of Prussia, but not a man of them received the least injury. Several of the outstations have been visited by the cholera, and a few have died. Forty-two have been converted and added to the church.

Three brethren have labored in the work in Templin and vicinity, and the church has been somewhat enlarged. The Sabbath school is prosperous. There is a debt of \$9,000 on the chapel, which the brethren have found no means to diminish. The present number of the church is six hundred and five. In Mecklenburg, some of the brethren have been threatened with fines, and others driven by the police over the borders; but the cause has made progress and seven have been baptized. In Warthe and vicinity there has been no marked advancement, but the work has quietly gone forward. The station at Prenzlau and vicinity has improved. In Torgelow and Pomerania the meetings are well attended and the prospect is promising.

The church in Königsberg has enjoyed a season of revival, and forty-one have been baptized. The majority of the members not only pray, but labor for the advancement of the kingdom of God. Several have been added to the church at the outstations. The cholera prevailed in Stettin

last year, carrying off 2,212 persons; but only two of them were members of the church. It seemed as if the destroying angel had been commanded to spare the houses where our brethren dwelt. A few have been hopefully converted, and three new outstations commenced. Many of the members keep mission-boxes in their houses, for the purpose of gathering funds for the cause. The church in Rositten has lost several by emigration and several more by death. The members who were engaged in the war all returned home unhurt, one only excepted, who was injured in the arm. Several families in Rummy have emigrated to Russia, though fewer than in some former years. Fifty living stones have been added to the spiritual building.

Halle has been visited by the cholera. Many of the members were called into the war, and one lost his life; but the church has grown in numbers. Seventeen members have removed their relation from the church at Oederan in Saxony to that of Halle, for the sake of enjoying the religious liberty which prevails in Prussia. These brethren have at Altenburg, their residence, a beautiful chapel, capable of accommodating two hundred hearers.

The church in Oederan has had but few additions; this is perhaps chiefly to be attributed to the fact that the holding of meetings, preaching, and the distribution of Christian books are prohibited in Saxony by the police, and punished by imprisonment for a year. The earnest petition addressed to the king and minister, imploring religious freedom, was in vain. The reply was not only an absolute refusal, but also contained a new prohibition, forbidding the brethren to preach or administer the ordinances or to hold public meetings, on pain of imprisonment for three years. Notwithstanding, the members in Oederan have kept up their regular prayer meetings, distributed Bibles, Testaments and tracts, and had the ordinances administered among them. More freedom for preaching the word would doubtless be attended by more conversions.

The church in Breslau has had a larger increase by baptism than in any previous year, and there has been manifested more readiness to labor for the cause of God, particularly among the soldiers. The church of Voigtsdorf is situated in the midst of a Catholic population, affording little access to the gospel except through pastoral visitation. The meetings of the church are removed from Voigtsdorf to Thalheim. In connection with the church at Seehausen, several have taken their places on the Lord's side; the interest has been chiefly at one of the outstations, which is truly a garden of the Lord. Sabbath schools are forbidden by the authorities; but though opposition has reared its head, it is insufficient to move the hearts of God's people.

A new chapel was dedicated in Grodzisko, October 7. The field widens on every side. Two outstations are desiring to be formed into an independent church. Forty were baptized in this district last year.

The church in Memel celebrated the twenty-fifth anniversary of its organization October 7-9. At the Lord's Supper, which was administered on the occasion, prayers were offered in the German, Lettish and Lithuanian languages. Strangers joined in the hallowed feast from Kurland and St. Petersburg. The three days' festival was closed with the ordination of an evangelical laborer for the field in Russia. The church in Goyden on the same day celebrated its ninth anniversary. But few of the original members remain. Some have died, others have emigrated, a few are lost in the

world. The number of members, however, is more than double the original number. The church at Ksionsken, an offshoot of that at Goyden, has twice as many members as the mother church.

The church in Emdem had a feeble beginning, and for a time seemed on the point of extinction, being reduced to eleven members. Just at that juncture, a church of Separatists in the place became convinced that infant baptism is unscriptural, and that only believers' baptism is found in the word of God. The pastor and nineteen others offered themselves for baptism, of whom thirteen were baptized June 7, the others being detained by sickness or other necessity. The preacher was elected pastor of the church, and another of the members was appointed deacon.

Our principles make most progress among the Lutheran population of Poland, less among the Catholics, and least among the Jews. The conversion of a Catholic priest is spoken of, who reads the New Testament much and expounds it well. Mr. Thimm, one of the Polish missionaries, died August 22, whose protracted illness abridged very much the amount of pastoral labor enjoyed by the Polish churches. The brethren plead for a missionary in their own tongue.

The work makes progress in Poland, but is attended in some instances by persecution. A new outstation has been organized in the midst of a population composed chiefly of Polish Catholics. Mr. Alf, of Kiciny, has been set at liberty from the ban of the authorities, and is now free to visit all the stations and outstations in Poland. Another missionary was allowed to travel and preach all the year, and seventy-five new converts have come into the church. Several have gone to reside in Russia. Tract distribution has not been pushed very extensively,—the missionary not being supplied with German tracts, and Polish tracts would be thrown away, because most of the people cannot read. The brethren have not yet obtained permission to erect a chapel.

In Middle Russia there are three churches, embracing 857 members. The errors of the Plymouth brethren have crept into some of the churches, causing division, but the cause of those who espoused them seem to be on the wane. Two brethren have visited most of the outstations in Southern Russia. The members in Neudorf, an outstation of Soroczin are to be organized as an independent church. Five have been baptized in that place, and some have found peace in believing.

A missionary in Bulgaria writes from Catalni that many are seriously seeking salvation. Passing through the village, one may at any time hear the sound of prayer. Similar tidings come from other places in that mountainous province. Catalni is wholly a Baptist colony, embracing forty-nine members. There are seventy-eight Baptist church members in Turkey, and others are awaiting baptism. Thirty have been baptized this year,—three of them in Bucharest. At the latest date, the converts in Turkey numbered a hundred; twenty of the number are Sabbath school children.

IV. DANISH ASSOCIATION.

The yearly conference of Baptists in Denmark was held in Copenhagen, June 1 and 2,—twenty-seven delegates being present, including two from Sweden. Of the seventeen churches in Denmark, many have received additions by baptism. The two churches formerly existing in Copenhagen have combined into one. Many of the churches have labored to extend

the gospel into the "regions beyond." A chapel is greatly needed at Copenhagen. The necessary site was purchased several years ago by funds collected in England. A brother in the church, a sea-captain, has offered to give several thousand dollars towards its erection, if a thousand dollars can be furnished from some other quarter in 1867 or early in 1868.

"The past year," says Mr. Oncken, "will be the most remarkable in the history of the church at Hamburg and the German Baptist Mission, as the year of our perfect emancipation from all State control,—the government of our little republic dissolving the unholy connection with the Lutheran as the State church, and declaring all religious communities to enjoy the same rights. Blessed be the Lord God of his people, who alone doeth wonders. He has not despised the feeble efforts made by the least of his servants, but has done exceeding abundantly above all we ever asked of Him, or even thought of. The American Baptist Missionary Union share with us in the blessedness and joy of this glorious event, having fostered from its origin the work to which Christ has called us. To the Triune Jehovah be the undivided honor and glory of all that has been achieved."

Notices of the progress of the churches in connection with the mission to Germany, similar to the above, could be multiplied to almost any extent. But the statistical tables which follow are so minute as to render it unnecessary.

CHURCHES IN GERMANY, DENMARK, HOLLAND, SWITZERLAND, FRANCE,
POLAND AND RUSSIA.

| CHURCHES. | When constituted. | MINISTERS, TEACHERS AND BIBLE COLPORTEURS. | Stations and Outstations. | Added by baptism. | Added by letter. | Restored. | Died. | Dismissed. | Withdrawn or excluded. | Increase. | Decrease. | Members, December, 1865. | Members, December, 1866. |
|--------------------------------|-------------------|--------------------------------------------------|---------------------------|-------------------|------------------|-----------|-------|------------|------------------------|-----------|-----------|--------------------------|--------------------------|
| GERMANY. | | | | | | | | | | | | | |
| Barmen & Elberfeld | 1852 | W. Haupt and 2 others. | 11 | 49 | 6 | 6 | 5 | 3 | 3 | 50 | ... | 124 | 174 |
| Berlin | 1837 | G. W. Lehmann & 5 others | 53 | 69 | 46 | 12 | 9 | 53 | 15 | 42 | ... | 687 | 707 |
| Bernsdorf | 1857 | H. Berneike | 7 | ... | ... | ... | ... | ... | ... | ... | ... | 40 | 40 |
| Bremen | 1845 | J. F. Oncken | 13 | 4 | 6 | ... | 3 | 8 | 4 | ... | 5 | 132 | 127 |
| | | J. H. Cording | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Bremerhaven | 1863 | B. Wilkens | 7 | 5 | 2 | ... | 1 | 3 | 3 | ... | ... | 38 | 38 |
| Breslau | 1846 | H. Strehle | 5 | 25 | ... | 1 | 4 | 2 | 2 | 18 | ... | 118 | 136 |
| Büdingen | 1856 | G. C. Pauly | 11 | ... | 2 | ... | ... | 2 | 10 | ... | 10 | 66 | 56 |
| | | W. Schuff | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Cassel | 1847 | V. Beyebach | 10 | 15 | 3 | 1 | 3 | 1 | 2 | 13 | ... | 74 | 87 |
| | | G. Meyer | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Dirschau | 1859 | B. Vogel | 10 | 17 | 2 | 3 | 4 | ... | 10 | 8 | ... | 194 | 202 |
| Ditzumer-Verlaat | 1865 | J. Duprée and 3 others | 2 | 4 | 1 | ... | 2 | ... | 3 | ... | ... | 34 | 37 |
| Einbeck | 1843 | C. Kippenberg & 2 others | 16 | 2 | 1 | 4 | 2 | 3 | 1 | 1 | ... | 83 | 84 |
| Elbing | 1859 | J. L. Hinrichs & 2 others. | 15 | 27 | 8 | 3 | 1 | 12 | 3 | 22 | ... | 151 | 173 |
| Elmsborn | 1866 | D. Feddersen & 4 others. | 20 | 6 | 65 | ... | ... | ... | ... | ... | ... | 71 | 71 |
| Elsfleth | 1854 | J. F. Oncken | 6 | ... | 2 | 1 | 1 | 5 | 2 | ... | 5 | 67 | 62 |
| | | B. Wilkens | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Fischhausen | 1859 | J. Grau and 2 others. | 10 | 25 | 1 | 10 | 3 | ... | 16 | 17 | ... | 198 | 215 |
| Fronhausen | 1845 | J. Becker | 9 | 6 | 3 | 2 | 1 | 2 | 3 | 5 | ... | 92 | 97 |
| | | H. Bruckmann | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Goyden | 1855 | M. Stangnowski & 2 others | 24 | 1 | 2 | 7 | 4 | 14 | 19 | ... | 27 | 249 | 222 |
| Halle | 1840 | M. Geissler | 12 | 16 | 24 | 3 | 7 | ... | 7 | 29 | ... | 92 | 121 |
| | | H. Liebig | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Halsbeck | 1849 | F. Bohlken and 3 others | 11 | 7 | 2 | ... | 2 | 6 | 1 | ... | ... | 166 | 166 |
| Hamburg | 1834 | J. G. Oncken and 6 others | 48 | 134 | 44 | 8 | 12 | 137 | 15 | 22 | ... | 719 | 741 |
| Hammerstein | 1842 | H. Berneike | 12 | ... | ... | ... | ... | ... | ... | ... | ... | 98 | 98 |
| | | T. Wollermann | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Hamswehrum | 1865 | S. U. Janßen & 4 others. | 7 | 29 | 4 | ... | 4 | 9 | 1 | 19 | ... | 62 | 81 |
| Hanover | 1854 | H. Bolzmann | 6 | 12 | 6 | 6 | 3 | 13 | 2 | 6 | ... | 85 | 91 |
| Heilbronn | 1847 | W. Burger | 6 | 1 | 2 | ... | 4 | 4 | 5 | 2 | ... | 142 | 144 |
| | | C. Herrmann | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Herford | 1865 | E. Scheve | 10 | 2 | 2 | ... | 4 | ... | 2 | ... | 2 | 52 | 50 |
| Hersfeld | 1846 | V. Beyebach | 8 | 9 | 6 | 2 | 5 | 9 | ... | 3 | ... | 174 | 177 |
| Ickschen | 1862 | M. Klempel & 3 others. | 18 | 51 | ... | 2 | 3 | 9 | 17 | 24 | ... | 349 | 373 |
| Jever | 1840 | A. F. Remmers | 11 | ... | 2 | 1 | 1 | 2 | ... | 2 | ... | 82 | 80 |
| Ihren | 1846 | H. Willsms and 2 others | 29 | 29 | 7 | 5 | 3 | 21 | 3 | 14 | ... | 281 | 295 |
| Kahlberg | 1840 | O. Vielhör | 4 | ... | ... | ... | ... | ... | ... | ... | ... | 108 | 108 |
| | | T. Wollermann | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Kirchheim | 1863 | M. Kammerer | 2 | ... | ... | ... | ... | ... | ... | ... | ... | 8 | 8 |
| Königsberg | 1857 | H. Berneike | 33 | 87 | 9 | 20 | 8 | 10 | 24 | 74 | ... | 611 | 665 |
| | | F. Grimm | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Ksionsken | 1863 | A. Penski | 15 | 56 | 1 | 3 | 11 | 66 | 23 | ... | 40 | 476 | 436 |
| | | F. Curant | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Landsberg | 1862 | W. F. A. F. Zeschke | 51 | 53 | 16 | ... | 9 | 17 | 9 | 34 | ... | 206 | 240 |
| Liegnitz | 1849 | O. Friedemann | 5 | 4 | ... | ... | ... | 4 | ... | ... | ... | 51 | 51 |
| Memel | 1841 | F. Niemetz | 13 | 259 | 6 | 31 | 11 | 9 | 36 | 240 | ... | 869 | 1169 |
| | | A. Gärtner | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Mökmühl | 1863 | C. Mener | 3 | 4 | 5 | 2 | 2 | 5 | 3 | 1 | ... | 47 | 48 |
| | | F. Reichle | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Oberkauffungen | 1854 | G. Meyer | 4 | ... | 3 | 1 | ... | 3 | 1 | ... | ... | 35 | 35 |
| | | H. Brücker | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Oederan | 1864 | M. Geissler | 5 | 3 | ... | ... | ... | 18 | ... | ... | 15 | 34 | 19 |
| Oldenburg | 1837 | H. Weichardt | 13 | ... | 4 | ... | 1 | 4 | 3 | ... | 4 | 88 | 84 |
| | | A. Thesmacher | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Othfreesen and Salz- gitter | 1840 | H. Cramme and 2 others. | 21 | 10 | ... | 3 | 4 | 2 | 2 | 5 | ... | 114 | 119 |
| Reetz | 1856 | J. Wiehler and 2 others. | 51 | 42 | 2 | ... | 9 | 12 | 5 | 18 | ... | 457 | 475 |
| Reichenbach | 1858 | M. Knappe and 2 others. | 13 | 8 | 7 | 1 | 3 | 8 | 1 | 4 | ... | 122 | 126 |
| Rositten | 1855 | A. Baumgärtner | 33 | 19 | 1 | 1 | 11 | 30 | 11 | ... | 31 | 439 | 408 |
| Rummy | 1861 | W. Weist and 3 others. | 22 | 50 | ... | 6 | 3 | 40 | 13 | ... | ... | 377 | 377 |
| Russ-Prokuls | 1864 | L. Scheffler and 2 others. | 13 | 12 | 3 | 2 | 3 | 19 | ... | ... | 5 | 207 | 202 |
| Sage | 1858 | A. Thesmacher | 6 | ... | 1 | ... | ... | 2 | ... | ... | 1 | 28 | 27 |
| | | C. Haidt | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Schleswig | 1857 | C. Peters and 5 others. | 24 | 25 | 2 | 1 | 2 | 18 | 1 | 7 | ... | 141 | 148 |
| Seefeld | 1856 | A. F. W. Häse | 7 | ... | ... | ... | ... | 1 | ... | ... | 1 | 27 | 26 |
| Seehausen | 1856 | H. Altenstein and 2 others | 19 | 18 | 2 | 1 | 2 | ... | 4 | 15 | ... | 105 | 120 |
| Soest | 1859 | L. G. Schroeder | 1 | 1 | ... | ... | ... | 2 | ... | ... | 1 | 13 | 12 |
| Spangenberg | 1847 | H. Grothefend | 12 | 11 | 1 | 5 | 3 | 7 | 22 | ... | 15 | 206 | 191 |
| | | J. Scheibler | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Stettin | 1846 | W. Schultz and 2 others. | 18 | 14 | 2 | 3 | 8 | 4 | 3 | 4 | ... | 206 | 210 |
| Carried over | | | 605 | 1221 | 312 | 158 | 181 | 598 | 309 | 510 | 164 | 6865 | 6209 |

Churches in Germany, Holland, Denmark, Switzerland, &c., (concluded.)

| CHURCHES. | When constituted. | MINISTERS, TEACHERS AND BIBLE COLPORTEURS. | Stations and Outstations. | Added by baptism. | Added by letter. | Restored. | Died. | Dismissed. | Withdrawn or excluded. | Increase. | Decrease. | Members, December, 1865. | Members, December, 1866. |
|------------------------------------------------|-------------------|--------------------------------------------------|---------------------------|-------------------|------------------|-----------|-------|------------|------------------------|-----------|-----------|--------------------------|--------------------------|
| Brought over | | | 605 | 1221 | 312 | 158 | 181 | 598 | 309 | 510 | 164 | 9695 | 10209 |
| Stolzenberg | 1849 | W. Weist and 2 others... | 15 | 21 | 3 | 2 | 12 | 14 | 17 | ... | 17 | 835 | 818 |
| Stralsund | 1857 | C. Schiebeck | 14 | 15 | 2 | 4 | 2 | 1 | 7 | 11 | ... | 86 | 97 |
| Stuttgart | 1863 | Messrs. Klein & Hermann | 8 | ... | 5 | ... | ... | 4 | 6 | ... | 5 | 68 | 63 |
| Tangstedt | 1854 | C. A. Krogmann | 17 | 3 | 42 | ... | 1 | 2 | 1 | 41 | ... | 61 | 102 |
| Templin | 1845 | G. Andresen | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Varel | 1856 | C. A. Kemnitz & 4 others | 53 | 65 | 1 | 13 | 6 | 21 | 21 | 31 | ... | 575 | 606 |
| Voigtsdorf | 1849 | A. F. W. Hase | 9 | 9 | 5 | ... | 1 | 6 | 2 | 5 | ... | 62 | 67 |
| Volmarstein | 1848 | M. Knappe | 7 | 1 | ... | 1 | 2 | 8 | ... | ... | 8 | 55 | 47 |
| Wittingen | 1854 | E. Ebert | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Wolgast | 1849 | J. A. Gülzau | 9 | 9 | 5 | ... | 3 | 5 | 5 | 1 | ... | 144 | 145 |
| Worms | 1848 | J. Wilkens & 2 others... | 12 | 16 | 2 | ... | 8 | 3 | 7 | ... | ... | 145 | 152 |
| Worms | 1848 | W. v. d. Kammer | 13 | 9 | ... | 2 | 1 | ... | 2 | 8 | ... | 68 | 76 |
| Worms | 1864 | G. Baumann | 7 | 1 | 1 | ... | ... | 4 | 2 | ... | 4 | 16 | 12 |
| DENMARK. | | | | | | | | | | | | | |
| Aalborg | 1840 | L. Jörjensen & 3 others .. | 4 | 14 | 6 | 3 | 3 | 23 | 9 | ... | 12 | 236 | 224 |
| Bornholm | 1853 | P. E. Ryding | 7 | 7 | ... | 1 | 2 | 2 | 1 | 3 | ... | 97 | 100 |
| Copenhagen, two churches united into one | 1845 | J. Andersen | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Farre | 1843 | J. Köbner and 2 others .. | 3 | 15 | 2 | 7 | 3 | 4 | 9 | 8 | ... | 164 | 172 |
| Frederichshaven .. | 1863 | J. Christensen & 2 others | 5 | 5 | ... | 3 | 1 | 5 | 4 | ... | 2 | 57 | 55 |
| Hals | 1860 | O. Christensen & 5 others | 20 | 19 | 2 | 3 | 3 | 7 | 4 | 10 | ... | 204 | 214 |
| Hoiby | 1856 | C. Nielsen and 6 others .. | 9 | 6 | 1 | 2 | ... | 15 | 2 | ... | 8 | 97 | 89 |
| Jetzmark | 1858 | P. Rasmussen | 2 | ... | 1 | ... | ... | ... | ... | 1 | ... | 17 | 18 |
| Langeland | 1856 | E. Jensen and 4 others .. | 14 | 13 | ... | 2 | 2 | 10 | 9 | ... | 6 | 232 | 226 |
| Løgsted | 1840 | A. M. Hansen | 6 | 4 | ... | ... | ... | ... | 4 | ... | ... | 18 | 22 |
| Nakskov | 1863 | J. Sandberg | 5 | 7 | 2 | 1 | ... | ... | 4 | 6 | ... | 29 | 35 |
| Nyborg | 1857 | N. Larsen and 2 others .. | 10 | 9 | ... | 1 | 2 | 1 | 7 | ... | ... | 67 | 74 |
| Odensee | 1860 | J. A. Petersen | ... | ... | ... | ... | ... | 4 | ... | ... | 4 | 4 | ... |
| Oure | 1862 | J. A. Petersen | ... | ... | ... | ... | ... | 4 | ... | ... | 4 | 4 | ... |
| Sipperup | 1855 | J. A. Petersen | 13 | 3 | 9 | 10 | ... | 1 | 21 | ... | ... | 35 | 56 |
| Sipperup | 1865 | H. Sørensen | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| Tølløse | 1861 | L. Henriksen and 2 others. | 4 | 1 | ... | ... | 1 | 8 | 1 | ... | 9 | 55 | 46 |
| Vandløse | 1861 | C. Christoffersen | 5 | 1 | ... | ... | ... | 3 | ... | ... | 2 | 41 | 39 |
| West Seeland | 1857 | L. Andersen | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| West Seeland | 1842 | L. Henriksen & 9 others. | 13 | 29 | ... | 7 | 2 | ... | 24 | 10 | ... | 287 | 297 |
| West Seeland | 1842 | C. Hansen & 3 others ... | 5 | 2 | 1 | ... | 1 | ... | 1 | 1 | ... | 58 | 59 |
| HOLLAND. | | | | | | | | | | | | | |
| Franeke | 1865 | P. J. de Neui | 4 | 18 | ... | 1 | 1 | 2 | ... | 16 | ... | 36 | 52 |
| Franeke | 1865 | E. Teves | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| SWITZERLAND. | | | | | | | | | | | | | |
| Zürich | 1849 | J. F. Harnisch & 2 others | 14 | 35 | 1 | 6 | 2 | 3 | 14 | 23 | ... | 269 | 292 |
| FRANCE. | | | | | | | | | | | | | |
| Mülhausen | 1856 | J. H. Lorders | 6 | 2 | 4 | 1 | 3 | 3 | 2 | ... | 1 | 97 | 96 |
| POLAND. | | | | | | | | | | | | | |
| Kiciny | 1861 | G. F. Alf | 17 | 74 | 3 | 5 | 4 | 19 | 15 | 44 | ... | 268 | 312 |
| Kiciny | 1861 | Peter Ernst | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... |
| RUSSIA. | | | | | | | | | | | | | |
| Horseszik | 1864 | K. Ondra | 4 | 10 | 56 | ... | ... | ... | 10 | 56 | ... | 199 | 255 |
| Neudorf | 1866 | K. Ondra and 2 others... | 6 | 8 | 426 | ... | ... | ... | ... | 444 | ... | ... | 444 |
| Soroczin | 1864 | K. Ondra | 3 | 23 | 120 | ... | ... | 350 | 43 | ... | 250 | 408 | 158 |
| Churches, 87 | | Ministers & colpo'rs .. | 213 | 948 | 1687 | 1021 | 234 | 235 | 1138 | 558 | 1507 | 14218 | 15229 |

SUMMARY.

| | Germany. | Denmark. | Holland. | Switzerland. | France. | Poland. | Russia. | Total |
|---------------------------------|----------|----------|----------|--------------|---------|---------|---------|--------|
| Added by baptism in 1866 .. | 1,352 | 135 | 18 | 35 | 2 | 74 | 41 | 1,687 |
| Added by letter in 1866 | 378 | 23 | ... | 1 | 4 | 3 | 612 | 1,021 |
| Restored | 180 | 41 | 1 | 6 | 1 | 5 | ... | 234 |
| Died | 205 | 20 | 1 | 2 | 3 | 4 | ... | 235 |
| Dismissed | 675 | 86 | 2 | 3 | 3 | 19 | 350 | 1,138 |
| Excluded and withdrawn | 405 | 69 | ... | 14 | 2 | 15 | 53 | 558 |
| Churches in Dec., 1865 | 63 | 19 | 1 | 1 | 1 | 1 | 2 | 88 |
| Churches in Dec., 1866 | 64 | 16 | 1 | 1 | 1 | 1 | 3 | 87 |
| Members in Dec., 1865 | 11,239 | 1,702 | 36 | 269 | 97 | 268 | 607 | 14,218 |
| Members in Dec., 1866 | 11,894 | 1,726 | 52 | 292 | 96 | 312 | 857 | 15,229 |
| Stations and Outstations in '65 | 894 | 98 | 1 | 12 | 5 | 14 | 17 | 1,041 |
| Stations and Outstations in '66 | 928 | 110 | 3 | 13 | 5 | 18 | 11 | 1,088 |

SABBATH SCHOOLS, BIBLE AND TRACT DISTRIBUTION, CONTRIBUTIONS, &c.,
IN THE CHURCHES CONNECTED WITH THE GERMAN MISSION.

| STATIONS. | Children in S. S. | Teachers. | Bibles & Testaments distributed | Tracts distributed. | No. of Meetings. | Religious visits. | REMARKS. | Contributions in Prussian dollars. | No. of places where members reside |
|-----------------------|-------------------|-----------|---------------------------------|---------------------|------------------|-------------------|---------------------|------------------------------------|------------------------------------|
| GERMANY. | | | | | | | | | |
| Barmen..... | 40 | 3 | 233 | 15,000 | 570 | 650 | S. S. at 1 Station. | 602 | 12 |
| Berlin..... | 155 | 18 | 1411 | 60,000 | 1,206 | 1,680 | do. 1 do. | 1,778 | 53 |
| Bernsdorf..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 7 |
| Bremen..... | 30 | 5 | .. | .. | 180 | 319 | do. 1 do. | .. | 13 |
| Bremerhaven..... | 25 | 3 | 70 | 10,000 | 200 | 600 | do. 1 do. | 100 | 7 |
| Breslau..... | .. | .. | 338 | 14,468 | 200 | 280 | do. 1 do. | 300 | 5 |
| Büdingen..... | .. | .. | .. | 3,000 | 150 | .. | do. 1 do. | 180 | 11 |
| Cassel..... | 30 | 2 | 1,151 | 20,300 | 220 | .. | do. 1 do. | 280 | 13 |
| Dirschau..... | 30 | 2 | 284 | 25,600 | .. | .. | do. 1 do. | 600 | 10 |
| Ditzumer-Verlaat..... | 40 | 2 | .. | .. | .. | .. | do. 1 do. | 36 | 2 |
| Einbeck..... | 20 | 2 | 276 | 4,000 | .. | .. | do. 1 do. | 334 | 16 |
| Elbing..... | 75 | 3 | 80 | 10,000 | 363 | 513 | do. 2 do. | 425 | 15 |
| Elmshorn..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 20 |
| Elstfleth..... | 30 | 2 | .. | .. | .. | .. | do. 1 do. | .. | 6 |
| Fischhausen..... | 30 | 3 | .. | 6,000 | 229 | 857 | do. 1 do. | .. | 10 |
| Fronhausen..... | 20 | 1 | .. | 4,000 | .. | .. | do. 1 do. | 684 | 9 |
| Goyden..... | 54 | 2 | 642 | 20,000 | 572 | .. | do. 2 do. | 312 | 26 |
| Halle..... | 90 | 5 | 800 | 70,000 | 880 | 1,040 | do. 4 do. | 540 | 15 |
| Halsbeck..... | 50 | 6 | .. | 2,000 | 200 | .. | do. 1 do. | 279 | 13 |
| Hamburg..... | 230 | 34 | 3,246 | 111,100 | 500 | 21,100 | do. 4 do. | 5,098 | 48 |
| Hammerstein..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 13 |
| Hanswehrum..... | 20 | 2 | 150 | 3,600 | 400 | 900 | do. 1 do. | 415 | 7 |
| Hanover..... | 25 | 2 | 159 | 22,100 | 325 | 692 | do. 1 do. | 265 | 6 |
| Heilbronn..... | 2 | 2 | .. | .. | .. | .. | do. 1 do. | 100 | 6 |
| Herford..... | .. | .. | 110 | 8,000 | 300 | 1,200 | do. 1 do. | 120 | 10 |
| Hersfeld..... | 146 | 18 | 475 | 19,500 | 300 | 450 | do. 6 do. | 500 | 8 |
| Ickschen..... | 27 | 2 | .. | 2,500 | 554 | .. | do. 1 do. | 868 | 20 |
| Jever..... | 25 | 5 | 60 | 4,000 | .. | .. | do. 1 do. | 500 | 11 |
| Ihren..... | 77 | 9 | .. | 9,000 | .. | .. | do. 3 do. | 320 | 28 |
| Kahlberg..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 4 |
| Kirchheim..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 2 |
| Königsberg..... | 90 | 8 | 510 | 22,000 | .. | .. | do. 3 do. | 13,430 | 35 |
| Ksionsken..... | 30 | 2 | 250 | 12,000 | 575 | 980 | do. 1 do. | 508 | 20 |
| Landsberg..... | .. | .. | 264 | 27,950 | 197 | .. | do. 1 do. | 228 | 57 |
| Liegnitz..... | .. | .. | 262 | 9,619 | 125 | 345 | do. 1 do. | 71 | 6 |
| Memel..... | 100 | 10 | .. | .. | .. | .. | do. 1 do. | 1,060 | 14 |
| Mökmühl..... | 13 | 2 | .. | 500 | 600 | .. | do. 2 do. | 129 | 3 |
| Oberkaufungen..... | 34 | 2 | 478 | 5,000 | 240 | 530 | do. 1 do. | 80 | 4 |
| Oederan..... | .. | .. | 60 | 4,000 | 200 | .. | do. 1 do. | 50 | 16 |
| Oldenburg..... | 30 | 3 | .. | 5,500 | 256 | 680 | do. 1 do. | .. | 13 |
| Othfreesen..... | 12 | 1 | 250 | 7,000 | 250 | 494 | do. 1 do. | 627 | 22 |
| Reetz..... | 15 | 1 | 358 | 21,000 | 548 | 1,171 | do. 1 do. | 700 | 51 |
| Reichenbach..... | 35 | 4 | 880 | 16,000 | 400 | 297 | do. 4 do. | 120 | 13 |
| Reisitten..... | 62 | 9 | 458 | 19,000 | 402 | .. | do. 3 do. | 430 | 33 |
| Rummy..... | .. | .. | .. | .. | .. | .. | do. 1 do. | 150 | 23 |
| Russ-Proküls..... | 12 | 1 | .. | 3,000 | 420 | .. | do. 1 do. | 366 | 13 |
| Sage..... | 12 | 1 | 42 | 820 | 44 | 234 | do. 1 do. | .. | 6 |
| Schleswig..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 25 |
| Seefeld..... | .. | .. | .. | .. | .. | .. | do. 1 do. | 74 | 7 |
| Seehausen..... | 16 | 1 | 70 | 12,000 | 540 | 346 | do. 1 do. | 200 | 20 |
| Soest..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 1 |
| Spangenberg..... | 54 | 4 | .. | 5,000 | .. | .. | do. 4 do. | .. | 14 |
| Stettin..... | 40 | 6 | .. | 10,000 | .. | .. | do. 1 do. | 720 | 18 |
| Stolzenberg..... | 50 | 6 | .. | 11,000 | 229 | 857 | do. 3 do. | 219 | 16 |
| Straalsund..... | 50 | 5 | 550 | 8,000 | 540 | .. | do. 1 do. | 190 | 14 |
| Stuttgart..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 18 |
| Tangstedt..... | 20 | 2 | .. | .. | .. | .. | do. 1 do. | 196 | 17 |
| Templin..... | 130 | 10 | 516 | 20,000 | 1,210 | 2,115 | do. 4 do. | 1,245 | 54 |
| Varel..... | 60 | 6 | 185 | 12,024 | 479 | 1,365 | do. 1 do. | 286 | 9 |
| Voigtsdorf..... | .. | .. | .. | .. | 172 | .. | do. 1 do. | 22 | 7 |
| Volmarstein..... | 80 | 8 | 152 | 8,000 | .. | .. | do. 1 do. | 674 | 10 |
| Wittingen..... | 30 | 2 | .. | .. | 132 | .. | do. 1 do. | 500 | 12 |
| Wolgast..... | 33 | 2 | 152 | 9,200 | 245 | 630 | do. 2 do. | 154 | 13 |
| Worms..... | 10 | 1 | 482 | 7,800 | 188 | 379 | do. 1 do. | 60 | 7 |
| DENMARK. | | | | | | | | | |
| Aalborg..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 4 |
| Bornholm..... | 57 | 6 | 408 | 15,300 | 224 | 72 | do. 1 do. | 116 | 8 |
| Copenhagen..... | 94 | 11 | .. | 21,287 | 249 | .. | do. 1 do. | 450 | 3 |
| Farre..... | .. | .. | .. | 3,000 | .. | .. | do. 1 do. | 21 | 6 |
| Fredericshaven..... | 15 | 2 | 60 | .. | 600 | .. | do. 1 do. | .. | 20 |
| Hals..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 9 |
| Hoibye..... | .. | .. | .. | .. | .. | .. | do. 1 do. | .. | 2 |
| Jetzmark..... | .. | .. | .. | .. | .. | .. | do. 1 do. | 371 | 14 |
| Carried over..... | 2456 | 249 | 15,472 | 740,168 | 16,214 | 40,706 | 82 | 37,983 | 105 |

Sabbath Schools, Bible and Tract Distribution, Contributions, &c., (concluded.)

| STATIONS. | Children in S. S. | Teachers. | Bibles & Testaments distributed. | Tracts distributed. | No. of Meetings. | Religious Visits. | REMARKS. | Contributions in Prussian dollars. | No. of places where members reside. |
|-------------------|-------------------|-----------|----------------------------------|---------------------|------------------|-------------------|-----------------------|------------------------------------|-------------------------------------|
| Brought over.... | 2,456 | 249 | 15,472 | 740,168 | 16,214 | 40,706 | S. S. at 82 Stations. | 97,983 | 105 |
| Langeland..... | .. | .. | 30 | 600 | 56 | .... | do. .. do. | 22 | 7 |
| Longsted..... | .. | .. | 30 | 100 | .... | .... | do. .. do. | .... | 5 |
| Nakskov..... | .. | .. | 33 | 2,916 | 310 | 300 | do. .. do. | 87 | 10 |
| Oure..... | 20 | 1 | 52 | 4,000 | 110 | .... | do. 1 do. | 136 | 12 |
| Sipperup..... | .. | .. | .. | 250 | 140 | 200 | do. .. do. | 99 | 5 |
| Tölöse..... | .. | .. | 20 | 550 | 190 | .... | do. .. do. | 63 | 5 |
| Vandlöse..... | 40 | 4 | .... | .... | .... | 1,000 | do. 1 do. | 381 | 13 |
| West Seeland..... | 16 | 1 | 24 | 1,650 | 98 | 300 | do. 1 do. | 45 | 6 |
| HOLLAND. | | | | | | | | | |
| Franeke..... | .. | .. | .... | .... | 263 | 1,044 | do. .. do. | 444 | 4 |
| SWITZERLAND. | | | | | | | | | |
| Zürich..... | 128 | 14 | .... | 5,000 | 610 | .... | do. 3 do. | .... | 14 |
| FRANCE. | | | | | | | | | |
| Mülhausen..... | 36 | 4 | 63 | 5,500 | 420 | 450 | do. 2 do. | 616 | 6 |
| POLAND. | | | | | | | | | |
| Kiciny..... | 49 | 3 | 408 | 2,000 | 222 | 330 | do. 3 do. | 223 | 19 |
| RUSSIA. | | | | | | | | | |
| Horssezik..... | .. | .. | .... | .... | .... | .... | do. .. do. | .... | 4 |
| Neudorf..... | .. | .. | .... | .... | .... | .... | do. .. do. | .... | 6 |
| Soroczin..... | .. | .. | .... | .... | .... | .... | do. .. do. | .... | 4 |
| Totals..... | 2,765 | 279 | 16,532 | 762,734 | 18,635 | 42,430 | 93 | 40,599 | 983 |

MISSION TO SWEDEN.

STOCKHOLM.—A. WIBERG, K. O. BROADY, J. A. EDGREN, J. E. NYSTROM, G. PALMQUIST, A. DRAKE, and others.

The plans so fully set forth last year in reference to Messrs. Wiberg Broady and Edgren have been successfully carried out. These brethren, with their families, left New York on the 16th of June and reached Stockholm on the 14th of July. They at once entered into consultation with brethren on the ground, and arranged a plan of labors that should fill up the time till the latter part of August, when the Triennial Conference met. That meeting marks an era in the history of the mission; its sayings and doings are worthy of a permanent record, and we make no apology for reproducing here a large part of the accounts heretofore published in the *Magazine*.

The Conference assembled on the 25th of August, and was attended by one hundred and seventeen delegates, representing one hundred and twelve churches. Many members of the churches, besides, came up to the feast. In the evening Mr. Nystrom preached, after which Mr. Wiberg baptized two converts, the first instance of the administration of the ordinance in the new chapel. Though on a week-day evening, the chapel was entirely filled, both below and in the galleries.

DEDICATION OF THE CHAPEL.

"The following day," we quote from Mr. Wiberg's account, "Sunday, was set apart as a festival, the First Baptist church in Stockholm then en-

tering their new house of worship for the first time as a church. The chapel had, from last November up to this day, been opened only for the preaching of the word; this day the church met there for the first time to celebrate the death of our blessed Redeemer. I preached from 1 Tim. 1: 15, the same text from which I preached ten years ago, when the room on Skargardsgatan was opened for religious services. After the sermon, the Lord's Supper was celebrated. I think it safe to say that no such gathering, around the Lord's table, of baptized believers had ever before assembled in Sweden, the whole audience-room being entirely filled with communicants. I made some introductory remarks, mentioning the circumstances when I returned from America in the year 1855; how we met for the first time after my arrival around the Lord's table in my own room, the church then numbering only about thirty. I spoke of the contrast then and now, of those who had left us and gone to the upper sanctuary, and of those who had been excluded, and closed by expressing the hope that this present chapel would, in time, prove too small for the church."

This chapel, it may be added here, is described as a plain but substantial structure, its walls being of stone and its entire workmanship thorough. Below are rooms for social meetings, schools, &c., while the main audience room above is "spacious, light and pleasant, with seats, consisting of new benches, plain and comfortable, conveniently seating one thousand people."

The Conference closed its session, on the following Tuesday evening, with a festival thus described by Mr. Wiberg. The account is valuable for its historic allusions; also, as showing the self-sacrifice and zeal of these pioneers in evangelization:

"In the evening, the last day of the Conference, we closed with a festival in the chapel, about six hundred being present. Brn. P. Johanson, Hejdenberg and myself addressed the meeting. Br. Johanson referred very touchingly to the fact of his having visited Stockholm as early as 1848, and at that time he had been instrumental in sowing the first seeds of truth with regard to the ordinance of believers' baptism, which now had brought forth such abundant fruit. Br. Hejdenberg spoke of the part he had, in God's providence, been brought to take in advancing the good cause from the beginning of the good movement, in the year 1854, and of the persecutions he had to suffer for righteousness' sake. I spoke of the rise of Baptist sentiments in Stockholm as connected with my own history, and of the origin and progress of the First Baptist church in Stockholm. After this, br. P. Palmquist read a paper relating to the first movement in trying to erect a place of worship, of the progress of the building, the debt still resting upon it, and of the measures to be taken to pay off the debt. At the close a collection and subscriptions, amounting to \$583, were taken up towards liquidating the debt, to which sum a brother a few days afterwards added \$320. Thus ended this Triennial Conference, which, no doubt, will form an important era in the history of the Baptist cause in Sweden."

LITERARY AND THEOLOGICAL SCHOOL.

The establishment of this school was the topic of chief interest in the Conference. The plan, which, in its main features, had previously passed under the eye of the Executive Committee, was brought forward and advocated by Mr. Broady, and after free discussion was adopted, and received the signatures of the chairman, vice-chairman and secretaries of the meet-

ing. Of the constitution adopted, the trustees and teachers elected, tuition, terms and course of study, &c., &c., Mr. Broady thus speaks :

"Our contemplated Literary and Theological Institute was successfully conceived and begotten, and was named 'The Swedish Bethel Seminary.' Thirteen of the most influential brethren from the different churches, together with the Faculty of the school, were elected a corporate body. A Constitution was framed and adopted. It is liberal in spirit, offering the advantages of the school to all, irrespective of creed, whosoever might choose to pay the limited sum of Rex. 40, about \$10. It was thought necessary to put the tuition at this low figure, because the people, as a class, are extremely poor. The scholarship has for the present been fixed at Rex. 250, about \$64, a year. This secures board and lodging for ten months. Some of us fear that this sum is too small ; but as one of the sisters of the church, a widow, has volunteered to carry out the contract for one year, we will see how it goes.

"The Corporation went to work without delay, and elected brn. G. Palmquist, Drake, Edgren, Wiberg and Broady as teachers. G. Palmquist takes the rudimentary branches ; Drake, the Historical and Greek ; Edgren, the Mathematical and Scientific ; and Broady, the Theological and English. Br. W. teaches what and when he chooses.

"Tuition is of course free to beneficiaries, and they are furnished with books and whatever else they may absolutely need, and which they can in no way procure for themselves. Our schoolrooms at present are in the basement of the new church edifice. We opened the school on the 1st of October, and began with seven scholars. Of these, six are studying for the ministry. Two are supported by the school fund, the Missionary Union's appropriation. Three support themselves, and two are supported by the churches to which they respectively belong. We no doubt would have had a larger number of students from the beginning, had not the school met with considerable opposition in certain sections of the country.

"But if the Lord be with us, who can be against us ? We have divided the academical year into two terms, the first beginning with August and ending at Christmas ; the second beginning in the latter part of January and ending with the close of May. We study five days in the week. The school opens with prayer at 8 1-2 o'clock, A. M., and continues till 2, P. M. The pupils learn all their lessons at home. Thus far they have done very well, and show a fair degree of talent. I instruct them in Theology every day, being obliged to write out lectures, as the language has no text-books on these subjects of any value, or adapted to our purpose. On the Sabbath the pupils disperse to different places in and out of the city, preaching the gospel. We have laid out a course of study for three years ; but our present scholars will not be likely to remain so long as that. Two of them have been in the field for several years, and just want to snatch up a little knowledge and start off again to their accustomed work."

THE LUTHERAN CHURCH AND THE RELATION OF THE BAPTISTS TO IT.

To their statement of what they had inaugurated in the hope of supplying preachers of the gospel to their countrymen, Mr. Broady adds an instructive account of the call for laborers, of the state of religion in the Lutheran church, of the relations of the Baptists to that church, and of kindred topics which cannot fail to arrest your attention. It places the mission and work of the Baptists in their true light. :

"There is a very loud call for laborers throughout the whole of Sweden and Norway. Whole districts, where there have been no apparent evangelical efforts put forth, seem to be supernaturally moved by the Holy Spirit and seeking the way of life. We cannot, therefore, keep the young men for any length of time in the school, but must send them out soon as possible into the field where they are so much needed. We look to the Lord to replenish the school with students and to raise up laborers to gather in the harvest. •

"But as our position as Baptists is one of open antagonism to the institutions of the land, few, comparatively, of those who come to a knowledge of the truth join our communion. The great majority of these become attached to the godlier element of the State church. Yesterday evening a gentleman called at my house, who is book keeper in the Court establishment of Prince Oscar, the brother of the king. He is a bright, intelligent man of my own age, but an infidel in sentiment. A few weeks ago he was providentially led to the meeting the evening I was preaching, and the arrow of the Lord pierced his heart. He comes now to learn the way to peace and life. But he feels that his position, his family's welfare, his all are in one scale of the balance, and Christ in the other. My heart yearns truly for the man; his struggle is terrible. I relate this because there are many cases just like his. For these people here, who are dependent, to profess Christ openly is to challenge a certain and relentless persecution; and this requires a greater degree of moral courage than most people possess.

"As I have before intimated, genuine piety is not confined here to the Baptists. There is also a powerful and extensive devotional element in the Lutheran church. This accomplishes a great deal of good throughout the country by means of tracts and an itinerant mission agency. It is natural that they should put forth every possible effort to counteract the labors of the Baptists, and prevent the breaking up of the establishment. Here in Stockholm they have several able and popular preachers whose ministrations are attended by hundreds and thousands Sabbath after Sabbath. The most prominent among their preachers is having a new house built for him, which will hold about six thousand people, and which no doubt will be crowded to the utmost when ready for use.

"The Christian element, however, whether among the Lutherans or the Baptists, has not as yet reached the upper classes of society. It is seldom an aristocrat is seen at a religious meeting of any kind. The lower and the middle classes are those that crowd our temples. Now, as in the days of Christ, the poor have the gospel preached to them. But this is a good sign; the foundation of the kingdom is being laid, under God, in the right place. Can we but gain the people to Christ, the lords will follow in due time.

"The Baptists have now, in all, four different places of worship in the city. Last winter, and previously, they had only one. But I am inclined to believe that the rapid growth which the Baptist cause has hitherto experienced, will not continue at the same wonderful rate, because the Lutherans are getting more and more awake to their own interests; and the means are at their command, and laborers, too. But whether by Lutheran or Baptist the gospel is preached, souls are saved, Christ's kingdom in being built up, and God is glorified. Praise be to his power. Amen."

RELATION OF THE LABORERS TO THE MISSIONARY UNION.

APPOINTMENT OF MR. J. E. NYSTROM AS A MISSIONARY.

Soon after the mission in Sweden was transferred to the Missionary Union, Messrs. Wiberg, Broady and Edgren were formally appointed missionaries, on a stipulated salary, somewhat after the plan adopted in the Asiatic missions. At the same time the support wholly, or in part, of several other laborers was assumed, on the joint recommendation of brother Wiberg and the Board of the Publication Society. None of them have been appointed as missionaries. To this list other names have been added, on the recommendation of a committee at Stockholm, and one young man, Mr. John Eric Nystrom, has been appointed missionary of the Union. He is a graduate of the University of Upsala, and gives promise of great usefulness, both as teacher and preacher. It has also been proposed that he engage in a translation or revision of the Scriptures in Swedish. It is not unlikely that something of the kind will be undertaken before long.

THE WORK IN STOCKHOLM.

The arrival of the brethren from the United States added essentially to the working force of the mission, and measures were at once set on foot to make it effective in every way possible. The morning service at the new chapel was taken alternately by brethren Wiberg, Drake and Nystrom the evening service, by common consent, being given up almost wholly to brother Broady. It was also determined to retain the old stand and keep it open regularly for worship, G. Palmquist preaching there. In the south part of the city a new place was secured, and Mr. Edgren took charge of it, with occasional assistance. On an island situated relatively to this city, somewhat like East Boston to Boston, a preaching station was also opened, where the students of the Theological school do most of the work. Sabbath schools and prayer-meetings were also being multiplied, and great zeal and earnestness shown in efforts to enlighten and save the people. Mr. Broady thus speaks of the evening service of the chapel.:

"Besides my labors in the school, I preach every Lord's day evening in the new chapel. The house is crowded, and, thanks be to the Lord, we have reason to believe that the word has not been without effect. The Holy Spirit is doing his work, and every now and then a soul is born again. We have inquiry meetings almost every week, at which from twenty to thirty generally present themselves as seekers after the way to Zion. These meetings are exceedingly precious. It does one so much good to witness the inexpressible joy with which the news of pardon and sonship in Christ is received."

To this, at a later date, Mr. Wiberg adds: 'Mr. Broady continues to preach in the chapel on Sunday evenings. He is popular among the people, and draws a crowded house. I have been informed that several have been awakened under his preaching.'

Of his station, Mr. Edgren thus writes, Dec. 31, 1866: "The work of the Lord is continuing on the south. A deep anxiety has been felt by many, and in every meeting that feeling has found expression. There are always many who request prayers in their behalf, and among them we constantly see new faces. My congregation has very much the character of a running stream,—a constant change of hearers,—so there

is a good chance to 'cast bread upon the waters.' Some of these passers-by have been caught by the word, and I trust by the Spirit of God, and I see them returning, and so increasing the number of regular attendants."

THE WORK IN THE PROVINCES.

It would be easy to multiply to an indefinite extent, statements of the wonderful work God is doing in different parts of the kingdom. Many details have been published in the *Magazine* of past months. Some from the pen of Mr. Wiberg more from the pen of colporteurs and preachers. Others still are in hand, and will soon be made public through the same channel. Under date of December 8, Mr. Wiberg wrote: "The Spirit of the Lord is working in an especial manner during these days, even in our country, and we often receive information of revivals in different parts of the country apart from those related in the regular reports sent in by our evangelists, or colporteur brethren. Thus in the village of Knifsta, parish of Wika, province of Dalecarlia, a revival commenced last fall, as it seems, without any human instrumentality. Br. Nas Per Pehrson afterwards visited the place, when two were awakened. After this visit the members of the Baptist church went to the village on Sundays to converse and pray with those who had been awakened; and in six weeks twenty had found peace in believing, several of whom have professed their faith in baptism. In the neighboring parish of Husby, ten children, in a day-school kept by a Baptist sister, received peace in believing during the last term. These children, were reported, previous to their conversion, to have been very bad.

"I am peculiarly happy to relate that even in my native parish, Tuna, province of Helsingland, a revival has, during the last weeks, commenced and a number have been awakened. Br. O. Bergstrom has held a meeting in my father's house, and has been invited to hold meetings there as often as he wishes.

"To-day a letter from br. Ola Hanson, dated December 22d, was handed to me, in which he says, 'I am now on a preaching tour in the south part of Skane (Scania). The Lord is with us. We have had a gracious visitation from the Lord. I have been at Illenstorp, parish of Wram, six days, and there were twenty-three born again, who now confess Jesus with their mouth, and many more have been awakened. Even some backsliders have been renewed into the faith of the Son of God and restored to the church. There was a happy season. I have scarcely experienced such a season in my life. There were whole houses and families brought to believe in Christ.'

At a later date, March 9, Mr. Wiberg refers again to the work in Skane and other localities. In Skane, south of Sweden, a most remarkable revival has been going on during the last few weeks through the labors of br. Ola Hanson. Hundreds are said to have been converted, and thirty-seven have been added by baptism to the churches during the past two months, through the labors of this brother. There has also been a remarkable revival during the past few weeks in my native parish, and it is matter of inexpressible joy to me, that among the converts are four of my near relatives, children of my two brothers.

"I have for more than twenty years been praying for the conversion of my brothers and their families. Now the Lord has given me proof that

my prayers have been heard and answered. Praised be his holy name for all his infinite mercies.

"May not these tokens of a revival spirit be the fruits of the united prayers of our brethren in America for the outpouring of the Holy Spirit on the mission?

"From Norway, too, I received the cheering intelligence through a letter from a brother Hubert, dated Krageroe, February 26, that he was going to the town of Arendal to baptize fifteen and organize a church.

Still later, April 1st, in sending extracts from reports and letters of colporteurs, he wrote, 'I now send you reports from colporteurs from which you will see that the Lord is with us and greatly blessing his work. The revival in Skane is most remarkable, especially if we take into consideration the spiritual dearth that has prevailed in that region for a number of years. We began almost to despair of the preservation of the church, for want of suitable laborers, but now the Lord is coming himself to preach to the people, and, when he is pleased to work, and one with Him is a host. In other parts of the country there are revivals going on, not mentioned in the extracts. I received, a few days ago, a letter dated Motala, March 26, in which the writer says, "I have the great joy to see that br. Malm is here, and that the Lord works in such a manner that I have not seen anything like it. Great masses assemble to hear the word, and many have found Jesus and are filled with great joy, while others are filled with sorrow over their sins. . . . Our hearts were greatly rejoiced thus to witness the presence of the Lord after a long time of spiritual dearth.'

"Another brother by the name of Krauts has been laboring during the first week, of this year in the same region, and his labors were crowned with great success. Although a native of the parish he could scarcely get a foot hold there, because he was a Baptist. The prejudices against him were so strong that even his parents and brothers and sisters, though they are Christians, would not at first unite with him in family worship. He visited one of his unconverted relatives, to whom he spoke of the necessity of conversion, and was invited by him to hold a meeting at his house. It pleased the Lord greatly to assist him; his parents were pleased with his discourse and invited him to preach at their house. And now commenced a series of meetings to which people resorted in such numbers that the rooms and the vestibule were crowded. So eager were the people to listen, that they would crowd the place and even before the service began, coming, many of them, a distance of six miles or more, walking through snow, two feet deep—and that in the night. No room could hold them. They were powerfully affected by the word; one could scarcely enter a house without finding some weeping over sin."

Here will be found two tables, prepared with great care by Mr. Wiberg, and making an exhibit of churches, pastors, memberships, baptisms, &c. with Sabbath school statistics; the other showing the names of colporteurs supported by the mission. The total members in the churches, is 6,875 baptisms during the year 1866 577, net increase, 386.

STATISTICS OF BAPTIST CHURCHES IN SWEDEN FOR 1866.

1. NORRBOTTEN ASSOCIATION.

| CHURCHES. | ELDERS. | Organized. | Members, 1865. | INCREASE. | | | | DECREASE. | | | | Net increase. | Net decrease. | Members, 1866. | S. S. Children. | S. S. Teachers. |
|-------------------------|------------|------------|----------------|-----------|------------|-----------|--------|-----------|------------|-----------|--------|---------------|---------------|----------------|-----------------|-----------------|
| | | | | Baptized. | By letter. | Restored. | Total. | Deceased. | Dismissed. | Excluded. | Total. | | | | | |
| PROVINCE OF NORRBOTTEN. | | | | | | | | | | | | | | | | |
| Haparanda | P. Person. | 1862 | 6 | | | | | | | | | | | ? 6 | | |
| Borjeslandet | | 1861 | 36 | | | | | | | | | | | ? 36 | | |
| Lulea | | 1861 | 10 | | | | | | | | | | | ? 10 | | |
| Petea | | 1859 | 23 | 5 | | 1 | 6 | | | 1 | 1 | 5 | | * 28 | | |
| Churches, 4 | Total | | 75 | 5 | | 1 | 6 | | | 1 | 1 | 5 | | 80 | | |

2. JEMTLAND ASSOCIATION.

| | | | | | | | | | | | | | | | | |
|-----------------------|---------------|------|-----|--|---|---|---|--|--|---|---|---|--|------|---|---|
| PROVINCE OF JEMTLAND. | | | | | | | | | | | | | | | | |
| Fobinge | P. Fjellander | 1860 | 13 | | | | | | | | | | | ? 13 | | |
| Hammerdal | O. Swanstrom | 1861 | 24 | | | | | | | | | | | ? 24 | | |
| Ragunda | | 1857 | 36 | | | | | | | | | | | ? 36 | | |
| As | Nils Wik | 1856 | 17 | | | | | | | | | | | ? 17 | | |
| Gtersund | L. Osterland | 1864 | 22 | | | | | | | | | | | ? 22 | | |
| Welje | S. Wallin. | 1862 | 20 | | 4 | 4 | | | | 1 | 1 | 3 | | 23 | 8 | 1 |
| | H. Svenson, | | | | | | | | | | | | | | | |
| Berg | J. Jonson. | 1865 | 9 | | | | | | | | | | | ? 9 | | |
| Oreken | P. Anderson | 1859 | 11 | | | | | | | | | | | ? 11 | | |
| Näs | O. Johanson | 1857 | 31 | | | | | | | | | | | ? 31 | | |
| Hackas | N. Anderson | 1863 | 16 | | | | | | | | | | | 16 | | |
| Mysjö | S. Jonsson | 1859 | 80 | | | | | | | | | | | 80 | | |
| Churches, 11 | Total | | 279 | | | 4 | 4 | | | 1 | 1 | 3 | | 282 | 8 | 1 |

3. SUNDSVALL ASSOCIATION.

| PROVINCE OF WESTERBOLTEN. (Westerbotten Lan.) | | | | | | | | | | | | | | | | | |
|--------------------------------------------------|------------------|------|-----|----|----|----|----|---|----|----|----|----|----|-----|-----|----|---|
| Umeå† | O. Lundberg. | 1860 | 18 | | | | | | | | | | | | 18 | | |
| Lgdea | | 1861 | 16 | | | | | | | 3 | 3 | | 3 | 13 | | | |
| PROVINCE OF HERNOSAND. (Hernösands Lan.) | | | | | | | | | | | | | | | | | |
| Grundsunda | | 1857 | 20 | 2 | | 1 | 3 | 1 | | 3 | 4 | | 1 | 19 | 30 | 3 | |
| Skorped | O. Nastrom. | 1861 | 48 | 3 | | 1 | 4 | | | | | 4 | | 52 | 16 | 1 | |
| Ramsle. | L. Molander. | 1859 | 7 | | | | | | | | | | | 7 | | | |
| Helgum | H. Kellander. | 1857 | 15 | | | | | | | | | | | 15 | 110 | 2 | |
| Graninge | | 1862 | 5 | | | | | | | | | | | ? 5 | | | |
| Hernosand. | | 1862 | 8 | | | | | | | | | | | ? 8 | | | |
| Wiksjo | | 1863 | 10 | | | | | | | | | | | 10 | | | |
| Stigsjo | H. M. Hamrin. | 1863 | 15 | | | 1 | 1 | | | 3 | 3 | | 2 | 13 | 5 | 1 | |
| Gällvick | | 1856 | 63 | | 1 | | 1 | | | 5 | 3 | 8 | | 7 | 56 | 40 | 4 |
| Stafre | | 1860 | 26 | | | | | | | | | | | 26 | | | |
| Liden | C. J. Akerberg. | 1863 | 32 | | | | | | | 4 | 4 | | 4 | 28 | 15 | 3 | |
| Indal | | 1860 | 59 | | | | | | | | | | | 59 | | | |
| Hassjo | L. Wikman | 1856 | 30 | 2 | 2 | | 4 | | | | | 4 | | 34 | 40 | 6 | |
| Timrat. | P. J. Soderberg. | 1858 | 24 | 2 | | | 2 | | | 2 | 2 | | | 24 | 22 | 4 | |
| Sjon | C. L. Nglander. | 1856 | 12 | | | | | | | 1 | | 1 | 1 | 11 | 35 | 3 | |
| Alnon. | | 1858 | 7 | | | | | | | | | | | ? 7 | | | |
| Sundsvall† | | 1855 | 131 | 2 | 7 | 1 | 10 | | | 2 | 2 | 4 | 6 | 137 | 100 | 16 | |
| Skallbole. | N. Bergstrom | 1856 | 20 | | 3 | | 3 | | | 1 | 1 | 2 | | 22 | 10 | 1 | |
| Tunbyn | | 1858 | 11 | | | | | | | | | | | 11 | | | |
| Svartvik. | A. Solberg | 1860 | 11 | 4 | | 1 | 5 | | | 2 | 2 | 4 | 1 | 12 | | | |
| Ofoansjo. | A. Solberg | 1862 | 26 | 2 | 2 | | 4 | | | 4 | 4 | | | 26 | 12 | 1 | |
| Bredbyn | O. Bredberg. | 1858 | 13 | 1 | | 1 | 2 | | | 1 | 1 | 1 | | 14 | 8 | 1 | |
| Karlang. | Ing. Michaelson. | 1860 | 33 | 1 | 5 | 4 | 10 | 3 | | 8 | 9 | 20 | 10 | 23 | | | |
| Bolom. | Sven Eklund. | 1860 | 19 | | 2 | | 2 | 1 | | 2 | 3 | | | | | | |
| N. Hassela. | | 1857 | 9 | | | | | | | | | | | | | | |
| Grafte. | N. P. Asen. | 1856 | 88 | 8 | 5 | 1 | 14 | 2 | | | 2 | 12 | | 100 | 20 | 4 | |
| Wigge. | E. Person. | 1862 | 7 | 1 | | 1 | 2 | | | | | 2 | | 9 | | | |
| Oransjon | O. Carlson. | 1857 | 71 | | | | | | | 2 | 2 | 4 | 4 | 67 | 18 | 2 | |
| Knutnaset. | E. Ersson. | 1858 | 42 | | | 1 | 1 | | | 1 | 2 | 3 | 2 | 40 | 12 | 1 | |
| Carried over. | | | 876 | 28 | 27 | 13 | 68 | 7 | 21 | 43 | 71 | 32 | 34 | 766 | 493 | 53 | |

Statistics of Baptist Churches in Sweden for 1866, (continued.)

3. SUNDSVALL ASSOCIATION, (concluded.)

| CHURCHES. | ELDERS. | Organized. | Members, 1865. | INCREASE. | | | | DECREASE. | | | | Net increase. | Net decrease. | Members, 1866. | S. S. Children. | S. S. Teachers. |
|--------------------------------------------|--------------|------------|----------------|-----------|------------|-----------|--------|-----------|------------|-----------|--------|---------------|---------------|----------------|-----------------|-----------------|
| | | | | Baptized. | By letter. | Restored. | Total. | Deceased. | Dismissed. | Excluded. | Total. | | | | | |
| Brought over. | | | 876 | 28 | 27 | 13 | 68 | 7 | 21 | 43 | 71 | 32 | 34 | 766 | 493 | 53 |
| Torp. | | 1858 | 61 | .. | 2 | .. | 2 | 1 | 3 | 10 | 14 | .. | 12 | 49 | 8 | 1 |
| Hjeltanstorp. | D. Anderson. | 1857 | 43 | 2 | .. | .. | 2 | .. | 2 | .. | 2 | .. | .. | 43 | .. | .. |
| PROVINCE OF GEFLEBORG. (Gefleborg Lan.) | | | | | | | | | | | | | | | | |
| Stensjon. | | 1858 | 33 | 5 | 2 | 1 | 8 | 1 | 3 | .. | 4 | 4 | .. | 37 | .. | .. |
| Lindsjon. | J. Jonson. | 1856 | 58 | 4 | 2 | 3 | 9 | 1 | 2 | 5 | 8 | 1 | .. | 52 | .. | .. |
| Backarang. | J. Anderson. | 1856 | 108 | 2 | 1 | 5 | 8 | 3 | 4 | 6 | 13 | .. | 5 | 103 | 45 | 7 |
| | P. Johnson | | | | | | | | | | | | | | | |
| Fumberg. | B. Olson. | 1858 | 23 | 1 | .. | .. | 1 | 1 | .. | 2 | 3 | .. | 2 | 21 | .. | .. |
| Angebo. | | 1860 | 33 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 33 | .. | .. |
| Gharp. | H. Norin. | 1857 | 103 | 5 | 2 | 2 | 9 | 2 | 6 | 3 | 11 | .. | 2 | 101 | 16 | 3 |
| Bergsjö. | N. Larson. | 1856 | 48 | .. | .. | 3 | 3 | .. | 4 | 5 | 9 | .. | 6 | 42 | 12 | 1 |
| Harmanger. | | 1866 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Ingsarfre. | J. Enlund. | 1863 | 39 | 1 | 3 | 1 | 5 | 2 | 3 | 8 | 13 | .. | 8 | 31 | .. | .. |
| Ilso. | | 1857 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Forsä. | P. Samulson. | 1862 | 24 | 2 | .. | .. | 2 | .. | 2 | 2 | .. | .. | .. | 24 | .. | .. |
| Hudiksvall. | | 1858 | 50 | 1 | 4 | 2 | 7 | 1 | 1 | 4 | 6 | 1 | .. | 51 | 30 | 3 |
| Churches, 45. | Total. | | 1499 | 51 | 43 | 30 | 124 | 19 | 49 | 88 | 156 | 38 | 69 | 1353 | 604 | 68 |

4. STOCKHOLM ASSOCIATION.

| | | | | | | | | | | | | | | | | |
|---------------------------------------------|--------------------|------|------|-----|----|----|-----|----|----|----|-----|-----|----|------|-----|----|
| PROVINCE OF GEFLEBORG. (Gefleborg Lan.) | | | | | | | | | | | | | | | | |
| Soderhamn. | J. A. Palmborg. | 1861 | 10 | .. | 3 | .. | 3 | .. | 3 | .. | 3 | .. | .. | 10 | .. | .. |
| Boilnas. | | 1856 | 38 | 3 | 6 | .. | 9 | .. | 4 | 1 | 5 | 4 | .. | 42 | .. | .. |
| Gefle. | A. E. Backman | 1858 | 41 | 10 | 5 | 1 | 16 | .. | 2 | 2 | 4 | 12 | .. | .. | .. | .. |
| PROVINCE OF FAHLUN. (Fahlun Lan.) | | | | | | | | | | | | | | | | |
| Fahlun. | E. Gustelius | 1864 | 23 | 1 | 3 | 1 | 5 | 1 | 1 | 1 | 3 | 2 | .. | 25 | .. | .. |
| Wika. | C. E. Malm. | 1861 | 14 | 2 | 1 | .. | 3 | .. | 1 | .. | 1 | 2 | .. | 16 | .. | .. |
| Husby†. | C. E. Malm. | 1861 | 46 | 3 | 3 | .. | 6 | 1 | .. | .. | 1 | 5 | .. | 51 | 60 | 1 |
| Hedemora. | G. Engstrom. | 1859 | 22 | .. | .. | .. | .. | .. | 4 | .. | 4 | .. | 4 | 18 | .. | .. |
| Olofsfors. | E. Klingstrom. | 1864 | 14 | .. | 1 | .. | 1 | 1 | 3 | .. | 4 | .. | 3 | 11 | .. | .. |
| Gretnas. | A. Anderson. | 1860 | 20 | 2 | 1 | .. | 3 | .. | 4 | 4 | 8 | .. | 5 | 15 | .. | .. |
| Folkarna. | P. G. Asberg. | 1864 | 23 | 1 | 3 | .. | 4 | .. | 1 | 1 | 2 | 2 | .. | 25 | .. | .. |
| Sorbarke. | A. Person. | 1861 | 15 | 3 | .. | .. | 3 | 1 | .. | .. | 1 | 2 | .. | 17 | 10 | 1 |
| Norrbarke. | C. T. Carlson. | 1862 | 11 | 3 | .. | 2 | 5 | 1 | .. | .. | 1 | 4 | .. | 15 | .. | .. |
| PROVINCE OF UPSALA. (Upsala Lan.) | | | | | | | | | | | | | | | | |
| Dannemora. | A. Gisselberg. | 1862 | 27 | 1 | .. | .. | 1 | .. | 1 | 2 | 3 | .. | 2 | 25 | .. | .. |
| Alunda. | J. G. Rehn. | 1862 | 22 | 3 | 1 | .. | 4 | .. | .. | .. | 4 | .. | .. | 26 | .. | .. |
| Hokhusfond. | J. G. Rehn. | 1866 | .. | 5 | 13 | .. | 18 | .. | .. | .. | 18 | .. | .. | 18 | .. | .. |
| Wendel. | J. E. Akerland. | 1861 | 45 | .. | 1 | .. | 1 | .. | 1 | 3 | 4 | .. | 3 | 42 | .. | .. |
| | L. Larson | | | | | | | | | | | | | | | |
| Upsala. | | 1861 | 28 | .. | .. | .. | 1 | .. | .. | .. | 1 | .. | 1 | 27 | .. | .. |
| Kulla. | E. Hall. | 1859 | 29 | 3 | .. | 1 | 4 | .. | 1 | .. | 1 | 3 | .. | 32 | .. | .. |
| Enkoping†. | C. E. Ahlstrom. | 1863 | 24 | 16 | .. | .. | 16 | .. | .. | .. | .. | 16 | .. | 40 | .. | .. |
| PROVINCE OF STOCKHOLM. (Stockholms Lan.) | | | | | | | | | | | | | | | | |
| Norrtelje. | | 1863 | 6 | .. | .. | .. | .. | .. | 5 | 1 | 6 | .. | .. | 6 | .. | .. |
| Ostuna. | J. Janson. | 1859 | 28 | 12 | 1 | .. | 13 | .. | 5 | 1 | 6 | 7 | .. | 35 | .. | .. |
| Karsta. | P. J. Johanson. | 1860 | 71 | 4 | 3 | 1 | 8 | 1 | 2 | 1 | 4 | 4 | .. | 75 | 20 | 2 |
| Matuna. | L. A. Bjorkland. | 1863 | 12 | 3 | .. | .. | 3 | .. | 1 | 1 | 2 | 1 | .. | 13 | .. | .. |
| Sigtuna. | Ax. Petersen. | 1857 | 34 | 2 | 2 | 2 | 6 | .. | 5 | 3 | 8 | .. | 2 | 32 | 20 | 2 |
| Svalnos. | | 1861 | 22 | 5 | 5 | .. | 10 | .. | 3 | 1 | 4 | 6 | .. | 28 | .. | .. |
| Gustafsberg. | St. Mellberg. | 1860 | 27 | 4 | 1 | .. | 5 | 3 | 2 | 2 | 1 | .. | 2 | 25 | .. | .. |
| Stockholm City. | | | | | | | | | | | | | | | | |
| 1st (Bethel) †. | A. Wiberg. | 1855 | 357 | 23 | 19 | .. | 42 | 3 | 25 | 13 | 41 | 1 | .. | 358 | 100 | 13 |
| | A. Drake | | | | | | | | | | | | | | | |
| 2d Church. | G. Palmquist. | 1865 | 33 | 10 | .. | .. | 10 | .. | .. | .. | 10 | .. | .. | 43 | .. | .. |
| Aland Isles. | Russian Territory. | 1857 | 8 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | 8 | .. | .. |
| Carried over. | Total. | | 1050 | 119 | 72 | 8 | 199 | 13 | 69 | 36 | 112 | 103 | 22 | 1078 | 210 | 19 |

Statistics of Baptist Churches in Sweden for 1866, (continued.)

4. STOCKHOLM ASSOCIATION, (concluded.)

| CHURCHES. | ELDERS. | Organized. | Members, 1865. | INCREASE. | | | | | DECREASE. | | | Net increase. | Net decrease. | Members, 1866. | S. S. Children. | S. S. Teachers. |
|----------------------------------------------------|---------------------|------------|----------------|-----------|------------|-----------|--------|-----------|------------|-----------|--------|---------------|---------------|----------------|-----------------|-----------------|
| | | | | Baptized. | By letter. | Restored. | Total. | Deceased. | Dismissed. | Excluded. | Total. | | | | | |
| Brought over..... | | | 1050 | 119 | 72 | 8 | 199 | 13 | 69 | 36 | 112 | 103 | 22 | 1078 | 210 | 19 |
| PROVINCE OF WESTERNS. (<i>Westerns Lan.</i>) | | | | | | | | | | | | | | | | |
| Enaker..... | | 1860 | 14 | | | | | | | 3 | 3 | | 3 | 11 | | |
| Gaddeholm..... | | 1861 | 6 | | | | | | | | | | | 6 | | |
| PROVINCE OF NYKOPING. (<i>Nykopings Lan.</i>) | | | | | | | | | | | | | | | | |
| Strengnas..... | A. W. Lindblom..... | 1858 | 52 | 4 | 1 | 5 | | | | 2 | 2 | 3 | | 55 | 20 | 3 |
| Churches, 32..... | Total..... | | 1122 | 123 | 72 | 9 | 204 | 13 | 69 | 41 | 117 | 106 | 25 | 1150 | 230 | 22 |

5. WESTMORELAND ASSOCIATION.

| | | | | | | | | | | | | | | | | |
|----------------------------------------------------|------------------|------|-----|----|----|---|----|---|----|---|----|----|---|-----|----|---|
| PROVINCE OF WESTERAS. (<i>Westeras Lan.</i>) | | | | | | | | | | | | | | | | |
| Dingtuna..... | C. E. Lind..... | 1861 | 10 | | | | | | 2 | | 2 | | 2 | 8 | | |
| Munktorp..... | | 1862 | 50 | 13 | | | 13 | 1 | | 1 | 2 | 11 | | 61 | | |
| Köping..... | G. Lagerson..... | 1866 | | 4 | 14 | | 18 | 1 | 1 | | 2 | 16 | | 16 | 12 | 1 |
| Arboga..... | G. Anderson..... | 1859 | 78 | 24 | 4 | 1 | 29 | 1 | 7 | 1 | 9 | 20 | | 98 | | |
| PROVINCE OF NYKOPING. (<i>Nykopings Lan.</i>) | | | | | | | | | | | | | | | | |
| Tumbo..... | | 1861 | 28 | 4 | 2 | | 6 | | | | | 6 | | 34 | | |
| Eskestuna..... | | 1866 | | 18 | 10 | | 28 | | | | | 28 | | 28 | | |
| Churches, 6..... | Total..... | | 166 | 63 | 30 | 1 | 94 | 3 | 10 | 2 | 15 | 79 | | 245 | 12 | 1 |

6. DALA ASSOCIATION.

| | | | | | | | | | | | | | | | | |
|------------------|-------------------|------|-----|----|---|---|----|---|---|---|----|---|----|-----|----|---|
| Elfdalen..... | Dys E. Erson..... | 1854 | 13 | 1 | | 6 | 7 | 1 | 1 | 2 | 5 | | 18 | | | |
| Asenf..... | | 1860 | 11 | | 1 | | 1 | | 1 | 1 | | | 11 | | | |
| Hansjöf..... | M. E. Person..... | 1854 | 106 | 2 | | | 2 | 2 | 4 | 1 | 7 | | 5 | 101 | 40 | 3 |
| Oljonsbyf..... | D. E. Erson..... | 1860 | 57 | 6 | | 1 | 7 | | 1 | | 1 | 6 | | 63 | 35 | 3 |
| Skattungby..... | | 1860 | 6 | | | | | | | | | | | 2 | 6 | |
| Bonast..... | | 1857 | 41 | | | | | | | | | | | 41 | | |
| Ona..... | O. C. Morell..... | 1854 | 13 | 1 | | 1 | 2 | | 1 | 1 | 2 | | | 13 | | |
| Wamhusf..... | | 1854 | ? | | | | | | | | | | | ? | | |
| Churches, 8..... | Total..... | | 247 | 10 | 1 | 8 | 19 | 2 | 7 | 4 | 13 | | | | | |

7. NERIKE ASSOCIATION.

| | | | | | | | | | | | | | | | | |
|----------------------------------------------------|---------------------|------|-----|----|----|----|-----|---|----|----|----|----|----|------|-----|----|
| PROVINCE OF CARLSTAD. (<i>Carlstads Lan.</i>) | | | | | | | | | | | | | | | | |
| Frykerud..... | | 1860 | 7 | | | | | | | | | | | 7 | | |
| Ullerud..... | A. Olson..... | 1858 | 38 | 2 | | 1 | 3 | | 3 | | 3 | | | 38 | | |
| Nyal..... | | 1859 | 26 | | 1 | | 1 | | | | | 1 | | 27 | | |
| Togdviik..... | E. Erson..... | 1858 | 43 | | | | | | 1 | 5 | 6 | | 6 | 37 | | |
| Gillberga..... | N. Fornell..... | | | | | | | | | | | | | | | |
| | A. Olson..... | 1865 | 11 | | | | | | | | | | | 11 | | |
| PROVINCE OF OREBRO. (<i>Orebro Lan.</i>) | | | | | | | | | | | | | | | | |
| Lindesberg..... | E. Erson..... | 1860 | 7 | 12 | | 1 | 13 | | | 3 | 3 | 10 | | 17 | 10 | 2 |
| Ervalla..... | P. O. Widegren..... | 1860 | 10 | | | | | | | | | | | 10 | | |
| Tysslinge..... | A. Person..... | 1861 | 32 | 4 | 4 | | 8 | | | 1 | 1 | 7 | | 39 | 12 | 1 |
| Orebrof..... | A. Hamvall..... | 1854 | 228 | 26 | 9 | 10 | 45 | | 4 | 8 | 12 | 33 | | 263 | 140 | 12 |
| St. Melbozaf..... | J. Palmquist..... | 1859 | 282 | 26 | 3 | | 29 | 5 | 1 | 4 | 10 | 19 | | 341 | 100 | 12 |
| Norrbysaf..... | J. Palmquist..... | 1860 | 30 | 3 | 2 | 3 | 8 | | 4 | | 4 | 4 | | 34 | 20 | 1 |
| Ekeby..... | J. Jonson..... | 1861 | 17 | | 2 | | 2 | | 3 | 1 | 4 | | 2 | 15 | 20 | 1 |
| Askarf..... | C. T. Pira..... | 1858 | 170 | 5 | | | 5 | 2 | 11 | 4 | 17 | | 12 | 158 | | |
| Skollestaf..... | J. Nilson..... | 1858 | 87 | 7 | 4 | | 11 | | 7 | 3 | 10 | 1 | | 88 | 31 | 1 |
| | C. Jonson..... | | | | | | | | | | | | | | | |
| Carried over..... | | | 988 | 85 | 25 | 15 | 125 | 7 | 34 | 29 | 70 | 75 | 20 | 1043 | 333 | 30 |

Statistics of Baptist Churches in Sweden for 1866, (continued).

7. NERIKE ASSGCIATION, (concluded.)

| CHURCHES. | ELDERS. | Organized. | Members, 1865. | INCREASE. | | | | DECREASE. | | | | Net increase. | Net decrease. | Members, 1866. | S. S. Children. | S. S. Teachers. |
|---------------------------------------------|---------------------|------------|----------------|-----------|------------|-----------|--------|-----------|------------|-----------|--------|---------------|---------------|----------------|-----------------|-----------------|
| | | | | Baptized. | By letter. | Restored. | Total. | Deceased. | Dismissed. | Excluded. | Total. | | | | | |
| Brought over..... |  | .... | 988 | 85 | 25 | 15 | 125 | 7 | 34 | 29 | 70 | 75 | 20 | 1043 | 333 | 30 |
| Kumla..... | J. Jonson..... | 1859 | 41 | 4 | 2 | ... | 6 | ... | 3 | ... | 3 | 3 | ... | 44 | 40 | 2 |
| Wiby..... | P. A. Anderson..... | 1856 | 128 | 11 | 6 | 3 | 20 | ... | 5 | 3 | 8 | 12 | ... | 140 | 80 | 8 |
| Svennevad..... | A. G. Sorberg..... | 1860 | 18 | 14 | 3 | ... | 17 | ... | 3 | ... | 3 | 14 | ... | 32 | ... | ... |
| Lerback..... | J. Olson..... | 1860 | 28 | 6 | 2 | 1 | 9 | ... | 4 | 6 | 10 | ... | 1 | 27 | ... | ... |
| Boo..... | J. Anderson..... | 1860 | 18 | ... | ... | ... | ... | ... | 1 | 3 | 4 | ... | 4 | 14 | ... | ... |
| Askersund..... | C. J. Hogberg..... | 1859 | 35 | 1 | 1 | ... | 2 | 1 | ... | 1 | 2 | ... | ... | 35 | ... | ... |
| PROVINCE OF NYKOPING. (Nyköpings Lan.) | | | | | | | | | | | | | | | | |
| Wingaker..... | C. G. Rydberg..... | 1859 | 76 | 12 | ... | ... | 12 | ... | 4 | ... | 4 | 8 | ... | 84 | 50 | 6 |
| PROVINCE OF LINKÖPING. (Linköpings Lan.) | | | | | | | | | | | | | | | | |
| Regna..... | C. G. Rydberg..... | 1859 | 12 | 2 | 13 | ... | 15 | ... | 1 | ... | 1 | 14 | ... | 26 | ... | ... |
| Hellestad..... | G. Larson..... | 1854 | 26 | ... | ... | ... | ... | ... | 1 | ... | 1 | ... | 1 | 25 | ... | ... |
| Tjellmo..... | A. Anderson..... | 1853 | 29 | ... | ... | 2 | 2 | ... | 3 | 3 | ... | ... | 1 | 28 | ... | ... |
| Wanga..... | H. Anderson..... | 1861 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 6 | ? | 1 |
| Norrköping..... | ... | 1866 | ... | ? | 5 | 6 | ... | 11 | ... | ... | ... | ... | ... | 11 | ... | ... |
| Motala..... | P. G. Erikson..... | 1865 | 8 | 3 | 1 | 24 | 28 | 1 | 6 | 1 | 8 | 20 | ... | 28 | ... | ... |
| PROVINCE OF MARIESTAD. (Mariestad Lan.) | | | | | | | | | | | | | | | | |
| Annekared..... | J. Johanson..... | 1859 | 41 | 7 | 1 | ... | 8 | ... | 2 | 2 | 6 | ... | ... | 47 | 30 | 2 |
| PROVINCE OF ELFSBERG. (Elfsborgs Lan.) | | | | | | | | | | | | | | | | |
| Blidsberg..... | P. Johanson..... | 1864 | 18 | 23 | 13 | ... | 36 | 1 | 12 | 4 | 17 | 19 | ... | 37 | ... | ... |
| PROVINCE OF GÖTHENBERG. (Göteborgs Lan.) | | | | | | | | | | | | | | | | |
| Göteborg†..... | J. O. Nilson..... | 1861 | ? | 45 | ... | ... | ... | ... | ... | ... | ... | ... | ... | 45 | 60 | 5 |
| PROVINCE OF HOLMSTAD. (Holmstads Lan.) | | | | | | | | | | | | | | | | |
| Weddige..... | ... | 1848 | 23 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 23 | ... | ... |
| Churches, 31..... | Total..... | .... | 1540 | 173 | 73 | 45 | 291 | 10 | 74 | 52 | 136 | 175 | 27 | 1695 | 623 | 54 |

8. SMOLAND ASSOCIATION.

| | | | | | | | | | | | | | | | | |
|---------------------------------------------|------------------------|------|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|------|-----|-----|
| PROVINCE OF LINKÖPING. (Linköpings Lan.) | | | | | | | | | | | | | | | | |
| Tirserum..... | J. M. Carlson..... | 1864 | 13 | ... | ... | ... | ... | ... | 1 | 1 | ... | 1 | ... | 12 | ... | ... |
| Svinhult..... | J. Pettersson..... | 1862 | 15 | 5 | ... | ... | 5 | ... | 2 | 2 | 4 | 1 | ... | 16 | 8 | 1 |
| PROVINCE OF CALMAR. (Calmars Lan.) | | | | | | | | | | | | | | | | |
| Wimmerby..... | C. A. J. Rolander..... | 1858 | 14 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | 14 | ... | ... |
| Locknev..... | A. J. Linderson..... | 1860 | 15 | ... | 1 | 1 | 2 | ... | 2 | 1 | 3 | ... | 1 | * 14 | ... | ... |
| Hallingeberg..... | M. Peterson..... | 1859 | 28 | 2 | 2 | ... | 4 | ... | 4 | ... | 4 | ... | ... | * 23 | ... | ... |
| Ed..... | ... | 1866 | ... | 13 | 35 | ... | 48 | 1 | 9 | ... | 10 | 38 | ... | * 33 | ... | ... |
| Westervik..... | A. J. Edesholm..... | 1859 | 72 | 2 | 4 | ... | 6 | ... | 37 | 2 | 39 | ... | 33 | * 39 | ... | ... |
| Westerum..... | A. M. Claeson..... | 1860 | 45 | 1 | ... | ... | 1 | ... | ... | ... | 1 | ... | ... | * 46 | ... | ... |
| Misterhult..... | C. G. Nilson..... | 1860 | 57 | ... | ... | ... | ... | ... | 1 | 1 | ... | 1 | ... | 56 | 20 | 2 |
| Lomaryd..... | S. A. Aden..... | 1866 | 6 | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | * 6 | ... | ... |
| Churches, 10..... | Total..... | .... | 265 | 23 | 42 | 1 | 66 | 1 | 54 | 7 | 62 | 4 | 36 | 269 | 28 | 3 |

Statistics of Baptist Churches in Sweden for 1866, (concluded.)

9. GOTLAND ASSOCIATION.

| CHURCHES. | ELDERS. | Organized. | Members, 1865. | INCREASE. | | | | DECREASE. | | | | Net increase. | Net decrease. | Members, 1866. | S. S. Children. | S. S. Teachers. |
|--------------------|----------------|------------|----------------|-----------|------------|-----------|--------|-----------|------------|-----------|--------|---------------|---------------|----------------|-----------------|-----------------|
| | | | | Baptized. | By letter. | Restored. | Total. | Deceased. | Dismissed. | Excluded. | Total. | | | | | |
| ISLAND OF GOTLAND. | | | | | | | | | | | | | | | | |
| Slite | A. F. Hoglund | 1860 | 31 | | | | | | | | | | | 31 | | |
| Wisby | A. P. Modin | 1858 | 21 | 1 | 3 | 1 | 5 | | 4 | 4 | 8 | 3 | * | 18 | | |
| Trakumla | L. J. Erikson | 1859 | 27 | 1 | | 1 | 2 | | 2 | | 2 | | | 27 | 26 | 1 |
| Levede | | 1861 | 12 | | | | | | | | | | | 12 | | |
| Hafsthem | P. M. Rosvall | 1858 | 90 | | | | | | | | | | | 90 | | |
| Grotlingbo | | 1859 | 48 | | | | | | | | | | | 48 | | |
| Nös | | 1859 | 21 | | | | | | | | | | | 21 | | |
| Hamra | G. S. H. Odman | 1859 | 66 | 2 | 2 | | 4 | 1 | 2 | 1 | 4 | | | 66 | | |
| Wamlingbo | Chr. Olson | 1860 | 44 | 2 | 1 | | 3 | 1 | 1 | 1 | 3 | | | 44 | 30 | 1 |
| Churches, 9 | Total | | 380 | 6 | 6 | 2 | 14 | 2 | 9 | 6 | 17 | 3 | | 357 | 55 | 2 |

10. SKANE ASSOCIATION.

| | | | | | | | | | | | | | | | | |
|----------------------------------------------------|----------------|------|-----|-----|----|----|-----|---|----|----|----|----|---|------|----|---|
| PROVINCE OF WEXIO. (Wexio Lan.) | | | | | | | | | | | | | | | | |
| Issjöaf | P. Nilson | 1857 | 39 | 14 | | | 14 | | | | 14 | | | 53 | | |
| Bohult | G. Björkman | 1857 | 90 | 47 | | 5 | 52 | | 4 | 6 | 10 | 42 | * | 132 | | |
| PROVINCE OF CARLSKRONA (Carlskrona Lan.) | | | | | | | | | | | | | | | | |
| Carlskrona | F. G. Wassberg | 1860 | 20 | 5 | | | 5 | | 1 | 1 | 2 | 3 | | 23 | | |
| Carlshamn | | 1856 | 4 | | | | | | | | | | | 4 | | |
| Solvesborg | A. Cederdal | 1859 | 18 | 1 | 3 | | 4 | 1 | | 1 | 2 | 2 | * | 20 | | |
| PROVINCE OF CHRISTIANSTAD. (Christianstad Lan.) | | | | | | | | | | | | | | | | |
| Magnarp | | 1860 | 12 | 6 | | | 6 | | | | 6 | | | 18 | | |
| Brolyf | | 1857 | 73 | 5 | | 1 | 6 | | | 2 | 2 | 4 | | 77 | 12 | 1 |
| Barkhult | P. Nilson | 1859 | 84 | 1 | | | 1 | 2 | 3 | 3 | 8 | 7 | | 78 | 28 | 2 |
| Hesleholm | | 1864 | 14 | 1 | | | 1 | | | | 1 | | | 15 | | |
| Bjernuna | N. Persson | 1862 | 17 | | 1 | 1 | | 2 | | | 2 | | 1 | 16 | | |
| Verum | | 1857 | 7 | | | | | | | | | | | 7 | | |
| Tagaröd | | 1857 | 31 | 2 | | | 2 | 1 | | | 2 | | * | 31 | | |
| Oppmannaf | N. Svenson | 1859 | 26 | 2 | 3 | | 5 | 2 | | 2 | 3 | | * | 29 | | |
| Filkestad | | 1860 | 20 | 1 | | | 1 | | | | 1 | | * | 21 | | |
| Grodby | O. Aberg | 1857 | 26 | | | | | 3 | | 3 | | 3 | * | 17 | | |
| Ullstorp | | 1857 | 79 | 7 | | 1 | 8 | 1 | | 1 | 2 | 6 | * | 85 | | |
| Christianstad | | 1857 | 42 | | | | | | | | | | ? | 42 | | |
| Wenestad | | 1857 | 20 | 6 | 1 | | 7 | | | | 7 | | * | 27 | | |
| Gringsta | | 1858 | 16 | | 1 | | 1 | | 2 | | 2 | | 1 | 15 | | |
| Rya | H. Nilson | 1861 | 22 | | 1 | | 1 | | 4 | | 4 | | 3 | 19 | | |
| Illenstorp | | 1859 | 9 | | | 2 | 2 | | | | 2 | | * | 11 | | |
| Yngsjöf | | 1857 | 86 | 4 | 2 | | 6 | | 7 | 2 | 9 | | 3 | 83 | | |
| Brosarp | A. Möllerström | 1857 | 44 | 8 | 1 | 1 | 10 | 1 | 8 | 3 | 12 | | 2 | 42 | | |
| Bolskog | | 1860 | 42 | 3 | | | 3 | 1 | | 1 | 2 | 1 | | 43 | | |
| PROVINCE OF MALMO. (Malmo Lan.) | | | | | | | | | | | | | | | | |
| Malmo | | 1862 | 4 | | | | | | | | | | | 4 | | |
| Helsingborg | N. P. Wahlsted | 1861 | 25 | | 2 | | 2 | 1 | | | 1 | | | 24 | | |
| Killeröd | N. Olson | 1858 | 59 | 10 | 2 | 4 | 16 | | | 1 | 1 | | | 74 | | |
| Churches, 27 | Total | | 923 | 123 | 16 | 15 | 154 | 8 | 37 | 21 | 66 | 88 | | 1011 | 40 | 3 |

SUMMARY.

| | | | |
|------------------------------------------------|-------|--------------------|-----|
| Associations | 10 | Received by letter | 283 |
| Churches | 183 | Restored | 110 |
| Members | 6,875 | Died | 68 |
| Children in Sunday schools | 1,710 | Dismissed | 309 |
| Teachers | 167 | Excluded | 223 |
| Churches having places of worship of their own | 29 | Clear increase | 386 |
| Received by baptism | 577 | | |

In the preceding table, churches marked thus † have a meeting-house. The * indicates that the statistics are made up to the close of the year; the rest are as given at the General Conference in August. The interrogation point (?) implies the absence of certain information.

STATISTICAL REPORTS OF SWEDISH MISSIONARY COLPORTEURS SUPPORTED BY THE
AMERICAN BAPTIST MISSIONARY UNION FOR THE YEAR ENDING OCT. 1, 1866.

| MISSIONARY COLPORTEURS. | Days of service. | Number of books sold. | Value of books sold. | No. of tracts distributed. | Sermons preached. | Prayer-meetings held. | Persons baptized. | Families visited. | Families found without the Bible. | Families supplied with the Bible. | Churches organized. | Sunday schools organized. |
|-------------------------|------------------|-----------------------|----------------------|----------------------------|-------------------|-----------------------|-------------------|-------------------|-----------------------------------|-----------------------------------|---------------------|---------------------------|
| O. Engberg | 172 | | | | 53 | 137 | | | | | | |
| A. W. Lindblom | 189 | | \$30 | 200 | 70 | 48 | 10 | 77 | | | | |
| O. Bergstrom | 180 | | | 500 | 100 | | | | | | | |
| Peter Lindh | 108 | | | | 109 | 26 | | 125 | | | | |
| Nas Pehr Pehrson | 184 | | | 1300 | 195 | 36 | 24 | 141 | | | | |
| Olof Palm | 214 | | | 250 | 130 | 7 | 29 | 94 | | | | |
| A. M. Claesson | 91 | 148 | 26 | 410 | 94 | 23 | 3 | 142 | | | | |
| A. E. Backman | 178 | | | | 123 | 56 | 9 | 16 | | | | |
| A. Hamvall | 180 | | | | 96 | 84 | | | | | | |
| P. Johanson | 55 | | 25 | 2081 | 43 | 68 | 5 | 33 | 2 | 8 | | |
| G. P. Erikson | 180 | | | | | | | | | | | |
| Ola Hanson | 30 | | | | 30 | | | | | | | |
| J. E. Okerlund | 60 | 37 | | 50 | 21 | 6 | 1 | | | | | |
| C. G. Rydberg | 50 | | 4 | 200 | 31 | 21 | 8 | 70 | | | | |
| Total | 1871 | 185 | \$85 | 4991 | 1095 | 512 | 89 | 698 | 2 | 8 | | |

GENERAL SUMMARY.

The number of missions under the patronage of the Union is the same as last year, 19. In the Asiatic Missions are 16 stations where American missionaries reside, and about 400 outstations. In the European Missions are about 1,300 stations and outstations. American missionaries connected with the Asiatic Missions, including those under appointment, including also wives of missionaries and unmarried female assistants, in all 90, of whom one-half are males, and all but one of these ordained ministers. Native preachers, teachers and assistants, including those in a course of study for the ministry, not far from 500, of whom more than 50 are ordained. In Europe, preachers and assistants, about 300. Whole number baptized in Europe, 2280; from Asia we have no report. Present membership in all the churches, not far from 38,000. The number of churches in Europe is 276; in Asia about 300. Total, 576.

REPORT OF THE TREASURER.

EXPENDITURES OF THE AMERICAN BAPTIST MISSIONARY UNION DURING
THE YEAR ENDING MARCH 31, 1867.**Maulmain Burman Mission.**

| | |
|----------------------------------------------------|------------|
| Remittances, drafts, purchases and payments, - - - | \$4,142.42 |
|----------------------------------------------------|------------|

Maulmain Karen Mission

| | |
|------------------------------------------------------------------------------------|----------------|
| Remittances, drafts, purchases and payments, - - - | 363.15 |
| Expenses of Rev. Chas. Hibbard and family to the United States, in part, - - - - - | 664.51 |
| Expenses of do. in the United States, - - - - - | 833.49 |
| | <hr/> 1,861.15 |

Tavoy Mission.

| | |
|----------------------------------------------------|----------|
| Remittances, drafts, purchases and payments, - - - | 4,277.38 |
|----------------------------------------------------|----------|

Rangoon Mission.

| | |
|------------------------------------------------------------------------------------------|-----------------|
| Remittances, drafts, purchases and payments, - - - | 25,400.93 |
| Cost of printing office, - - - - - | 13,636.36 |
| Outfit and passage of Rev. J. G. Binney, D.D., and wife to Calcutta, overland, - - - - - | 2,312.06 |
| Passage, &c., of Mrs. E. A. Stevens to Calcutta, overland, - | 994.59 |
| Expenses of Mrs. M. B. Ingalls in the United States, - - | 400.00 |
| “ “ Mrs. S. H. Knapp, “ “ - - | 150.00 |
| | <hr/> 42,893.94 |

Bassein Mission.

| | |
|-----------------------------------------------------------|----------------|
| Remittances, drafts, purchases and payments, - - - | 8,907.20 |
| Outfit and passage to Calcutta of Miss A. M. Collins, - - | 764.95 |
| | <hr/> 9,672.15 |

Toungoo Mission.

| | |
|-----------------------------------------------------------------|----------------|
| Remittances, drafts, purchases and payments, - - - | 5,962.01 |
| Expenses of Mrs. Cross' return to the United States, in part, - | 499.76 |
| | <hr/> 6,461.77 |

Prome Mission.

| | |
|-----------------------------------------------------|----------------|
| Remittances, drafts, purchases and payments, - - - | 4,249.14 |
| Expenses of Dr. Kincaid in the United States, - - - | 999.05 |
| | <hr/> 5,248.19 |

Henthada Mission.

| | |
|----------------------------------------------------|----------|
| Remittances, drafts, purchases and payments, - - - | 5,473.21 |
|----------------------------------------------------|----------|

Shan Mission.

| | |
|------------------------------------------------------------------|----------------|
| Remittances, drafts, purchases and payments, - - - | 6,500.70 |
| Outfit and passage of Rev. J. N. Cushing and wife to Calcutta, - | 1,474.50 |
| Outfit and passage of Miss A. R. Gage to Calcutta, - - - | 607.00 |
| | <hr/> 8,582.20 |

Shwaygyeen Mission.

| | |
|----------------------------------------------------|----------|
| Remittances, drafts, purchases and payments, - - - | 2,020.43 |
|----------------------------------------------------|----------|

Arracan Mission.

| | |
|-----------------------------------------------------|--------------|
| Expenses of the late Mr. Campbell's children, - - - | 163.60 |
| “ “ “ Mr. Satterlee's child, - - - | 81.80 |
| | <hr/> 245.40 |

Assam Mission.

| | |
|----------------------------------------------------------------------------------|-----------|
| Remittances, drafts, purchases and payments, - - - | 16,227.54 |
| Outfit and passage to Calcutta of Rev. I. J. Stoddard, wife and child, - - - - - | 1,922.63 |

| | | |
|---------------------------------------------------------------------------------------------------------|----------|-----------|
| Outfit and passage to Calcutta of Rev. M. B. Comfort and wife, in part, - - - - - | 1,086.78 | |
| | | 19,236.95 |
| Teloogoo Mission. | | |
| Remittances, drafts, purchases and payments, - - - | 5,546.14 | |
| Expenses of Rev. F. A. Douglass and family in the United States, - - - - - | 1,317.41 | |
| | | 6,863.55 |
| Siam Mission. | | |
| Remittances, drafts, purchases and payments, - - - | | 1,883.45 |
| Chinese Mission at Bangkok. | | |
| Remittances, drafts, purchases and payments, - - - | | 5,031.48 |
| Tie Chiu Mission. | | |
| Remittances, drafts, purchases and payments, - - - | | 11,155.08 |
| Ningpo Mission. | | |
| Remittances, drafts, purchases and payments, - - - | | 10,516.43 |
| Mission to France. | | |
| Remittances, - - - - - | | 4,921.02 |
| Mission to Germany. | | |
| Remittances, - - - - - | | 9,342.43 |
| Mission to Sweden. | | |
| Remittances and payments, - - - - - | 8,222.33 | |
| Expenses in the United States, outfit and passage to England of Rev. A. Wiberg and wife, - - - - - | 892.97 | |
| Expenses in the United States, outfit and passage to England of Rev. K. O. Broady and family, - - - - - | 1,158.83 | |
| Expenses in the United States, outfit and passage to England of Rev. J. A. Edgren and wife, - - - - - | 654.66 | |
| | | 10,928.79 |
| Cherokee Mission. | | |
| Drafts and payments, - - - - - | | 600.00 |
| Publications. | | |
| 1000 copies of 52d Annual Report and extra expense of July Magazine containing the same, - - - - - | 651.22 | |
| 250 copies of Magazine for file and distribution, - - - - - | 150.00 | |
| 3300 copies of Macedonian for file and distribution, - - - - - | 495.00 | |
| Report of Annual Meeting, Circulars, &c., - - - - - | 190.69 | |
| | | 1,486.91 |
| Agencies. | | |
| Salary of Rev. S. M. Osgood, Dist. Sec., 1 year, - - - | 2,000.00 | |
| Travelling expenses, &c., - - - - - | 451.62 | |
| Salary of Rev. O. Dodge, Dist. Sec., 1 year, - - - | 2,000.00 | |
| Special grant and travelling expenses, - - - - - | 864.05 | |
| Salary of Rev. G. H. Brigham, Dist. Sec., 9½ months, - - - | 1,457.50 | |
| Travelling expenses, &c., - - - - - | 241.34 | |
| Salary of Rev. J. V. Ambler, Dist. Sec., 4 months, - - - | 666.66 | |
| Travelling expenses, &c., - - - - - | 57.32 | |
| Salary of Rev. James French, ½ month, - - - - - | 83.33 | |
| Travelling expenses, &c., - - - - - | 12.12 | |
| Salary of Rev. H. A. Smith, 7 months, - - - - - | 1,166.68 | |
| Travelling expenses, &c., - - - - - | 254.30 | |
| Salary of Rev. C. F. Tolman, 1 year, - - - - - | 1200.00 | |
| Travelling expenses, &c., - - - - - | 305.48 | |
| Services of Rev. E. P. Scott, - - - - - | 529.50 | |
| Travelling expenses, &c., - - - - - | 231.96 | |
| Services of Rev. F. A. Douglass, - - - - - | 483.39 | |
| Travelling expenses, &c., - - - - - | 258.18 | |
| Services of Rev. C. Hibbard and expenses, - - - - - | 109.00 | |
| Services of Rev. E. Kincaid and expenses, - - - - - | 314.10 | |

| | | | | |
|---------------------------------------------|---|---|---|-----------------|
| Services of Rev. K. O. Broady and expenses, | - | - | - | 319.33 |
| Travelling expenses of Foreign Secretary, | - | - | - | 64.10 |
| Travelling expenses of Home Secretary, | - | - | - | 158.15 |
| Travelling expenses of Rev. M. B. Comfort, | - | - | - | 27.92 |
| Miscellaneous, | - | - | - | 22.75 |
| | | | | <hr/> 13,278.72 |

Secretaries' Department.

| | | | | |
|------------------------------------------------------------------------------|---|---|---|----------------|
| Salary of Foreign Secretary, of which \$656.50 is paid by Fund for Officers, | - | - | - | 2,500.00 |
| Additional for 1865-6, per vote of Ex. Committee, | - | - | - | 300.00 |
| Salary of Home Secretary, of which \$656.50 is paid by Fund for Officers, | - | - | - | 2,500.00 |
| Additional for 1865-6, per vote of Ex. Committee, | - | - | - | 300.00 |
| Assistance and clerk hire, | - | - | - | 1,000.00 |
| | | | | <hr/> 6,600.00 |

Treasurer's Department.

| | | | | |
|----------------------------------------------------------------------|---|---|---|----------------|
| Salary of Treasurer, of which \$656.50 is paid by Fund for Officers, | - | - | - | 2,500.00 |
| Additional, for 1865-6, per vote of Ex. Committee, | - | - | - | 300.00 |
| Clerk hire, | - | - | - | 400.00 |
| | | | | <hr/> 3,200.00 |

Miscellaneous Expenses.

| | | | | | | |
|-------------------------------------------------------------------------------------------------|---|---|---|---|---|--------------------|
| Rent of rooms, | - | - | - | - | - | 1,200.00 |
| Blank-books and stationery, | - | - | - | - | - | 103.67 |
| Water, fuel and lights, | - | - | - | - | - | 165.71 |
| Furniture and repairs, | - | - | - | - | - | 47.08 |
| Library, | - | - | - | - | - | 35.90 |
| Certificates of membership, | - | - | - | - | - | 24.10 |
| Postage, | - | - | - | - | - | 543.27 |
| Freight and cartage, | - | - | - | - | - | 89.11 |
| Boxes and materials for packing goods, | - | - | - | - | - | 55.41 |
| Legal expenses and expenses incurred in settling wills, | - | - | - | - | - | 141.99 |
| Porter and care of rooms, | - | - | - | - | - | 229.56 |
| U. S. revenue stamps, | - | - | - | - | - | 93.55 |
| Taxes, | - | - | - | - | - | 143.48 |
| 5 copies Jubilee volume for missionaries, | - | - | - | - | - | 10.25 |
| Expenses of Rev. J. B. Hutton to meet the Committee, | - | - | - | - | - | 41.00 |
| Expenses of Rev. E. W. Clark to meet the Committee, | - | - | - | - | - | 18.00 |
| Rev. S. F. Smith, D.D., for services as translator, and for reporting Annual Meeting at Boston, | - | - | - | - | - | 130.00 |
| For Secretary for travelling expenses, | - | - | - | - | - | 3.60 |
| Miscellanies, | - | - | - | - | - | 78.50 |
| | | | | | | <hr/> 3,154.18 |
| | | | | | | <hr/> \$199,077.23 |

RECEIPTS OF THE AMERICAN BAPTIST MISSIONARY UNION FOR THE YEAR
ENDING MARCH 31, 1867.

| | |
|------------------------------------------------------------|------------|
| From donations as acknowledged in the Missionary Magazine, | 142,661.36 |
| From legacies do., do., | 13,991.01 |
| From American and Foreign Bible Society, | 5,000.00 |
| From American Tract Society, New York, | 900.00 |
| From interest and income, | 372.23 |
| From premium and discount, | 300.11 |
| From Fund for Officers, | 1,969.50 |
| From Contingent Fund, | 13,736.56 |
| From income of Contingent Fund, | 1,641.00 |
| From income of Swaim Fund, | 300.00 |
| From income of Fisk Fund, | 192.93 |
| From income of Tripp Fund, | 73.00 |
| From income of Rowland Fund, | 20.20 |
| From income of Bacheller Fund, | 689.55 |
| From income of Whiting Fund, | 73.90 |

| | | |
|--------------------------------------------|-----------|----------|
| From income of Pease Fund, | - - - - - | 7.00 |
| From income of Fund for Native Preachers, | - - - - - | 50.00 |
| From income of Judson Scholarship, | - - - - - | 50.00 |
| From income of Wade Scholarship, | - - - - - | 50.00 |
| From income of J. D. Price, | - - - - - | 50.00 |
| From income of Benj. Porter Legacy, | - - - - - | 70.62 |
| From income of Peter Mitchell Legacy, | - - - - - | 31.00 |
| From rent of property at Sault St. Marie, | - - - - - | 28.17 |
| From rent of property at Maulmain, | - - - - - | 61.35 |
| From rent of property at Rangoon, | - - - - - | 818.17 |
| From rent of property at Bassein, | - - - - - | 327.27 |
| From rent of property at Promé, | - - - - - | 327.27 |
| From rent and sale of property at Assam, | - - - - - | 5,302.05 |
| From rent and sale of property at Bangkok, | - - - - - | 750.00 |

Balance on hand April 1, 1867, - - - - - 189,844.25
1,869.75

Balance for which the Union is in debt April 1, 1867, - - - \$191,714.00
7,363.23

\$199,077.23

Magazine and Macedonian.

| | | |
|----------------------------------------------|-----------|----------|
| Balance January 1, 1866, | - - - - - | 1,408.17 |
| Cost of publication for 1866, | - - - - - | 6,143.92 |
| | | 7,552.09 |
| Received for subscriptions during the year, | - - - - - | 4,894.79 |
| Balance against the account January 1, 1867, | - - - - - | 2,657.30 |
| | | 7,552.09 |

Permanent Fund.

This amounts, as last year, to - - - - - 21,000.00

Fund for Officers.

Income of Permanent Fund, credited in acct., the amount being applied towards the payment of the salaries of the Executive Officers, - - - - - 1,969.50

Contingent Fund.

| | | |
|-----------------------------------------------------------------------------------------------------------------|-----------|-----------|
| Amount of this fund last year, | - - - - - | 19,706.76 |
| Premium on investment, | - - - - - | 1,036.56 |
| | | 20,743.32 |
| Amount applied towards the current expenses of the year, and credited in account per vote of the Ex. Committee, | - - - - - | 13,736.56 |
| Balance on hand April 1, 1867, | - - - - - | 7,006.76 |
| | | 20,743.32 |

Fund for Native Preachers.

This amounts, as last year, to - - - - - 500.00

The Fisk Fund.

This amounts, as last year, to - - - - - 2,300.73

The J. D. Price Scholarship.

This amounts, as last year, to - - - - - 500.00

The Judson Scholarship.

This amounts, as last year, to - - - - - 500.00

The Wade Scholarship.

This amounts, as last year, to - - - - - 500.00

The Swaim Fund.

| | | |
|-----------------------------------------------------------------------------------------------------------|-----------|----------|
| Amount of this fund last year, | - - - - - | 5,000.00 |
| Legacy of Mary A. Noble Swaim, late of Cambridge, Mass., deceased, \$5,000, less Government tax of \$300, | - - - - - | 4,700.00 |
| | | 9,700.00 |

The Bacheller Fund.

This amounts, as last year, to - - - - - 10,000.00

The Whiting Fund.

| | | | | | | | |
|--------------------------------|---|---|---|---|---|---|----------|
| This amounts, as last year, to | - | - | - | - | - | - | 1,100.00 |
|--------------------------------|---|---|---|---|---|---|----------|

The Tripp Fund.

| | | | | | | | |
|--------------------------------|---|---|---|---|---|---|----------|
| This amounts, as last year, to | - | - | - | - | - | - | 1,000.00 |
|--------------------------------|---|---|---|---|---|---|----------|

The Rowland Fund.

| | | | | | | | |
|--------------------------------|---|---|---|---|---|---|--------|
| This amounts, as last year, to | - | - | - | - | - | - | 300.00 |
|--------------------------------|---|---|---|---|---|---|--------|

The Pease Fund.

This fund, established in accordance with the provisions of the will of Rev. William A. Pease, late of Willington, Ct., deceased, is to be invested, and the interest used annually for the purposes of the American Baptist Missionary Union, 1,500

FREEMAN A. SMITH, *Treas. Am. Bap. Miss. Union.*

Missionary Rooms, Boston, April 1, 1867.

Missionary Rooms, Boston, May 3, 1867.

The Auditing Committee of the American Baptist Missionary Union, having examined the account of the Treasurer for the year ending March 31, 1867, with the vouchers, hereby certify that they find the same correct, and that there was a balance of seven thousand three hundred sixty-three 23-100 dollars (\$7,363.23) against the Union on the first day of April, A.D., 1867.

They have also examined the evidences of property belonging to the Union, and find that they agree with the statement on the Treasurer's books.

| | | |
|------------------|---|----------------------------|
| GEORGE BROOKS, | } | <i>Auditing Committee.</i> |
| WM. A. BOWDLEAR, | | |

PREACHERS AT TRIENNIAL AND ANNUAL MEETINGS

| NAMES. | TEXTS. | MEETINGS. | PLACES. | TIMES. |
|------------------------------------|-----------------------------------------|-------------|-------------------|-------------|
| Richard Furman, D.D., S. C. | Matt. 28: 20. | Convention, | Philadelphia, Pa. | May, 1814 |
| Thomas Baldwin, D.D., Mass. | John 4: 35, 36. | " | " | April, 1817 |
| O. B. Brown, D. C. | " | " | " | " 1820 |
| William Staughton, D.D., D. C. | Acts 28: 15. | " | Washington, D.C. | " 1823 |
| Jesse Mercer, Ga. | Matt. 28: 19. | " | New York city, | " 1826 |
| William Yates, India. | " | Board, | Boston, Mass. | " 1827 |
| William T. Brantly, Pa. | Phil. 2: 16. | " | New York city, | " 1828 |
| Daniel Sharp, D.D., Mass. | Mark 16: 15. | Convention, | Philadelphia, Pa. | " 1829 |
| Charles G. Sommers, N. Y. | An Address. | Board, | Hartford, Ct. | " 1830 |
| R. Babcock, Jr., * Mass. | Ps. 67: 1, 2. | " | Providence, R.I. | " 1831 |
| F. Wayland, D.D., * R. I. | Rom. 7: 13. | Convention, | New York city, | " 1832 |
| Baron Stow, Mass. | 1 John 2: 6. | Board, | Salem, Mass. | " 1833 |
| William R. Williams, N. Y. | 2 Cor. 10: 15, 16. | " | New York city, | " 1834 |
| S. H. Cone, N. Y. | Acts 9: 6. | Convention, | Richmond, Va. | " 1835 |
| Elon Galusha, N. Y. | Luke 10: 2. | Board, | Hartford, Ct. | " 1836 |
| Charles G. Sommers, N. Y. | Ps. 72: 19. | " | Philadelphia, Pa. | " 1837 |
| Baron Stow, Mass. | Acts 12: 24. | Convention, | New York city, | " 1838 |
| James B. Taylor, Va. | Luke 24: 46, 47. | Board, | Philadelphia, Pa. | " 1839 |
| B. T. Welch, D.D., N. Y. | John 8: 8. | " | New York city, | " 1840 |
| Richard Fuller, D.D., S. C. | John 12: 32. | Convention, | Baltimore, Md. | " 1841 |
| R. E. Pattison, D.D., R. I. | Ps. 87: 7. | Board, | New York city, | " 1842 |
| Pharcellus Church, N. Y. | Col. 1: 21. | " | Albany, N.Y. | " 1843 |
| S. W. Lynd, D.D., Ohio. | 1 Cor. 1: 21. | Convention, | Philadelphia, Pa. | " 1844 |
| G. B. Ide, Pa. | Is. 40: 9. | Board, | Providence, R.I. | " 1845 |
| G. W. Eaton, D.D., N. Y. | 1 Tim. 1: 11. | Convention, | Brooklyn, N.Y. | May, 1846 |
| Baron Stow, D.D., * Mass. | Matt. 27: 45, 51-53. | Union, | Cincinnati, Ohio. | " 1847 |
| J. N. Granger, R. I. | Gal. 2: 9. | " | Troy, N.Y. | " 1848 |
| M. J. Rhees, Del. | Phil. 2: 5. | " | Philadelphia, Pa. | " 1849 |
| E. L. Magoon, N. Y. | Matt. 20: 26-28. | " | Buffalo, N.Y. | " 1850 |
| William Hague, D.D., N. J. | Acts 13: 33. | " | Boston, Mass. | " 1851 |
| Velona R. Hotchkiss, N. Y. | 2 Thess. 3: 1. | " | Pittsburg, Pa. | " 1852 |
| Robert Turnbull, D. D., Conn. | Isa. 32: 20. | " | Albany, N.Y. | " 1853 |
| Ezekiel G. Robinson, D.D., * N. Y. | John 14: 12. | " | Philadelphia, Pa. | " 1854 |
| Edward Lathrop, D.D., N. Y. | { Eph. 3: 8, and } { 2 Cor. 5: 14. } | " | Chicago, Ill. | " 1855 |
| Robert W. Cushman, D.D., Mass. | Heb. 12: 28, 29. | " | New York city, | " 1856 |
| Nathaniel Colver, Ohio. | Col. 1: 28. | " | Boston, Mass. | " 1857 |
| William H. Shailer, D.D., Me. | Rom. 5: 3, 4. | " | Philadelphia, Pa. | " 1858 |
| Silas Bailey, D.D., Ind. | John 4: 38. | " | New York city, | " 1859 |
| E. E. L. Taylor, D.D., N. Y. | Acts 4: 31, 32. | " | Cincinnati, Ohio. | " 1860 |
| S. D. Phelps, D.D., Conn. | 1 Pet. 2: 17. | " | Brooklyn, N.Y. | " 1861 |
| C. W. Flanders, D.D., N. H. | 1 Tim. 3: 16. | " | Providence, R.I. | " 1862 |
| J. C. Burroughs, D.D., Ill. | Matt. 17: 16. | " | Cleveland, Ohio. | " 1863 |
| S. L. Caldwell, D.D., R. I. | Luke 16: 31. | " | Philadelphia, Pa. | " 1864 |
| H. C. Fish, D.D., N. J. | Rev. 12: 16. | " | St. Louis, Mo. | " 1865 |
| H. G. Weston, D.D., N.Y. | 2 Cor. 5: 14. | " | Boston, Mass. | " 1866 |
| D. Read, LL.D. | Mark 9: 22, 23. | " | Chicago, Ill. | " 1867 |

* The appointed preacher having failed.

OFFICERS OF THE MISSIONARY UNION.

REV. ALEXIS CASWELL, D.D., LL.D., R. I., *President*.

REV. BARON STOW, D.D., Mass., }
REV. J. M. GREGORY, LL.D., Ill., } *Vice-Presidents*.

REV. GEORGE W. BOSWORTH, D.D., Mass., *Recording Secretary*.

Board of Managers.

J. H. DUNCAN, Mass., *Chairman*.

REV. G. J. JOHNSON, Iowa, *Recording Secretary*.

CLASS I.

Ministers.

A. K. P. Small, Bangor, Me.
Wm. Hague, D.D., Boston, Mass.
E. E. L. Taylor, D.D., Brooklyn, N. Y.
E. Lathrop, D.D., Stamford, Conn.
H. C. Fish, D.D., Newark, N. J.
J. Wheaton Smith, D.D., Philadelphia, Pa.
S. Talbot, D.D., Granville, O.
S. Haskell, Kalamazoo, Mich.
S. Bailey, D.D., Kalamazoo, Mich.
L. A. Dunn, Fairfax, Vt.
N. Colver, D.D., Chicago, Ill.
M. G. Hodge, D.D., Janesville, Wis.
G. J. Johnson, Burlington, Iowa.
T. F. Caldicott, D.D., Toronto, C. W.

Laymen.

A. Colby, New London, N. H.
T. G. Turner, Warren, R. I.
J. H. Duncan, LL.D., Haverhill, Mass.
A. Day, Hartford, Ct.
Wm. N. Sage, Rochester, N. Y.
S. A. Crozer, Upland, Pa.
J. P. Bishop, Cleveland, O.
T. W. Ewart, LL.D., Marietta, O.
A. J. Conant, St. Louis, Mo.
D. Bowen, Buffalo, N. Y.

CLASS II.

Ministers.

B. Sears, D.D., Providence, R. I.
R. Babcock, D.D., Poughkeepsie, N. Y.
H. Day, D.D., Indianapolis, Ind.
N. A. Read, Zanesville, O.
W. W. Everts, D.D., Chicago, Ill.
A. D. Gillette, D.D., Washington, D. C.
S. D. Phelps, D.D., New Haven, Conn.
J. W. Fish, Fox Lake, Wis.
C. A. Thomas, D.D., Brandon, Vt.
G. W. Eaton, D.D., Hamilton, N. Y.
E. E. Cummings, D.D., Concord, N. H.
A. Hovey, D.D., Newton, Mass.
J. H. Castle, D.D., West Philadelphia, Pa.
C. E. Hewitt, Ypsilanti, Mich.
J. F. Brown, D.D., Freehold, N. J.

Laymen.

Gilman B. King, Me.
John P. Levy, West Philadelphia, Pa.
J. D. Ford, Minn.
C. Van Husen, Mich.
J. E. Tyler, Chicago, Ill.
J. R. Osgood, Indianapolis, Ind.
D. W. Ford, Iowa.
Charles Butler, Franklin, O.
G. Colby, Newton, Mass.
S. Colgate, New York, N. Y.

CLASS III.

Ministers.

J. C. Stockbridge, D.D., Providence, R. I.
S. G. Abbott, Meriden, N. H.
Mark Carpenter, Townshend, Vt.
S. L. Caldwell, D.D., Providence, R. I.
R. Turnbull, D.D., Hartford, Conn.
H. G. Weston, D.D., New York, N. Y.
J. S. Dickerson, Pittsburg, Pa.
W. H. H. Marsh, Wilmington, Del.
G. S. Webb, D.D., New Brunswick, N. J.
A. H. Strong, Cleveland, O.
A. C. Osborn, D.D., St. Louis, Mo.
J. F. Wilcox, Northfield, Minn.
E. D. Bentley, Kan.

Laymen.

M. Davis, Burlington, Vt.
Isaac Davis, Worcester, Mass.
J. W. Merrill, Cambridge, Mass.
J. B. Hartwell, Providence, R. I.
J. M. Bruce, New York, N. Y.
George Dawson, Albany, N. Y.
P. P. Runyon, Burlington, N. J.
W. Eucknell, Philadelphia, Pa.
N. Goldsmith, Cincinnati, O.
Mason Brayman, Springfield, Ill.
H. K. Trask, Wis.

Executive Committee.

Ministers.

BARON STOW, D.D.
S. R. MASON, D.D.
WILLIAM LAMSON, D.D.
ROBERT C. MILLS, D.D.
G. W. GARDNER, D.D.

Laymen.

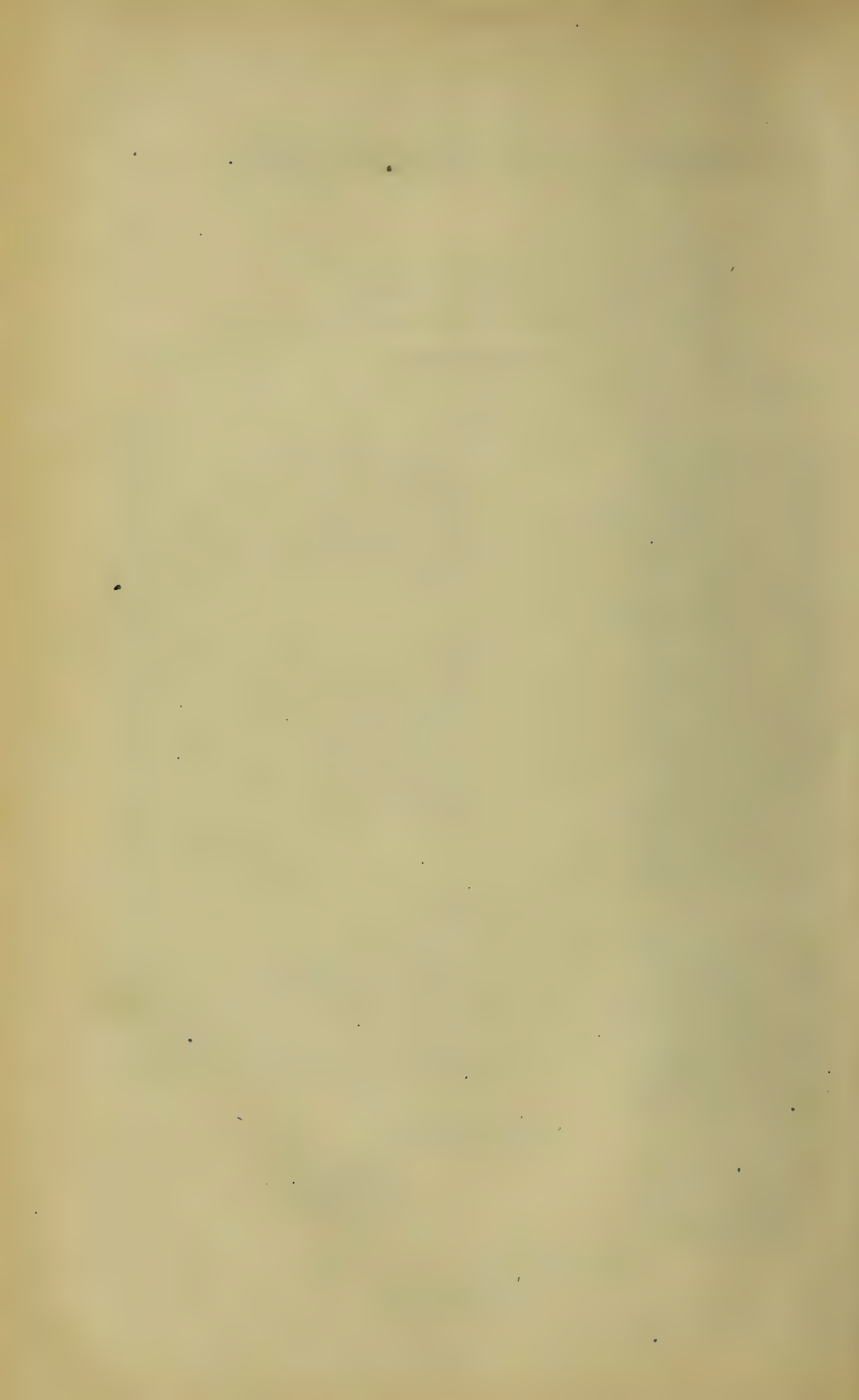
HEMAN LINCOLN.
NEHEMIAH BOYNTON.
GEO. W. CHIPMAN.
J. W. MERRILL.

JONAH G. WARREN, D.D., }
JOHN N. MURDOCK, D.D., } *Corresponding Secretaries*.
F. A. SMITH, Esq., *Treasurer*.

Auditing Committee.

WILLIAM A. BOWDLEAR, Esq.

GEORGE BROOKS, Esq.



MISSIONARY MAGAZINE.

VOL. XLVII.

SEPTEMBER, 1867.

No. 9.

AMERICAN BAPTIST MISSIONARY UNION.

VISITATION OF THE EUROPEAN MISSIONS.

For some time it has been manifest that our European Missions demand more attention and a larger outlay than has hitherto been bestowed upon them. The Board, at its late meeting in Chicago, instructed the Committee to take immediate steps for the survey of these missions, with a view of determining the scale of expenditure to be hereafter followed in connection with them. They are different from any other missions under our support, in that they are carried on by natives of the countries where they are respectively located. The Board wisely decided that we ought to have fuller information of their present state and prospective claims; and that a visit of observation by some one who knows the policy of the Union, and who will be able, at the same time, to enter into the views and feelings of these foreign brethren, offers the best way of obtaining it. Hence the instruction given to the Committee.

Moreover the brethren in Germany are about to hold their Triennial Conference at Hamburg, on the occasion of the dedication of the memorial, or "Ebenezer Chapel," reared not only to provide a place of worship for the church in that city, but likewise to commemorate the signal favor of God toward the cause of evangelical religion in Germany. They have sent a pressing request that some one may be present who shall represent the Missionary Union, and the friends of the cause in America. The Committee felt that this case, by itself, presented a very strong claim. The occasion coming so soon after the wonderful consolidation of the German States under the lead of Protestant Prussia, and the large increase of religious freedom consequent upon it, will constitute a new point of departure, and the beginning of a new era, in our German work.

The Executive Committee, therefore, decided to make early provision for the visitation of all the missions in Europe. There could be only one opinion as to who should be sent on this purely fraternal mission of observation and encouragement. The Foreign Secretary was accordingly requested to proceed to Hamburg, thence to Stockholm, Copenhagen and Berlin, and thence to Paris. Rev. Howard Osgood, of New York, has been sent to take a preliminary survey of the missions in the West and South of Europe, with the expectation that if the Providence of God should so direct, he will eventually take up his residence there, in connection with our missionary work. Mr. Osgood has been appointed to visit Hamburg in company with the Foreign Secretary, from which point he will probably return to France, where he will be joined later by the Secretary. These beloved brethren are the bearers of

the following letter from the Executive Committee to the German Triennial Conference :

LETTER TO THE GERMAN TRIENNIAL CONFERENCE.

To the Brethren of the Baptist Churches in Germany about to assemble in Triennial Conference at Hamburg, the Executive Committee of the American Baptist Missionary Union send Christian salutations :

Dearly beloved in the Lord, "Who have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ ; grace and peace be multiplied unto you, through the knowledge of God and of Jesus our Lord ; according as his Divine favor hath given to us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue ; whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust."

We greet you by this epistle, and also by our messengers, whom we commend to your confidence as faithful fellow-servants in the ministry of reconciliation.

Most fraternally and earnestly do we congratulate you upon the great grace of God bestowed on you in your election, redemption, regeneration and justification, giving you "power to become the sons of God," and making you heirs to his heavenly inheritance ; and we congratulate you upon the same grace manifested in your embodiment in churches built in gospel faith and order, upon "the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone ;" and we congratulate you also upon the remarkable success which by the Holy Spirit's favor has attended your efforts to diffuse among your countrymen a knowledge of the only true God and of Jesus Christ whom He has sent ; and we further congratulate you upon the firmness and constancy with which, under many disadvantages, you have steadily maintained your integrity in Christ, and, while proclaiming a doctrine that is eminently "according to godliness," have been enabled to supply in your spirit and behavior the practical illustrations which most effectively "put to silence the ignorance of foolish men." Your simplicity of belief, your purity of daily life, your unity of purpose, your prayerful recognition of dependence, have been honored by God's continuous blessing, so that your progress in a third of a century has far exceeded all that the most hopeful dared in the beginning to anticipate.

We have not been ignorant, dear brethren, of the strength of the antiquated errors deeply rooted in your land, and we have often been pained by the disabilities and annoyances to which you have been subjected by authorities, civil and ecclesiastical, who had never learned the first principles of religious liberty ; and as your unswerving fidelities have been our constant admiration, so they have commanded the attention of the Protestant world, to the praise of the glory of Divine grace. In all your struggles with infidelity and intolerance, you have had our cordial sympathy ; in your "patient continuance in well doing," we have been reminded of the spirit that made powerful the primitive churches ; in the abounding mercy of God towards you, we have rejoiced and given thanks to Him who has always caused you to triumph in Christ, and made manifest by you in so many places the savor of his knowledge. You have not yet the full measure of soul-liberty which we enjoy ; but how great the change, in this respect, that has come over you in a single generation !

As now we review the thirty-two years of your connection with us, and remember all the way in which the Lord your God has led you by the right hand of his righteousness, we exclaim with grateful wonder, "*What hath God wrought !*"

From the little group of believers at Hamburg, to whom in 1834 was given "a banner that it might be displayed because of the truth," how widely has "sounded out

the word of the Lord!" and now, how great is the company of the faithful who publish it! We are filled with comfort, dear brethren, as we see how you have been enabled to "endure hardness as good soldiers of Jesus Christ," and to fulfil your high trust in winning to your Lord so many thousands for whom He died. In none of our missions, except that among the Karens of Burmah, have evangelical labors been more successful than in our favored German Mission. You are in our hearts as a branch of the Baptist family singularly distinguished by the love and the benedictions of the Triune-God.

But, beloved, though for the sake of convenience we speak of you as "our German Mission," yet we recognize the difference between you and our missions to the people of Asia. Dr. Sears, who April 22, 1834, baptized the seven at Hamburg, and the next day assisted them in church organization, was, though an American, not a missionary, and acted on his own responsibility as a minister of Christ. Through his representations, we, on the 6th of April, 1835, appointed brother J. G. Oncken as our missionary to labor in his native Germany; and since then a few others have received from us appointments to service, yet not one of them was sent from America. All the laborers in your field have been from among yourselves; and, while we have done something annually towards their personal support, and something to aid them in their evangelizing processes, we have ever regarded them and the churches they planted as essentially independent, free to work on their own plans, and accountable with us to our common Head. We have carefully abstained from all claim to "dominion over your faith," and have assumed no authority beyond the right to know that the laborers we aided were sound in the Baptist faith and practice, and that the funds we placed at their disposal were wisely expended for purposes in harmony with the constitution of the Society whose agents we are. Our aim has been, by being "helpers of your joy," to be also "fellow helpers to the truth." You are working not so much *for* us, as *with* us—you performing one kind of service, and we another, in a common enterprise.

It has been our privilege, by words of fraternal encouragement and by the appropriation of funds of which we were made the almoners, to cheer you onward in your holy work. One is our Master, even Christ, and you and we are brethren.

At your request, we now send a delegation to represent us in your Triennial Conference. We who address you by letter, though "absent in the flesh," shall be "with you in spirit, joying and beholding your order and the steadfastness of your faith in Christ;" but they are with you in person, and having our full confidence, will speak to you in behalf of your American brethren, and, by free intercourse with you, will have special facilities for gathering information that must be of service to us in the disbursement of resources committed to our trust. Receive them, dear brethren, not as authorized to interfere with any of your rights as the Lord's freemen, or to make any change in your polity; but as commissioned to inquire into your state, and to confer with you familiarly as to the plans of future action in the extension of "the faith once delivered to the saints," not only in Germany, but also in contiguous countries. You will find them warmly and intelligently enlisted in the grand enterprise of evangelizing the whole of continental Europe, and able to inform you of the working of the Baptist system in this Western world, where truth is free to combat all error, and where our churches, though independent, are one in principle and general polity, and have a common aim—the salvation of God's chosen, to the glory of his Son our Saviour.

Brethren beloved, our prayer is that you all may be kept pure in the faith "as the truth is in Jesus," and firm in the "hope that maketh not ashamed," and irreproachable in practical godliness, "hating even the garment spotted by the flesh," that you may be strong in the Lord and in the power of his might" to bear burdens and exe-

cute trusts in his service ; that you may continue to prosper, and still more abundantly in the work to which you have so vigorously and effectively put your hands.

And now “commending you to God and the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified,” and wishing you the presence of our adorable Master in all the sessions of your Conference, we are, most affectionately, your brethren in the one crucified, risen and reigning Lord.

By order and in behalf of the Executive Committee,

(Signed)

BARON STOW, *Chairman, pro tem.*

Boston, July 23, 1867.

CHINA.

TIE CHIU MISSION.

LETTER FROM MR. JOHNSON.

Swatow, May 6, 1867.—I feel hardly able to write this morning, and am, too, very busy, as the brethren and sisters who have come up to the meetings, from the different localities are still here ; but unless I write now, I may not be able to do so before the mail leaves.

Churches Organized and Pastors Ordained.

It has been to us an occasion of unusual interest. The brethren and sisters began to come in by the middle of the week. The representation is unusually large. Seventy-two sat down with us at the Lord's table yesterday. But what has made the occasion specially notable is the organization of two new churches,—one at Hu city (Tie Chiu hu) and one at Tang Leng, and the ordination of two of the assistants, A Sun and A Ee, as pastors for them. A Sun is to take charge of the church at Tang Leng, and A Ee goes to the Hu city.

The church at Tang Leng has twenty-eight members. Several from that region are living here and will have their home for the present in the church here.

The members composing the Tang Leng church are from Tang Leng and Chng-Lim, and some small villages near, and from Ko-tng. So that, with the exception of the members from Ko-tng, they can at once meet at Tang Leng on the Lord's day. I hope the day is not far distant when we shall be called to organize a church at Ko-tng.

Remarkable Spread of Truth.

The region of Tang Leng and Chng Lim, and Ko-tng, &c., is, as has before been stated, the most fertile and beautiful, and the most prosperous in all Tie Chiu. “Only man is vile”—but a new light is shining,—new glory is now beaming upon it. This, the very garden spot of Tie Chiu, is rapidly becoming the garden of the Lord. “My beloved is gone down into his garden, to the bed of spices, to feed in the gardens, to gather lilies.” In the whole region round about, there is an unusual quickening. From every quarter is heard the inquiry, “What is thy beloved more than another beloved, that thou dost so charge us ?” And the faithful bride is showing forth the beauty and glory of her beloved.

Persecution Quelled.

The spread of the truth in this region has been remarkable. From the very first, the opposition has been very bitter and very determined. For a long time we were unable to procure any sort of premises. As soon as a house was secured, the mob arose and levelled it to the ground—destroying all they could lay their hands upon. But, nothing intimidated, the disciples continued to meet together as best they could, generally at the house of one of the sisters, a widow. Last year another house was procured. For weeks after it was occupied, it was nightly assailed with all manner of missiles and filth, and the brethren and sisters, whenever they appeared, with the vilest language

but they clung the closer to each other and their Saviour, remembering his words, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world". And cheerfully following and trusting in Him, they are now rejoicing in his victory, sitting under their own vine and fig-tree.

The church in the Hu city has been launched in a tempestuous time. But

"With Christ in the vessel
We smile at the storm."

Bitterness has always been manifested by the people of the Hu city to foreigners and everything connected with them.

It was in this city, as the reader will remember, that A Sun and A Ee, the two brethren ordained yesterday, were, a few years ago, imprisoned and most cruelly beaten for the testimony of Jesus. The same hatred to the truth still characterizes, the literati and men of influence of the city.

Commencement of the Work in the City.

We commenced operations in the city immediately upon coming here in 1860. During the first year or two, everything had to be done as quietly as possible, and in private. As soon as a chapel was procured and public services were commenced, an attempt was made to clear the chapel and drive away the brethren. How they met it, and succeeded in maintaining their position is known. There have continued to be outbreaks of opposition and attempts to expel the brethren from the city. They have, however, been enabled to maintain their position, and converts to the truth have been made.

Persecution Renewed.

The importance of the position and the progress of the work seemed to call for the organization of a church at once. A more commodious house, in a new locality was accordingly procured, and everything seemed to be moving on propitiously till last week, when the storm burst forth with increased rage and violence.

The exciting cause was probably the renting and putting in order of a hong

for business purposes, by an agent of one of the foreign houses here. The literati and influential men of the city led the mob. They took possession of the hong thus vacated, seized and maltreated the Chinese agent of the house for whom the hong was procured. Their blood now being up, they proceeded to our chapel, drove away the chapel-keeper, entered the house, cast out a portion of the furniture, &c., and nailed up the door.

This was the report that came to us on Saturday, just as we were about to proceed to the organization of the church. What was to be done?

The brethren said, Let us proceed. God can and will overrule this, as He has every other outbreak of passion and opposition, for the still wider opening of the door for the gospel in that great and wicked city. Let the heathen rage, and the people imagine a vain thing; let them take counsel together against the Lord and against his anointed, &c. "He that sitteth in the heavens shall laugh. The Lord shall have them in derision." The church has been organized, and A Ee ordained its pastor. It is a "little one"—only eight members. But "a little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."

Growth of the Work.

When we came here in 1860, there were only seven brethren and sisters to sit down with us at the Lord's table. Since then eighty-four have been received by baptism, and now two new churches have been organized and two native pastors ordained for them. Behold what God hath wrought! Let us take courage and press on with increased faith and fresh zeal. He hath said, "I will be exalted among the heathen, I will be exalted in the earth." "Hath He said, and shall He not do it, or hath He spoken and shall He not bring it to pass?" "The Lord will do as He hath spoken." These glorious things are in store for us—for this people; the glor-

ious day is breaking over all the land, when "their nobles shall be of themselves, and their governor shall proceed from the midst of them." I do thank God that I have lived to see this being realized in Tie Chiu. Bear these churches and these brethren on your hearts to Him who alone can give prosperity.

With the other good things yesterday, we were permitted to receive four by baptism, one from Tang Leng, one from Tat-hau-po and one from this place. At the previous communion, also, five were baptized, which, with those previously reported make thirteen since January.

Character and Trials of the Converts.

Of those received in March, one is a Hak-ka school teacher, Tie Ie; one, a young man resident on Double Island; one a Tat-hau-po man, and two were pupils from Mrs. Johnson's school; one of them, the daughter of the Tat-hau-po brother. It gave me peculiar pleasure to lead these two, father and daughter, down into the waters of baptism at the same time. This is another instance where the conversion of the parent can be traced almost directly to the influence of the school, in which we are able to say, "a little child shall lead them."

The young men from Tang Leng, baptized yesterday are entering the kingdom of Heaven through much tribulation. They have both of them been believers for a long time, but seemed unable to come out decidedly before. When the young man from Ko-tng threw away his idols, his wife joined with, and used to unite with him, in morning and evening worship. This greatly exasperated the young man's mother and his sisters-in-law, and they persecuted and annoyed her in every way, and excited against her also the hatred of their neighbors and friends. The poor creature had not sufficient enlightenment and strength of faith to endure all the scandal and reproach heaped upon her, and in desperation destroyed herself.

The trouble that grew out of the case, from the young woman's relatives, who,

according to Chinese custom, regarded him as responsible for her death, has kept him back till now. All these things however, have worked together for his good, and he has come out a most decided and earnest Christian.

The young brother from Tang Leng is also passing through the deep waters. He has been a believer for more than two years, and has endured much reproach for the name of Christ. When we had no chapel in Tang Leng, he frequently received the brethren at his own home, and identified himself with them. From the first he has experienced very determined opposition from his mother, and latterly whenever he went to the chapel, or to any meetings, she has followed, wringing her hands in agony, and reviling him for forsaking the gods of his fathers.

As he became more decided, her opposition and bitterness became more intense. He is naturally delicate, and his health has suffered severely under all this, and he felt he could delay no longer, that his time here was uncertain, and on Friday he left his home secretly, to come out here for baptism. So intent was he, that he would not stop by the way for either food or rest. When he arrived here on Saturday, his heart seemed to be overflowing with joy. Soon a messenger came with the terrible tidings that his wife, to whom he had been married but four months, had strangled herself. We thought it at first a ruse of his mother's to get him back before Sunday. But soon some of the Tang Leng brethren came in and confirmed the report. Poor young man! He seemed heart-broken. It would not have done for him to return home, as his wife's friends would have seized upon him to extort money. He felt, notwithstanding, that he must go forward, and he was accordingly baptized with the other candidates yesterday, and was sustained and blessed under his heavy trials. The brethren and sisters at Tang Leng are trying to arrange matters so that he may soon return.

I mention these cases particularly to show something of the spirit of opposition we have to meet, and the difficulties many have to encounter in confessing Christ.

NINGPO MISSION.

LETTER FROM MR. KNOWLTON.

Travelling in China.

My letter, giving some account of our visit north, dated Aug. 6, 1866, left us at Tung Chow in the Shantung province. We remained in Tung Chow, guests of Rev. Z. P. Crawford and family, of the Southern Baptist Board, a month. We then returned to Chefoo, the part of the province distant from Tung Chow about fifty miles. We were obliged to go overland, canals in this hilly, rocky region, being out of the question, and it is slow and dangerous, for a small boat to attempt to sail along the coast. Throughout the north of China, most of the travelling is done upon horses, donkeys, mules and camels. The last, of which I saw great numbers while in Peking, come chiefly from Mongolia, and are used in carrying coal and other articles of merchandise. Carts in the form of trucks, and drawn by mules chiefly, are very common in the north. In Shantung carts cannot be used much, in consequence of the land being so hilly and rocky. But they have another carriage called a shendz. This is like a large sedan chair; but the ends of the two poles or shafts on which it is placed, instead of resting on two men's shoulders, rest on the backs of two mules, that walk one directly before the other. The following description of the mode of using it, the viciousness of the mules, and the disagreeableness of the motion, by the pen of a missionary lady, is as true as it is graphic.

Chinese Comfort.

"The shafts at either end are made fast to a stool, and after you get in, these stools are lifted up and placed over the pack-saddles of the mules, in which they fit. At first the mules kick and run

backward, trying to throw off the shendz, in which they sometimes succeed; but after a while they get tamed down a little, and go off on a jog trot. Then you have an alternation of every known motion, and a mingling of every unknown one under the sun. First, you are sifting in a pepper box, then shaking in a sieve, and then churned like a bottle of milk; dancing up and down, jogging sidewise, crosswise, lengthwise; winding up with a good hard shaking backwards and forwards, just like that the school-master used to give the naughty boys at school."

Mrs. K. rode in this carriage both in going and returning from Tung Chow. Once the mules fell down with her, and once they threw her, carriage and all, off into a ditch, which bruised her some, but not seriously. I rode a large fine donkey on my return; but in going I tried first a vicious mule that ran and threw me off, after which I also took a shendz. Our mode of travelling in Ningpo in boats, though small and dirty, I regard as far preferable to the Shantung mode, or to the Tien-tsin and Peking mode of riding in carts.

Missions in Chefoo.

At Chefoo we were guests at Rev. R. F. Laughton's, of the English Baptist Mission. He has one colleague, Rev. E. F. Kingdon. They have one station and two outstations, and about twenty members in the church. They hold their services in the chapel, built by a native Christian at Chefoo, a Baptist, concerning which I wrote last autumn.

The American Presbyterian Board also have a mission at Chefoo, with one missionary, the Rev. N. Corbett and Mrs. C. and Miss Downings, who has charge of a school. They have one station and about twelve members in the church. Both these missions were commenced in 1861.

The harbor of Chefoo, as seen from the residence of Rev. Mr. Corbett, is the most beautiful that I have ever seen. This place, on Dr. Williams' map of China,

is called Ninghai, and Tung Chow is called Tangshou.

Tientsin and its Missions.

I remained here about a week. Then leaving Mrs. K. here, proceeded on board the steamer "Shaftesbury" across the Gulf of Pechele and up the Peiho river in a north-west direction to Tien-tsin. The country here is a dead level plain, not a hill to be seen in any direction, and the Peiho river is a small, narrow, muddy and very crooked stream, winding its way through it to the Pechele Gulf. The steamer finds much difficulty in navigating it to Tien-tsin. Here are several merchants residing, also the English and American consuls. The missionary community here consists of two missionaries of the English Methodist New Connection, two of the London Missionary Society, and four of the American Board, making a total of eight missionaries, all of whom have wives except one, whose wife has died. One of the missionaries of the American Board of Commissioners for Foreign Missions is the Rev. J. Doolittle, author of "Social Life of the Chinese," in which he has given a more complete account of the social life, customs, superstitions, festivals, &c., of the Chinese, than is to be found in all other books on China combined.

At the time of my visit, the native members connected with the three churches numbered about sixty, with five or six native preachers. Since then the number of converts has been greatly increased by the work of grace in connection with the Methodist Mission; also by an interesting work at another place in connection with the London Mission.

Tien-tsin is a large city and a place of considerable trade, being the port of Peking, and of a large territory of country. Small boats pass up the Peiho to Tangchow, a place about twelve miles from Peking. As the boats go very slowly up the Peiho, I concluded to take a cart. Through the kindness

of Rev. Mr. Stanley, of the American Board, with whom I stopped, I got a good cart, with two good mules and driver, for about four dollars, to take me and my baggage to Peking, a distance of about seventy two miles. I started at daylight on Sept. 4, seated in my cart; but I was glad soon to get out and walk over the paved streets of the city and suburbs, which were worn into ruts; and the carts having no springs, the jolting was unendurable. Past the suburbs we came upon the open plain, where there were but few stones; and riding in the clumsy vehicle, the best carriage that the Chinese have, was made endurable. Whatever praise is due to the Chinese for their skill in agriculture, they certainly have but the very smallest amount of mechanical skill, and they have no science in anything. If they are civilized, it is but a low state of civilization.

Chinese Agriculture.

There is no turnpike road to the capital. We were constantly passing through interminable fields of sorghum or millet, buckwheat, beans, and Indian corn. It was not the season for wheat, of which much is raised in the north. Sorghum or millet is the chief article raised, not only throughout the immense plain of Peking, but also throughout the Shantung and some other northern provinces. The sorghum is not sugar-cane, though somewhat resembling it. The sugar-cane is raised in the central and southern portions of the empire, and great quantities of sugar are manufactured from it. The sorghum so extensively raised in the north of China is slightly different from the sorghum or sorgho that is being cultivated in the United States, and sometimes, though erroneously called Chinese sugar-cane. The difference however is but slight, and probably owing to different modes of cultivation for long periods in different latitudes and different soils. It is called by the Chinese in the north kan-leang, and tsah-soo; at Ningpo, the Chinese call it loo-tse; foreigners call it millet,

and the "Barbadoes millet." The Chinese never attempt to make sugar or syrup of this sorghum or millet, nor of that species that has been introduced into the United States. They use the former, that is, the seeds at the top, for food, and the stalks they use chiefly for fuel, also for fodder, and for ceiling upon which paper is pasted; the latter, of which very little is raised, and that, so far as known, chiefly in the region of Shanghai, is used for chewing and sucking the juice of the stalks.

Chinese Inns.

At night I put up at an inn, an institution for the convenience of travellers found throughout China. Throughout the north they are all of the same form and different from those in the south. In the north it consists of a large open court, into which the mules and carts are driven. The court is entirely surrounded with one-story buildings and sheds. In the sheds are conveniences for feeding and watering the mules and donkeys. The buildings are divided into small rooms for guests. Here is a rough table, a chair or stool, and across one side, occupying about one half of the room, is the kang, or brick oven, with a flat top, for spreading your mat for resting and sleeping. All travellers in China, whether native or foreign, take their beds with them, which well illustrates the passage, "Take up thy bed and walk." These kangs, or brick platforms, with matting or a thin mattress for a bed, are not very soft and luxurious, but in the piercing cold of the northern winter, when slightly heated with sorghum stalk they may be considered comparatively comfortable, in a land where fire is never used for warming rooms.

Approach to Peking.

In the afternoon of the second day from Tien-tsin, the walls of Peking and the large towers over the gates were in view. Large droves of horses, belonging to the officials and soldiers, were feeding by the road-side. As I approached

the city wall, I noticed that it was much higher and better built than those of other cities that I have seen.

At the city gate my passport was carefully examined and stamped, when I was allowed to proceed through the suffocating dust some six or seven miles to the residence of Rev. W. A. P. Martin, D.D., of the American Presbyterian Board. Dr. Martin was located at Ningpo when I arrived in China, and was our near neighbor for several years. I was a guest in his family during the two pleasant weeks that I spent at the capital.

BURMAH.

PROME MISSION.

LETTER FROM MR. ROSE.*

Journey to the North.

Prome, May 1, 1867.—I arrived here a week ago, and intended to start on my return to-day by small boat. I have, however, thought it best to return by the steamer, which will keep me here some three days longer. I embrace the present, therefore, to write a few lines.

I left home six weeks ago, having with me one native assistant, intending to visit the Thongzai and Letpadan districts, and, if it seemed practicable, to go as far as Thitnapoh, four days north of Thongzai, where there are a few Christians belonging to the Thongzai church. Moungh Waih, an excellent Christian who lives at that place, was in Rangoon when I returned from Maulmain, and was desirous that one of the teachers should visit there, as many persons wished to see and converse with the white teachers about the eternal God.

The first four or five days and the first Sabbath were spent near home in the villages on the Kottayah and Pauling creeks.

A Grumbling Disciple.

Here is a man by the name of Moungh Pay, whom I baptized a year ago; he

*Mr. Rose, of the Rangoon Mission, has recently performed a tour up the Irrawadi, of which this article furnishes an account.

was baptized in his own village, Mahwoue, before his family and neighbors; he has preached Christ, as I have heard from many, in his daily labors. But for fifteen days he has been ill of fever; he is now a little better, very weak and cross. A number of his neighbors have combined together, as he says, to get a piece of land on which he has laid out 200 rupees, and which they know he ought to have. He says, "Teacher, you must help me to get this land; you must go to the Commissioner, to the Court." I reply, "No, not at all; that is not my business." He whines and grumbles. "It is very difficult, it is very hard to be thus annoyed and oppressed by the lawkeethahs, and the teacher won't have compassion and help!"

In this same village is a man who asks for baptism, has been at my house, appears well, is the head man of the village; he has heard Mounng Pay preach, and now preaches to him for his complaining and worldly spirit. But I leave without baptizing him. I passed up the Baulay and Hlaing, stopping at many of the villages on the way. Before arriving at Tsanuway, I had applications from six persons for baptism. I baptized none.

Our second Sabbath was spent at Tsanuway in the Christian zayat built by Mr. Seaton. The disciples of the place and village below met for worship and spent the day. From this place I sent back my boat, and with a cart started on our northern trip. We stopped three days at Thongzai. Left there Friday morning long before daylight, and arrived at Letpadan the same evening.

While at Tsanuway, we saw nothing special to cheer. We heard enough to fill our hearts with pain and sorrow. Shway Lin, a man in whom those that best knew him thought they saw the evidence of a most thorough change and real conversion to Christ, and who was employed as a teacher to labor in Tsanuway, has forsaken his wife and children. There is a trembling mixed seemed bold and strong in the faith,

with our joy, connected with or concerning native converts.

At Letpadan we find much to encourage.

After spending two busy days, Saturday and Sunday, at Letpadan, we started at about three o'clock on the morning of Monday for Thitnapoh, a journey of three days. To avoid the heat of the day, we travel only morning and evening; this gives us the greater part of the day in the village where we stop. We are well supplied with tracts, and have in the party three native preachers, Mounng Pyou, of Rangoon, Shway Oung, of Thongzai, and Thah-done-yon, the ordained pastor of Letpadan. The people turn out to see us and come to hear us. We have no lack of hearers; here is a company in the verandah of a house; not far away, under the thick foliage of a growth of mangoes, are eight or ten carts loaded with paddy. They have stopped for the heat of the day.

Preaching by the Way.

The preacher of the Eternal God is there; the cartmen and the villages form an audience of from ten to thirty,—yet not quite an *audience*; for a part of them are more ready to speak than to hear. But still the preacher goes on, often without much interruption, though if you hear half of the crowd at once burst forth in the praises of the most excellent and glorious Gaudama, it is nothing strange. After we have talked ourselves tired, we offer books, or get a good reader to read a tract to the company. Soon new hearers come, and we go over the ground again. Thus the day till four or five o'clock is spent, when we start on our journey. We arrive at Thitnapoh, Wednesday, and find six or seven disciples there, all glad to see us. We spend four days here, and have many hearers, daily, and some that seem well disposed to listen to the truth of the gospel. Quite a number here and elsewhere admit the truth of an Eternal God, but can't bear the truth of Jesus.

The light has been held up in this place by a few faithful ones, especially by Moungh Wai, a member of the Thongzai church, baptized years ago in Rangoon, I think by br. Stevens.

On Monday morning we started for the large town of Pongday. The Thongzai preacher with the cart from that place returned home. Moungh Hai joined us, making our party as strong as before. The country from Letpadan to Pongday has been but little visited by preachers of the gospel, and but few of the people ever saw a white teacher. Mrs. Ingalls has been within one day of Thitnapoh, and her name is fragrant in many of the heathen villages. Hundreds are loud in praising her goodness, who see no goodness in the Master whom she served. Mr. Kincaid, I am informed by one of his assistants, once went to Ting-hinyohgee, which is some eight miles from Thongzai. Mrs. Ingalls with a company of preachers visited this place and region the year before she went home. If the reader has a map of Pegu, he will see that our course lies about midway from the Irrawadi river to the eastern Yoma range of mountains, from twenty to thirty miles from the river, and about due north. The road running north is but little used with carts, while those that make for the river are ground into deep, fine dust, by the constant use of great heavy carts filled with paddy.

Pongdai and Enma.

The cart conveys our traps, and when I get too tired, I get in and ride; but I walk most of the way. Pongday is a large town, twenty miles north of Thitnapoh, and thirty or more south-east of Prome. There are a few Christians in the neighborhood. Mr. Kincaid has frequently visited this place. Mr. Simons and Mr. Stevens have both been here this season. We spent two full days and nights, and the Court House or forest office in which we stopped was thronged all the time, and we had no time to rest.

Ten miles from Pongday, is the village of Enma, where there is a church.

Here we spent three days and our fifth Sabbath from home. Mr. Stevens and wife had spent some days with this church in the earlier part of the season; in fact, the church was not organized till Mr. S. went there. Mr. Simons had made them a visit this season. I was pleased to hear the people speak of these visits in the manner they did. They regarded them as seasons of special interest, affording them much pleasure and profit. Mr. Kincaid frequently visited this place, and they speak of a visit or two from Mrs. K. Mrs. Simons spent several months teaching a school in this place. Her services are affectionately remembered. Enma is about thirty miles from Prome, by the Shwaydoungh road. This is the government road, designed to be a good road in time, but now the worst road I found on the way from Rangoon.

Characteristics of the Country.

The country the entire distance is level and beautiful, and more thickly inhabited than I had supposed. The villages are numerous, though not large. The people mostly cultivate rice, and the rice fields are extensive, and sometimes there will be a circle of villages extending around the border of an immense paddy plain. From Thitnapoh on to Pongday our attention was arrested by the abundance of the toddy palm. Often they stand close together,—fifty, one hundred, or one thousand, in a clump, forming a beautiful sight, and affording a cool shade for man and beast from the heat of the day. The juice of the palm is said to be pleasant to the taste, and wholesome; from it is made a sugar much used by the natives, and, indeed, liked by Europeans. From it is also made an intoxicating drink, the use of which is increasing among the Burmans.

These palm trees are farmed out by government and yield a handsome revenue. The juice of the palm is obtained not by tapping the trunk near the ground, as our people do the maple, but by climbing to the very top and cutting off the stem on

which the flower appears. To these stems chatties or earthen pots are tied, and a man goes up every day, or once in two days and gets the juice. The palm tree has no limbs on the trunk of the tree, like most of our trees in America; they are from forty to seventy feet high, with no branches or limbs till you reach the very top. I think I should go without toddy a long time, before I should be induced to climb a toddy tree.

The large town of Pounghday is enveloped in a palm and cocoanut forest. The cocoanut trees were the highest I have ever seen.

Hostility to Religion.

While there, among the hundreds of people who listened to our preaching, not one really opposed. Yet there is reason to believe that many of them have resolved that the gospel shall not get a foothold in that town. Dr. Stevens baptized a man there not long ago; soon after, he was found dead in his house, and from the shameful treatment he received from his neighbors, there is reason at least for the grave suspicion that he came to his death by their hands. This had been charged upon them and the feeling, I have no doubt was general, that my visit there had something to do with the matter, though I did not hear of it till I arrived at Enma. I should be glad to see a few Christian families and a faithful preacher in this town. I hope it may be so ere long.

Shway-doung, twenty miles from Enma is a fine large town on the Irrawadi, ten miles south of Prome, where we spent the night only. Here are no disciples and no preacher located.

The Laborers at Prome.

From this place, by an easy morning's travel on a fine road by the light of the moon, we arrived at Prome by daylight, much to the surprise of Mr. and Mrs. Stevens. This is the first time I have been to Prome. The natural scenery here is beautiful. This is the first time I have seen br. Simons, so he is new to me, however old he may be to himself and others.

He is in good health and is much occupied just now in preparing to build a chapel.

Br. and sister Stevens are in good health and spirits, and deeply interested in their work, buoyant and hopeful, though they are not allowed to pass along without finding a few things here and there to try them a little. But br. Stevens, with his fine knowledge of the language, good sense and excellent spirits, with the blessing of God, has nothing to fear. I doubt if any man has ever entered the Burman Mission who at the end of the first year gave more promise and hope of usefulness, than br. E. O. Stevens. Heartily do I rejoice in this promise and hope, and fervently do I pray that his health may be continued, and that God's blessing may attend his earnest labors.

I was anxious to see the "Kyens" in their own homes, men, women and children. So br. Stevens proposed a trip to a Kyen settlement, ten miles west of Prome, among the hills. We started at two in the morning arrived early, and spent the day and night. I am pleased with what I saw of the Kyens, and think that appropriate labor among them will bring forth fruit unto eternal life. Br. Stevens thinks their number would well justify a missionary expressly for them.

BASSEIN MISSION.

JOURNAL OF H. L. VAN METER.

Visit from a Karen Priest.

March, 1867.—The following incident, met with in my last visit to the jungle, may be of interest:

I had reached the village of Doung Gye early Saturday morning. Toward evening a priest came up into the house, of whom I took but little notice, supposing that he was passing that way, or had come merely from curiosity. Presently, however, I heard him talking in Karen, and found that he was a Karen priest, whose kyoung and parish were in this vicinity, and that he was much interested

in the subject of Christianity. Before leaving, I talked with him a short time, especially charging him to beware how he allowed the people to come and worship him, as this was a great offence to God.

You may judge of my surprise, on seeing him that same night, about nine o'clock, coming into the house with an arm-load of bedding, &c., "for the teacher." And first he threw down a very neat English hearth rug; this was for my bed; next a pillow, "a la Chinese," which he said he had himself made. Then came two long curtains, for enclosing any amount of space by stretching from post to post, a common proceeding whenever a priest has occasion to attend his people or perform his duties in a native house. And finally came a handful of wax candles.

He did not see that the teacher had any bedding or curtains, when he came in the afternoon, he said, and so he had brought these for him. He was disappointed when I told him that I had all that I needed; and, on discovering that I had no curtain put up about my cot, he insisted on tying up one of his, to which proceeding I had no objections, and which, indeed, I found very convenient for the day as well as for the night.

In return for his kindness, I offered him a new sack coat, which he accepted and at once put on, and found a good fit. He was present on the following morning at the early prayer meeting and at all the services during the entire day, till a late hour of the evening, apparently the most attentive and interested of all present.

I invited him to come and sit on a low bench just behind me. He sat there for a short time, and then quietly took his place again with the others on the floor, as though unwilling to assume the least superiority to the others even in appearance.

Although the evening service was continued till a late hour, he did not show the least sign of weariness or impatience; but on the contrary said that he would

gladly stay there all night, if the teacher would continue talking. On returning from chapel, I heard him saying, "Well, here I have been away from my kyoung all day long, and what may have happened to it, I do not know. Fire may have consumed it, or robbers pillaged it. I do not know, nor do I care."

Just before leaving, he came out and sat down near me, talking in the following strain: "I have been now for two years inquiring on this subject. I never saw or heard the teacher before, and did not feel satisfied. Now at length I have seen and heard the teacher himself, and now my heart is fixed."

GERMANY.

LETTER FROM J. LIEBIG, HALLE.

Prayer Followed by Revival.

Since the close of the year a most earnest desire for the gospel has arisen in our field of labor. New-year's night, which was passed throughout all our stations by the brethren and many of our friends in prayer and supplication, was followed by much blessing. It seemed to be especially the will of God that his people should assemble together for earnest prayer on this night, while the world was going on in folly. The crowding to our meetings was so great, that the listeners could hardly find room. But it seemed as if the blessing for which we vainly waited from day to day was not coming.

As the winter is always our best harvest time, we much feared its passing away without souls having been brought to God. This prompted us to make our weekly-meeting at Berlinchen a special prayer-meeting to importune the Lord for an outpouring of his Holy Spirit, and we found the promise 'before they call I will answer,' truly fulfilled. Many persons began to pray, crying, 'Lord, have mercy upon me!' A thorough awakening had now commenced, and two persons found peace in the blood of the Lamb. Since then the

work of conversion has continued, and fifteen ransomed ones are praising their Saviour.

In other stations, also, the stream of life now flows, from which the thirsty have drunk, and already twenty-five persons have been delivered from the power of death. Besides these new converts we have already received seven other ransomed ones, who are shortly to be baptized. O, how glorious it is to work for the Lord in building his kingdom, and to be ever gathering together more to those already gathered! Praised be his blessed name! There is much work to be done in these times; and though I preach almost every day, I cannot satisfy all the demands."

LETTER FROM MR. KNAPPE, REICHENEACH.

A Story of Persecution.

What hatred of true religion can dwell in the heart of a Roman Catholic priest is shown in the following history: One of our brethren, who had already suffered much from the priest because he would obey God rather than man, recently lost by death a child four years old. He went to ask burial for his child; the priest at once offered to give the child solemn burial, and that without charge, if the father would return to the bosom of the Romish Church, "in which alone he could be saved." He also promised to give farther help, which would relieve the poor man from his present great poverty. The man replied, that he must hold fast to the gospel, "by which alone he could be saved," and that he had full confidence in Him who had hitherto supplied him and his family with bread and would certainly continue to do so, for He had promised never to forsake those who trust in Him. Then the storm broke out, as he had expected; for he afterwards told me that being at the time in very needy circumstances, he distinctly heard in the words of the priest the voice of the tempter, saying to him, "All these things will I give thee, if thou wilt fall down and worship me."

The brethren in Rengersdorf, hearing of the circumstance, although very poor themselves, immediately made a collection for this afflicted saint, and sent him enough to pay the child's funeral expenses. The Lord reward them!

The priest, however, continued to rage, and, not only refused a burial-place, but told the man he would have him turned out of his house; for he would not allow such a dangerous fellow to remain in his parish. All the poor man's entreaties were in vain; so he applied to the civil authorities, who said they would consider the case. In the meanwhile the priest sent for the landlady, and told her how he wished her to act towards these heretics. She at once fell upon them, abused them, and gave them notice to quit, although they had never given her cause of complaint, and she had always been most friendly. Not content with this, she cursed him, spit in his face, and told him they must leave the house the same day. Just at this time the sexton brought her a letter from the priest, which only served to make her more violent; but although she showed it to him, she would not allow him to see the contents. The affair had now got wind in the village, and the man was afraid the corpse of his child might be exposed to their violence;—he hid the coffin under the bed in his room and locked the door. The child had been dead six days when the reply came from the magistrates. Instead of compelling the priest to comply with the law, which requires that "every corpse shall be provided with a burial-place within the churchyard of its own parish," they directed the father to apply to the Protestant clergyman of an adjoining parish, and he would give a burial-place for the child. He did so; but the Protestant minister said it was only in consequence of the requirement of the magistrates, sent to him in writing, that he complied with the request.

The priest having forbidden every one to take part in the funeral, no bearers could be procured in the village, and the

father was obliged to apply again to our brethren at Rengersdorf, one of whom at once consented to perform this service of love. It is no easy task to carry the coffin of a child four years old to a distance of fully four miles; but the jeers of the people as they went past made it still more arduous. Such are the fruits brought forth by the members of the so-called "only true church."

The Lord will Provide.

Now that the brother was turned out of house and home—whither should he go? In this hour of need the Lord appeared for him. A sister who had long left Schlesien, but was anxious to return, had requested us to purchase a house for her, near some of her brethren; she now offered to take into the house this brother and his family. The Rengersdorf friends again helped, and I was present when the persecuted family arrived and were warmly received; their expenses of removal were all paid, and we thanked the Lord together.

JOURNAL OF MR. CORDING.

Funeral Address.

One of our sisters in Holtum having died, I went to attend the funeral and give an address. She was indeed a mother in Israel, and has done much for the cause of Christ.

As it is the custom in this village that at any funeral, one, at least, from each house in the place, should follow to the grave, it was an excellent opportunity to speak the word of life to the villagers. A great number were present; also some relatives of the deceased from a village ten miles distant. These were again present at our services the following month, when I preached a funeral sermon for the infant child of our deceased sister, who had very quickly followed its mother home. The sermon made a deep impression on these strangers, and they spoke so much of our meetings at home, that the villagers at Unterstedt became very anxious to have a similar service, and I was accordingly invited to

come over; and in spite of rain and darkness, a good number of people had assembled in a large farm-house, and all listened most attentively. Such a service was quite a novelty, and many had formed most extraordinary notions of what it would be. They are an ignorant, rough people; but I distributed a great many tracts, which were gladly received, and I was entreated to come again shortly, which I promised to do.

The Clergy and the People.

After we left, the clergyman of the village warned the people against us, in consequence of which the farmer was afraid to let us have his room again; he however sent to a friend, who at once consented to give us the use of his house. We went accordingly, and had quite as large and attentive a congregation as before. Notwithstanding the warnings of the clergyman, the people begged us to come again; for they were persuaded we were not such dangerous people as he represented us. I distributed tracts again, and sold a number of Bibles and Testaments. May the Lord bless all! When I went the third time, the congregation was still larger; they expected the clergyman, but he did not come. In this neighborhood the vices of drunkenness, gambling and blasphemy are very prevalent, and, alas! not among the laity only."

LETTER FROM MR. BERNEIKE.

A Good Work of the Spirit.

Our merciful God has already given us in this new year many tokens of his grace and faithfulness. In Königsberg during January and February, six converts have made a good confession of their faith; at Tapiau, three, and in Schwägerau, at Insterburg, ten. Others are inquiring; may our blessed Saviour lead them to see further.

Brother Grimm, our missionary who is working particularly in the neighborhood of Angerburg, Darkehnen, Stollupöhnen, &c., writes of more than twenty persons who have found peace in the blood of the Lamb. In Schwägerau and the adjacent

town of Bubainen the Holy Spirit is now working very powerfully in many hearts. I have also found myself encouraged in a time of such rich blessing to sow the seeds of life with renewed earnestness. On the 29th and 30th of January, and from the 13th to the 18th of February, I preached nine sermons to large audiences and held four meetings for inquirers, two members' meetings, a brothers' meeting for consultation upon many important matters, and once we celebrated the Lord's Supper. I also visited several houses. All this I was of course only able to accomplish by holding the smaller meetings in the week-day afternoons. In such an important time hungry souls willingly put aside their work for a short space on work-days, to purchase with all diligence such costly hours for the furtherance of the salvation of their souls.

Since the new year I have continued the meetings here in Königsberg for inquirers, in which of course many church members also take part. Free prayer for all present, and personal conversation with individuals, have made these meetings peculiarly blessed. I had long felt the need of such meetings; but they were especially required since the recent determination of the church to confine the Monday-evening meeting to members, so that the special object of this service will now be for addresses by the brethren, conversation on passages of Scripture and Bible questions, with, occasionally, consideration of church matters. May our gracious Lord prosper all for the honor of his name and the welfare of the people!

On Sunday, the 3d of March, I had the joy of baptizing here in Königsberg seven into the death of Christ, and on that occasion I preached the saving gospel to 400 hearers in the overflowing chapel. There was manifested throughout a marked attention to the word, and the greater number of our friends remained for the ordinance of the Lord's Supper.

On the 8th of March I travelled from Schwägerau to Insterburg. Here also the Lord had prepared a rich blessing for us. Saturday the 9th, in the after-

noon, we held a brother's-meeting in Great Bubainen, near to Schwägerau, in a private house. Even the first hour was very blessed. While ardent prayer from the depth of the heart was raised to God, tears of deep feeling flowed, and our hearts glowed in warmer brotherly love. In the evening brother Grimm administered the ordinance of baptism to eight converts in the river Pregel, at Schwägerau; the large crowd who were present showed their respect for the ordinance by a solemn stillness.

Times of Refreshing.

To our great joy, in the course of the day our brothers Klempel, Kickstadt, Spirgat and Baumgärtner, who are laboring for the Lord, came in, upon which it seemed to us that it might be possible to hold, on Sunday the 10th of March, three meetings in the morning and two in the afternoon at different places. At half-past four in the afternoon all the members of the church, with the dear brothers who had come on a visit, assembled at Schwägerau for the celebration of the Lord's Supper. Then I gave a short address, particularly as a preparation for the coming ordinance, and all were happy in the rich blessing that the Lord had bestowed upon us. After a little pause for refreshment, the six workers in the Lord's vineyard, who were visiting us, gave us several addresses, which lasted till about ten o'clock. On Monday morning, from eight till about a quarter to twelve this conference was continued, and in the afternoon from half past five an open conference for all the members was held. No dissent disturbed the delightful harmony of hearts. Much was arranged under the visible guidance of the Lord. At six in the evening we celebrated a glorious love-feast. The dear brethren and sisters had lovingly taken care that the partakers should be plentifully refreshed with coffee and cake; but much more gloriously were we refreshed by our heavenly Guest, who was unseen in the midst of us, and fed us with the sweet bread of life and wine of joy, as was proved by the many precious addresses and heartfelt

prayers, rich in blessing to all present, but especially so to the seeking souls among us. A blessed fruit of this was that one of two persons, who in particular had implored for grace and peace, was enabled to praise God before the end of the love-feast, saying—"I have found mercy!"

On Tuesday evening, the 12th, with the Lord's help, dear br. Grimm and myself conducted a very blessed and well attended meeting at Widgern, two miles from Darkehmen.

A German Wedding.

From this place we went on joyfully, on Wednesday, to Grodzisko, where we found the chapel beautifully decorated, and in the evening the singers delighted us with many beautiful hymns, among which there was an English hymn I now heard for the first time, and it especially made a deep impression on me.

On Thursday, the 14th of March, I officiated at the marriage of my dear and beloved brother Grimm. Hundreds of people, who had hasted from far and near, listened with great attention to the marriage service, and an especially solemn impression was made when I laid my hands on the heads of the dear couple in prayer and blessing. A joyful surprise followed in an excellent congratulation poem, which was recited by the choir led by brother Bendig. Those present who were not members were quite taken by surprise by all they heard and saw, and certainly this service was one of rich blessing to many a heart.

On Friday afternoon I preached a funeral sermon over the coffin of a dear sister who had fallen asleep. Her peaceful remains were a strong reminder to us of death and of the never-ending joys of a blessed eternity. At six o'clock we held a brothers-meeting, which lasted many hours, as preparation for the church-meeting which was fixed for Saturday evening; and to our joy the spirit of wisdom, love, order and discipline reigned throughout, so that all the counsel taken

for the increase and welfare of the church has been followed by rich blessing.

Missionary Festival.

Sunday, the 17th of March, the church celebrated a glorious missionary festival. In the morning the chapel was nearly as crowded as at the opening services (Oct. 7, 1866.) Br. W. Grimm prayed, and I preached from "Thy kingdom come!" and br. J. Grimm closed the meeting with a short address and prayer. Then I examined in the church meeting twenty-one candidates, who were baptized on the following Sunday, on which occasion I preached to so large a congregation that, though the chapel is now tolerably roomy, the people had to sit and stand quite closely together, till at length every corner was crowded. Many were the tears shed this day by penitent sinners, and three wrestled for pardon in an adjoining room during the church meeting. May the church soon celebrate there yet more of such festivals!

Ordaining Deacons.

After the holy ordinance of the Lord's Supper, at which many dear friends were present, I held a short church meeting, in which, by the united wish of the whole church, the two elder deacons were confirmed in their office with an address, prayer and laying on of hands.

But now the time for separating had arrived. Several sweet hymns were sung, and the parting plainly showed how the hearts of these dear children of God are knit together, and "how good and pleasant it is for brethren to dwell together in unity." May the Lord yet do great things for his church, and especially for me, the least of his humble servants, as we joyfully expect; for everywhere there are souls inquiring, many of whom are earnestly desiring to unite with us.

LETTER FROM MR. JAHR.

The Wilderness Blossoming.

"The wilderness and the solitary place shall be glad for them. And the parched

ground shall become a pool, and the thirsty land springs of water." Isaiah 35: 1, 7. This blessed promise has lately been fulfilled to us in a most gracious manner, in that the spiritual wilderness and solitary place of Sonnenburg, where until now true and living Christianity was unknown, begins to thrive and bear fruit.

On the 21st of the month I again visited Sonnenburg, where for the second time I held a large and blessed meeting; and besides this, in the neighborhood where the seven new converts reside, we have spent many happy hours.

Side by side with the usual and unavoidable enmity of the world to Christ and his kingdom, a real hunger for the bread of life has arisen, and there is a great demand for Bibles and New Testaments besides tracts in great numbers, and we hope that our dear Lord will still do great things for us.

The Warrior Subdued.

The second part of the above promise may now be considered with reference to Förste, which was long a dry and thirsty station. There, through the persevering efforts and the testimony of several dear brethren, a movement has commenced which has already spread all around. On the 2d of the month, when I was staying in F., seven dear friends were examined in one evening, four of whom, having before expressed their wish to join us, were joyfully received. Truly it was an impressive moment, when we saw one of these four men, a bearded warrior, who, in three bloody battles (besides Trautenau and Königgratz, where he was once fighting in close proximity to the king of Prussia) had shed no tears, now while making his confession, tears of love and repentance flowed over his cheeks and beard, for he had already learned like Jacob to wrestle and weep with Jesus, the King of kings. Many erring and wandering sheep have also returned to the Shepherd, which has truly filled the hearts of all God's dear children with joy, who know how much our dear Saviour suffered on the cross for each soul.

I was four days in Förste, and during that time held six meetings, which were all crowded by anxious and inquiring souls.

In Mülrose, where I was on Sunday the 24th, and in Tschernow, where I preached on the 20th, there is also a great awakening, and the work of conversion still continues.

LETTER FROM MR. KOEBNER.

Union of two Churches.

Copenhagen, March 26, 1867.—I have now resided a year and three months in this town, but I have not had occasion to grieve all this time. The old discord in the church has disappeared, and peace reigns in a very lovely manner. The two separated churches have heartily united into one, and enjoy the blessed fruits of reconciliation and peace. Every one seems to feel himself happy. The congregations are very numerous, and this compelled us to hire a great saloon for the time of our worship; but great difficulties and very disagreeable circumstances are connected with the use of such a locality.

Chapel at Copenhagen.

Prejudices prevent many from visiting a room where public dancing with all its horrors takes place. It was therefore necessary to build a chapel, and the church resolved to do so, looking unto the Lord for help. All is prepared, and as soon as the season will allow it, the building will be commenced, and, by blessing from above, finished in the autumn of this year. It will contain room for 1,200 persons, and can at some future time be brought to contain 1,500.

The Spiritual Work.

The word of God has also not been preached in vain. Nineteen converts have been baptized, and some, who were excluded in former times, have been received again. The church numbers now one hundred and seventy-five members. A very flourishing Sunday school has been commenced, which nourishes a strong hope in me that the Lord will still do great things. It is not so easy to con-

duct a Sunday school immediately after the second time of preaching; but I could not leave the dear task to any other. I feel very happy to look upon my well filled class of young people, from fourteen to twenty-five and more. And without this circle I see another one, of persons of all ages, listening with the deepest interest. Every spot in the room is filled with listening hearers, when, concluding the whole, I catechize all the children together. I see still all the faces of the old, exhibiting the expression of waiting interest. About the close of the summer I made a missionary tour in the provinces of Denmark, and had nearly every day occasion publicly to proclaim the gospel.

I conversed with a good number of the church members, and was in some cases asked for advice. But I felt the greatest satisfaction, sojourning in a country church in the island of Fynen. Here the state of things was deplorable, and gave scandal to the world for many years. Strife had separated the church into two parts. One had excluded the other, and both of them pretended to be the right church. A very bad spirit reigned. Different brethren from other churches, called on, had made exertions to bring about a reconciliation, but all in vain. During my presence at last the Lord melted the hearts, and a true and just reconciliation took place. I left the spot praising my wonderful God, and received after that time different letters, which prove that the reünion has been preserved and strengthened.

Celebration—A Laborious Work.

In January I was present in another church in this island of Zealand and attended the celebration of a jubilee. The church had been founded twenty-five years ago. It was a highly interesting and blessed season, which gave me rich occasions to preach to the world and edify the brethren. At different times I was called to ordain colporteurs or preachers in some churches, and had reason to thank the Lord for his help and to see much good.

But surely not all in the Danish churches is good. Ignorance and strange prejudices do still much harm. They who conduct the services at outstations or in churches are in many cases very ignorant and their discourses are often rather a flood of words than Scriptural and reasonable food for immortal souls. A set of well-trained men is required in this country. With the greatest pleasure should I try to instruct some; but alas there is no money for such expensive enterprises. It would also be well, if I could be absent from here for a longer time, to stay at different parts of the missionary field; but I have no one here to fill my place; and so the harm done here by my absence would balance the good done elsewhere.

LETTER FROM MR. ALF.

Progress of the Truth.

Feb. 18.—“Since I have again had possession of a passport, I have made many missionary-journeys. I have been to all the stations, and am now in Podolle for the second time. In many of the stations I found disorder had crept in; and so what I had to do there was to bring all right again, which, with God’s help, has been accomplished. Of many things I am forced to stand still and cry out in wonder: “This truly is the work of the Lord!” This was especially the case in the neighborhood of Ilow at Neudorf, where we have a brother, Wolff by name, who has worked with many great sacrifices and self-denials, and has often made fatiguing journeys in the neighborhood, so that he is well known by all the men of the world, and goes by the name of the “baptistical missionary.” In this neighborhood the truth has made a great inroad into what is esteemed here in Poland the great and holy kingdom of the Catholic church. But this has come about in a most wonderful degree by the conversion of a young Catholic woman.

Casting out a Devil.

In one of the thoroughly Catholic villages, there lived a very poor young

couple who were laborers. They had an old mother, who had become wandering in her mind; she often made a disturbance in the streets, and had caused great trouble in several houses. All the people believed that this old woman was possessed with a devil; and thought that if somebody could cast out this devil, she would soon be better. By the advice of the neighbors she was taken to the Catholic provost, who was to conjure the devil and drive it out. The provost did all he could, but the devil would not come out. He gave her the Lord's Supper and took her to holy confession, sprinkled her well with holy water, and so on. But all this trouble was useless; the old woman got more and more strange, and the people felt increasing embarrassment with her.

At last they proposed to send her to the Baptist missionary Wolff in Neudorf; every one said: "He understands it; he will soon cast out the devil!"

Not far from this place there lived a sister who had once been a Catholic, but had been converted. To her they now brought the old woman, and begged her to be so good as to go with her to brother Wolff. The sister embraced this service of love; and, taking the woman by the hand, she set out with her; but, when they arrived near br. Wolff's house, the old woman began to rave, and would not go any farther, tore herself away and began to run. Then they engaged a conveyance, and the three persons, the old mother, her son and daughter-in-law entered it and came straight to br. Wolff. When they arrived, the Polish sister was there. When br. Wolff was informed, he took the Bible and read to the Catholics several passages in Polish, and spoke as well as he could upon them. God blessed his word, and opened first the heart of the young woman so that she was converted, and is now a true and loving sister. Her husband is inquiring, and even the old woman appears more reasonable.

Persecution Aroused.

As all this came by degrees to the ears of the provost, he became much enraged, brought them before the justice, and charged them with the sin of heresy and of devilish unbelief. They were summoned; but as nothing could be proved against them, they were allowed to go. But the provost could not rest; he feared the heresy would spread. He came to this village and went from house to house with a great black cross and a banner in his hand, and sprinkled every house as well as the people, dogs and cats, everything in fact, that he could lay his hands on, with holy water, with the single exception of the house in which our sister dwelt. This house he cursed, and called to the landlord to come out directly. With regard to Baptists he gave this command: "That they should be beaten to death with hedge-poles like dogs." The people, however, being wiser, have happily not done so.

Conversion of Catholics.

Many Catholics have already been converted in other parishes in the neighborhood, at which the authorities are not a little furious. Altogether seven persons have been obedient to the call of the gospel, and come out of the Catholic church and joined themselves to us. In a little village, Kiernoze, a young man has been converted and joined us, who has shown himself very powerful for the Lord among the Catholics. He has been brought before the priest, who took him before the holy altar and made him pray in the church; but they did not do anything with him. They were not able to answer the truth, which he spoke fearlessly to their faces.

Another man here in Kiernoze has become fully convinced of the truth, but has had a great antagonist in his wife, for they were both Catholics. Until now we have had the Lutheran ministers as our enemies; but now the Catholics are let loose upon us. If it were still in Poland as it was three years

ago, they would soon put the halter round our necks and hang us. In Kincy, where I live, the Lord has converted several persons since the new year, who are to be received into the church when I return. Here in Podolle on the 10th of the month, five persons were baptized into the death of Jesus and brought into the church. I have held several blessed meetings during the time I have spent here, which were all well attended. The brethren here wish very much that they could obtain a missionary in their beautiful valley of the Vistula.

MISSION TO FRANCE.

LETTER FROM MR. LEPOIDS.

The Chapel in the New Location.

Paris, June 20th, 1867.—Our change of chapel appears to have been blessed to us already. It is a circumstance which makes us better acquainted with the Protestant world and with the Catholic population in our city. Our service on Sunday, at two o'clock, for French worship, is generally well sustained. Our English service is less frequented; nevertheless, that begins also to be more known, and there are sometimes twenty or thirty persons present on Sunday morning at eleven o'clock. We only regret not to see more of our dear friends from the United States, with whom our principles and our hearts are closely bound.

Encouragement and Baptisms.

After our good feast of the Passover, we have just passed an excellent feast of Pentecost. We have felt particularly the presence of the Lord and of his Holy Spirit. We have also had the joy of seeing two new souls enter the church by Christian baptism. This encouragement has been much more precious to us, as two members had deeply afflicted us.

The two persons newly admitted to the church are, first, a young woman living with us, who has been for a long time a violent opponent, especially as regards our ecclesiastical principles. We have

had much to suffer with her; but finally the Lord has enlightened, touched and subdued her, and at last she has come, all in tears, saying to us, "I ask your pardon for having made you so much trouble! Now I am convinced of the truth. The Lord has shown me that I must consecrate myself wholly to Him and be baptized. I ask you to baptize me." The performance of the Lord's command was to her a great joy.

The second was the daughter of one of our ex-Catholic brethren, who united with the church some years ago, and who, since then, has walked faithfully. For a long time his daughter, excited by her papist parent, was opposed to him. It is nearly six months since the Holy Spirit commenced his work in her heart. Since then, her father has perceived a change in her; of which he testified to the church, when she made a confession of her faith to us. Blessed be God!

Health of Mr. Dez.

Our dear brother Dez is still in feeble health. I had engaged him to preach next Sunday, if it were possible. He wrote me yesterday, "Dear brother, I am suffering so much from heart disease, that all mental effort is impossible. Will you pray for our brother Dez?"

LETTER FROM MR. LEMAIRE.

Testimony from Without.

Cuise-la-Motte, May 3, 1867.—Although there is nothing very remarkable in my field of labor, yet I deem it my duty to report the progress of that work. But as we are liable, when referring to our own labors, to see only the bright side of things, and perhaps to deceive ourselves, I would rather speak by a friend, occupying a fine position, and who has lived among us nearly eighteen months, still without being a member of the church. This dear friend left us some time since, and, writing to me, he says, "Ho wought you to bless God that He has placed you on that ground. The little flock that you guide walk according to his

word. They are truly his children, wishing to live as Christians, and only as Christians. They all love you. The work at Cuise, Chelles and Pierrefonds, is a work blessed of God. He has led you in by the hand as it were. Why, then, are you sometimes discouraged? Why do you tremble in the presence of that work which God has confided to you? If you had visited with me the church of M. M. P., &c., you would acknowledge indeed that you have under your care a select flock, having its hour of weakness, but zealous above all to fight the 'good fight.' I shall never forget one of those dear brethren of Cuise, Chelles and Pierrefonds." Then this friend speaks of what he has gained for himself by his residence with us. "The desire to know God in some other way than by oft-repeated professions, to serve Him by the outward performance of duty, the resolution to make my life harmonize with my religious belief, the ambition to be more than an admirer, to be a disciple of Christ, you have given me."

The Leaven in the Meal.

It seems to me that the church grows in faith and in piety. I cannot but believe that these Christians will be in the world what the leaven is in the meal. If we sow now with tears, I hope we shall reap hereafter with songs of triumph. The future belongs to Jesus, and we are members of his body.

During the winter months, I was able to preside at a hundred meetings. Could it be in vain that sinners have been urged to be reconciled to God, through the blood of Christ? Certainly not. God alone knows what is in the heart. We do not walk enough by faith; men wish to see the fruit at once, and we are discouraged when we must wait. The Lord in his love deigns sometimes to condescend to our feebleness, and makes known to us certain things which encourage us and humble us, on account of our lack of faith. So it has been with me for some time past.

Among my evening hearers I found a man upon whom I thought the holy word had no effect, on account of his unbelief. But I have just learned from a friend that this man, before leaving town, made a list of all those to whom he had done any injury, (in the world he passes for a very honest man,) that he had put this note into his family papers, so that after death it might be found, and every unjust act repaired, provided he had not been able to do it himself before death. Since then he has erased two names, because in their case the injustice had been repaired. May we not hope that this man will not stop there, and that his conscience continuing to speak, he will be led to examine the unjust acts he has committed toward God? Yes, and God's word is a two-edged sword, which strikes even to the depth of the soul and the mind, the joints and the marrow.

A Fellow Helper.

This winter the Lord has deigned to bless us in a very remarkable manner, and shown us once more that He dispenses his gifts as seems to Him good. One week I had three meetings to preside over, Monday, Wednesday and Friday, in three different villages. But I was sick and fatigued and was fearing I could not do it, when one evening a brother from Chelles, who had never presided at any meeting, said to me, "I have seen, in the sixteenth chapter of Romans, that Priscilla and Aquila, that Urbane and Timotheus, were fellow-workers with St. Paul. I desire then with God's help to do what I can to help you. So rest yourself on Wednesday and Friday. I will take your place. I will say what the Lord puts into my heart." I accepted, convinced that God would bless such a disposition, and would use it for his glory. Tears have flowed when that man, without learning, has spoken of the love of God, and besought sinners to throw themselves into the arms of so tender a Father. Since then he conducts the service at Chelles the third Sunday in each month when I am at Verberie, and the fifth Sun-

day, when I am in Soissons. Before brother Verberie went to live in Soissons, he presided at their meetings. Every time this dear brother presides at the reunions, they say to me, "What a good day we have had to day!" Perhaps the Lord, who has bestowed upon him this gift, will give us a little gold and silver, that this dear brother may be able in a more efficient manner to improve the talent which has been confided to him.

Need of Houses of Worship.

We have no house of worship in Cuise; our meetings are held at my house; nor in Pierrefonds, where we meet with a brother who lives at the extreme end of

the town; and it is probable that but few of the world, or of those that are not members of the church, will come there. I am going to try to find a hall in the centre of the town, but I much fear I shall find nothing. We need a small house of worship at Pierrefonds, that town being the centre of the district, and we would meet there every Sabbath, except the third in each month, and in winter we would have evening meetings in all the villages where we have had them before.

But how to get the money necessary for that? The church is poor. Perhaps I will try to interest some friends in England and elsewhere in our work.

MISCELLANY.

HOW BRAHMINISM IS PROPAGATED.

Of course, in the schools—is the answer most people will unhesitatingly return. Who have such opportunities of moulding the plastic minds of Eastern youths as those who are entrusted with the education of that portion of the community? And, men who have no practical experience in the matter, naturally depict to themselves a Hindu teacher, engaged for at least one hour daily in communicating religious knowledge, and fortifying the young people under his charge against the manifold assaults on their faith which, now that the Eastern and the Western minds are so much in contact, are sure at brief intervals to recur. Proportioned to the dangers to the ancient religion arising in every quarter, will be the ardor of the enthusiastic teacher, who will fancy his work very imperfectly accomplished, when he has made his pupils proficient in secular knowledge, if the cultivation of their religious feelings has meanwhile been neglected. Thus might people plausibly reason, with the result of taking up im-

pressions in regard to Indian education in every respect contradicted by facts.

We have seen multitudes of native Indian schools in operation, and have beheld much which would be ludicrous in its absurdity, were it not that the thought how injurious to the best interests of the people the foolish educational system must be, checks all tendency to mirth, and substitutes sadness in its room.

According to a well-educated native Christian, whom we questioned on the subject, the shortest time which a boy of average ability takes to pass through a Hindu school is four years and a month; the longest period is five years and three months. The longer of these *curricula* of study he thus divided. During the first two years and a month, the pupil should be in the lowest class, and devote his time solely to arithmetic. Then he should move on a class, and give seven months to the same study. At the end of that second period,—in other words, two years and eight months after becoming a student,—he should learn the alphabet of his language! This might

occupy him a month; another month would pass by before he becomes familiar with the combinations of letters, and can read simple words. Then, for two years more, he should study written documents; after which the much loved science, arithmetic, with which he began, should occupy him five months more (the last five of his course).

One additional statement is needful to exhibit this grotesque scheme of study in its true light. It is this: the written documents above mentioned, which are the only variation on the monotonous practice of arithmetic inflicted on Hindu boys, at the liveliest period of their existence, are procured from some government office—probably from that of inland revenue; or, in some cases, even from the police court. And this is the sole nutriment afforded to minds naturally possessed of an intense longing after knowledge—this the only aid given to souls destined for immortality! Never, so far as our observation went, did a Hindu teacher show any considerable measure of zeal in inculcating the tenets of his ancestral faith; and if boys were left to learn their religion from him, they would know scarcely anything of it when their course was completed. We must look to some other quarter for the real religious instructors of the Hindu youth.

The Teachers of Brahminism.

In our view, the three most potent teachers of Brahminism are the mothers, the festivals, and the pilgrimages.

Take, first, the mothers. The female mind, in every country, and in every age, shows a natural proclivity towards religion. We do not believe that real conversion is a whit less difficult in the case of the one sex than of the other; to change the heart of either demands the gracious working of the Spirit of God, and nothing short of this will suffice. But a certain kind of religion, not passing the limits possible to the natural heart, is undoubtedly more common in woman than in man. Though, then, Brahminism degrades the female part of

the population, yet are they attached to it in no ordinary degree, and do what they can to support it and defend it against all assaults. The maternal affection which a Hindu mother bears for her children prompts her to instill into their opening minds what she believes to be the true faith. It is often said that Hindu mothers are wanting in love for their offspring. So far as we have had opportunities of judging, this is a misconception. It is quite true that many Eastern mothers will beat their children savagely at one time, and pet them at another; but the petting is so much in excess of the beating, that most Hindu boys are what is familiarly designated as "spoiled." To infer from occasional acts of violence, prompted by ungoverned passion, that a Hindu mother does not love her child, is to look simply at one series of facts, and ignore another series, decidedly more important. Direct attention to both, and the natural explanation will be that the Hindu mother, like Orientals generally, is feeble and fickle in character. Sometimes she oscillates towards indulgence in immoderate anger; then again her heart swings like a pendulum to the side of foolish fondness; the latter, on the whole, being the extreme to which she is naturally prone.

Again, though at first it might appear that the readiness with which Hindu mothers have at times sacrificed their offspring to please some sanguinary divinity, proved great heartlessness on their part, yet may there not be another way of accounting for it? Religious emotion, the most potent influence in our nature, can, for a time, deaden the force of all other feelings, not excepting that of a mother for her child; and she may give it up to death, not because she loves it so little, but because she loves it so much. "Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-

born for my transgression, the fruit of my body for the sin of my soul?" (Micah 6: 6, 7.) The person who speaks in these remarkable verses is manifestly prepared, if needful, to sacrifice his or her offspring, though prized above all the wealth of earth. And this is done not from heartlessness, but from the agonizing desire, at any cost, to propitiate an offended God. We believe that Hindu mothers do fondly love their offspring, and almost as fondly love their faith. Let the two ideas be contemplated together, and what will be the natural inference? That a Hindu mother will do her best to induce her children cordially to embrace the heathen creed, which she herself believes to be divine. Thus much of mothers.

Influence of Festivals.

We turn next to the influence exerted by festivals. We remember in our very youthful days the enthusiasm with which the approach of the annual vacation was welcomed in the grammar school, where, from weary month to weary month, nought but Latin was taught, till at length the two higher classes were reached, where the monotony was somewhat relieved by the study of a little Greek. For weeks beforehand, the advent of the holidays so much longed for was celebrated by the singing, in chorus, of a couplet, every note of which was rendered emphatic by the application of heavy Ainsworth's Dictionaries to the bench at which the reluctant pupils sat.

Recalling such scenes, it did at first look passing strange to find certain Hindu boys objecting to receive holidays, and instantly going off to other schools when these were given out. But the explanation of the apparent anomaly was soon obtained. They did not care for a vacation, once and for all; they preferred to take one in instalments, payable at brief intervals, and in the aggregate reaching a very considerable amount indeed. In other words, they liked to absent themselves whenever a festival

occurred, and make what mirth they could out of its observance.

Suppose that instead of one Derby day in England, there were several; and that sometimes as many as ten consecutive days of religious ceremonies, coupled with amusement (the last of the ten, however, surpassing the rest in importance, it being "the last day, that great day of the feast,") were to be placed as a temptation in the way of British boys, what would the result be? Why, they would gladly forbear to take advantage of the annual vacation, on condition of being permitted to absent themselves from school whenever a festival occurred. Now this is precisely what happens in India. Such revelry as that of the Derby day recurs at brief intervals, under the auspices of the most orthodox religious teachers; nay, it is deemed an act of impiety for one to hold himself aloof from what is going on. Poor human nature could not be expected to hold out against such seductions. Especially, boyish nature is incapable of resisting the downward influence; and when so-called religious observances are but orgies thinly disguised, the faith which authorizes them acquires a fascination for all but the most serious minds. The festivals celebrated in India do vastly more than the heathen teachers to preserve the influence of the Brahminic faith.

To this it is needful to add that, in one case at least, which annually fell under our observation, it was easy to discern a positive effort to make use of a festival as a means of instilling Brahminism into young Hindu minds. There was a festival called the Pola. When the annual season for holding it came round, all the bullocks in the city and its vicinity were collected together, and marched down the streets in procession; their bodies being decorated, and themselves regarded, on that, even more than on other days, as special objects of worship. The day after the Pola, there was another festival. It also was devoted to the wor-

ship of bullocks; but it differed from its predecessor in this essential respect, that it was designed not for men, but for children, and that, in consequence, the bullocks adored were not the flesh and blood creatures the men had driven down the streets, but mere toys. Thus from very early youth a Hindu boy, in that Central Indian region where the writer labored, became a worshipper of a bullock, or at least of the image of one, and thus he was prepared in due time to regard it as a mark of manhood that he put away the childish toy, and transferred his affections to the living animal itself. Here, then, there was, as stated at the outset, a positive effort to use one of the festivals as a means of training young Hindus to feel a heart-attachment to at least one part of the Hindu's faith.

Influence of Pilgrimages.

The last potent influence we shall mention is the pilgrimages. Their nature may be easily explained. Wherever it is supposed that a manifestation of the divine presence has taken place, there a sacred shrine is erected, and pilgrims are drawn together to it from every quarter. That spot at Luz, or Bethel, where Jacob saw a ladder connecting heaven and earth, used as a pathway for angels, and heard from Jehovah himself, standing at its top, those words of compassionate tenderness which removed so heavy a load from his spirit, would, had it existed in India, certainly have become a place of pilgrimage. We have often wondered that Sinai did not become such an object of attraction to the Jews as to make multitudes resort to it year by year. Probably the reason was, that as God had chosen Jerusalem as the place specially consecrated to his worship, He gave no encouragement to his people to journey to Sinai, lest it should prove sooner or later a rival shrine.

The imaginary divinities of India are supposed to have given manifestations of their presence in not a few favored spots,

some on plains otherwise undistinguished, some in picturesque regions, such as caves high up mountain sides, or among the eternal glaciers, whence mighty rivers, destined to fertilize vast provinces, burst forth. All love to roam; with some, it is even a passion; and it is with regret that even people of average enterprise give up thought of further travel when they feel their powers failing through the approach of old age. The vagrant propensity is strong in almost every youth. Thus Henry Mayhew, in his "London Labor and the London Poor," shows that it is not the children of the most indigent that furnish recruits to the great nomad tribe, at war with our civilization, which is the perplexity of our poor-house guardians, nay of Parliament itself. The recruits come from families some distance up in the social scale, and consist of individuals to whom settled industry is irksome, and a vagrant life charming to the last degree. "Tell me," I once said to a little boy, as a missionary party, including himself and me, was travelling through a part of India—"Tell me, do you like best to be in papa's house or in papa's tent?" The answer was what might have been expected—In papa's tent."

Let the reader conceive the effect produced on the mind of a boy, wearied out with the eternal arithmetic inflicted upon him at school in the absurd method formerly described, by the intimation that he is to constitute one of a company of pilgrims, about to start for a distant shrine. As he mounts a pony, which will be hired for his use if his father can afford it, a feeling of joyous freedom comes over his spirit; the scenes that daily present themselves are to him a perpetual feast; there is less asceticism among the travellers than might be expected in the case of religious devotees; and when his father, riding by his side, whispers that this ancestral faith strongly recommends pilgrimages to sacred places, the boy, who can appreciate the freedom, if

not the piety, of the expedition, mentally exclaims—"Blessed be the religion that sanctions such plays as this!" The pilgrimages, we repeat, most efficiently inculcate on Hindu youth the tenets of the Brahmin faith.

The threefold cord now described must be broken, strand by strand, before Hinduism can fall. That this may be done, it is necessary that female education in India shall be prosecuted with untiring zeal, till the mothers in Hindu households shall exert their potent influence in support, not of idolatry, but of Christian truth. Efforts should also be put forth to obtain the attendance at school of as many native children as possible on the festival days. Finally, the Hindu should be taught to make tours, not to visit places possessed of no peculiar sanctity above others, but to see the more striking aspects of nature, and obtain new proofs of the power, the wisdom, and the goodness of the everywhere-present God.

—*Christian Work.*

RELIGIOUS LIBERTY IN MECKLENBURG.

Mr. Wegener states that he sent in at the right time by the local deputies, to the North German Diet, a minute account of all the persecutions to which our churches have been subjected within the last twelve years in Mecklenburg; and that Mr. Deputy Wachenhusen declared himself willing to advocate our cause to the best of his abilities before the Diet, as he greatly desired the immediate introduction into the Duchy, of entire religious liberty. He also refers to the notices in the public journals of an amendment proposed on March 21st at the sitting of the Diet. It was brought forward by Mr. Deputy Braun, from Wiesbaden, and was to the effect that the State should grant "that which no State has the right to withhold from its subjects—with respect to societies, meetings, and the press." Mr. Deputy Kratz, from Gladbach, wished that in ad-

dition to liberty of the press, full liberty of religious profession should be also granted. This addition was, alas! negatived by a majority of two votes, 130 against 128. It was introduced again at the sitting of April 15, but was again negatived. Had it been carried, however, it would not at present have had any effect, as the Prussian government has now determined that church and school questions shall be taken entirely out of the jurisdiction of the Diet and be decided in each separate State.

Nevertheless the fact that the majority against religious liberty was only two in the Diet of the North German States, shows which way the current of public opinion in Germany is running. We may therefore hope, that the general opinion of the country, openly made known, will before long affect even Mecklenburg, so that the unworthy chains of tyranny may be broken. Pray for us, dear brethren, that this may soon come to pass!—*Qr. Reporter.*

THE BIBLE IN RUSSIA.

The Rev. U. H. Bidwell, who has returned recently to America from a visit to Russia, gives the following interesting information:—

1. The first Russian Bible, Society formed under the auspices of the Emperor Alexander I., and fostered by his imperial munificence during the thirteen years of its operations, with Prince Galatzin as its President, printed and circulated 861,000 Scriptures, in nearly thirty languages. It has 279 auxiliaries, and was making successful progress in its noble work, when it was suppressed by the Emperor Nicholas. These facts show the then demand for Bibles in Russia. This entire suppression continued till the death of the Emperor Nicholas in 1856.

2. On the day of his coronation at Moscow, the present Emperor Alexander issued an ukase to the faculties of the four universities of Russia, to proceed at once

to prepare each a translation of the Bible into the modern Russ language. And when completed, the four translations were to be brought to St. Petersburg, and submitted to the careful examination of an able committee, and the translation most approved should be chosen for the purpose, under the auspices of the Holy Synod of the Greek Church. The New Testament portion of this translation is the one now used in the printing of it in modern Russ. This imperial ukase, was published in the public journals at the time, both in Moscow and St. Petersburg.

The first edition of 20,000 copies of the four Gospels, under this translation, was rapidly exhausted by the delighted people, and another edition was called for. Multitudes of the population soon came to understand that the four Gospels was not all of the New Testament, and they besought earnestly to obtain the whole of it. In 1862, I think, the first complete edition of the New Testament in modern Russ was issued, to the great joy of the people. Noblemen and noble ladies asked for large supplies in vain. A Russian general, in high command, asked for one thousand copies of the New Testament in modern Russ for his soldiers.

4. The Emperor Alexander and his Empress take a deep interest in the circulation of the Scriptures among their people, especially "among the poor soldiers."

5. Not a few bishops and priests of the Greek Church take or feel an interest in this work. I could quote names.

6. Pastors of churches in Moscow said to me at their own homes (for I called on them twice), "Tell the American Bible Society to send us the Word of God, and we will distribute it." Pastor N— said to me: "We are constantly receiving letters from the interior of Russia to send the Bible."

7. But I only add now that letters and communications of a recent date from the far interior of Russia, some 700 or 1000 families beyond Moscow, are highly encouraging and full of interest.

—*Christian Work.*

ARRIVAL OF MISSIONARIES.

Rev. J. M. Haswell and wife, of the Maulmain Burman Mission, arrived in New York, July 15.

Rev. Messrs. Stoddard and Comfort, with their wives, designated to the Assam Mission, Rev. J. N. and Mrs. Cushing and Misses Gage and Collins arrived at Madras March 1. Messrs. Stoddard and Comfort, with their wives, reached Gowahati April 17. Mr. and Mrs. Cushing and Miss Gage arrived in Rangoon March 11, and proceeded at once to Tougoo. Mr. Douglass, of the Henthada Mission, was married to Miss Collins in Madras, March 2, and they arrived in Rangoon, on their way to Henthada, March 11.

DONATIONS.

RECEIVED IN JUNE, 1867.

Maine.

| | |
|---------------------------------|-------|
| Brooklin, Fem. Miss. Soc. 20; | |
| Warren, Ladies' For. Miss. | |
| Soc. Mrs. E. A. Richardson tr., | |
| 12; North Yarmouth, Mrs. | |
| Haves 1; Corinna Centre, Rev. | |
| B. P. Winchester 7; Oren Win- | |
| chester 13—both deceased; Al- | |
| vin Young 10; Martha Young | |
| 5; Freeport, ch. 5; | 73.00 |

New Hampshire.

| | |
|----------------------|-------|
| Antrim, ch. and soc. | 16.00 |
|----------------------|-------|

Vermont.

| | |
|-----------------|------|
| Colchester, ch. | 5.50 |
|-----------------|------|

Massachusetts.

| | |
|-----------------------------------|--------|
| So. Hadley, Mt. Holyoke Sem., | |
| friends 4.50; Thorndike, Eu- | |
| nicie B. Durkee 2; | 6.50 |
| Boston North Asso., Somerville, | |
| 1st ch., James Charter tr., | 5.25 |
| Boston South Asso., Dorchester, | |
| 1st ch., a friend, tow. sup. of | |
| B. W. Barrows, in Rev. L. | |
| Jewett's sch. at Nellore, India, | |
| 20; Newton, Theo. Institution, | |
| Soc. of Missionary Inquiry, | |
| W. H. Spencer tr., 21.58; | 41.58 |
| Salem Asso., Salisbury, S. T. | |
| Osgood 4; Salem, 1st ch., of | |
| wh. 100 is fr. a sister, for sup. | |
| of a Karen pr., and 6 fr. the | |
| pastor's catechism class, 904; | |
| So. Danvers, a sister 5; | 913.00 |
| Merrimack River Asso., Lowell, | |
| Mrs. D. G. Godden, for the | |
| Swedish Mission, of wh. 25 is | |
| for the benefit of Norway, 75; | |
| Lawrence, 1st ch., Sab. sch., | |
| A. C. Whittier tr., to be ex- | |

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| pended, care Mrs. Bixby, among the Shans, 15.22; | 90.22 |
| Worcester Asso., Westboro', ch. 46.45; Webster, ch., Solomon Robinson tr., 123.36; | 169.81 |
| Wachusett Asso., Fitchburg, ch., to const. Geo. Jewett, M.D., H. L. M., | 162.48 |
| Sturbridge Asso., L. E. Sage tr., Old Colony Asso., So. Abington, ch. | 25.87 |
| | 50.33 |
| | 1465.04 |

Connecticut.

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| Hartford, Mrs. Anna H. Bolles 5; Deep River, ch. 218.38; Chester, ch. 1; Willington, Ladies' For. Miss. Soc. 1.25; | 225.63 |
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New York.

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| Rochester, S. H. Phinney, tow. sup. of Moun Lee Dee, nat. pr., care Rev. M. H. Bixby, among the Shans, 10; Chestertown, Robert and Ann Wood 50 cts.; | 10.50 |
| Coll. per Rev. O. Dodge, Dist. Sec., | |
| Chemung River Asso., Corning, ch., in part 17.35; Painted Post, ch. 28.31; | 45.66 |
| New York Asso., Nyack, ch. | 20.00 |
| Hudson River South Asso., New York, Amity st. ch., in part, 200; Lee ave. ch. 7; | 207.00 |
| Mohawk River Asso., Little Falls, ch. 6; treas. of Asso. 32-.32; coll. at Asso. 35; | 73.32 |
| Hudson River North Asso., East Hillsdale, ch. 6; Schodack, ch. 13; Hoosick, ch. 21.70; treas. of Asso. 5.20; Robert Powers 10; | 55.90 |
| Saratoga Asso., Ballston Spa, ch. 58.06; Amsterdam, ch. 20; Stillwater, 2d ch. 60; Burnt Hills, ch. 30; Northampton, ch. 13; Galway, 2d ch. 11.50; Halfmoon, 2d ch. 5; | 197.56 |
| Washington Union Asso., treas. of Asso. | 91.90 |
| Hudson River Central Asso., Saugerties, ch. | 10.68 |
| Genesee River Asso., Grove and Portage, ch. 13; Castile, ch. 24.75; Pike, ch. 16.50; coll. at Asso. 29.64; | 83.89 |
| Orleans Asso., Medina, ch. 32; Alabama, ch. 7; Knowlesville, ch. 30; Shelby, ch. 7; Carlton, ch. 1.84; | 77.84 |
| Niagara Asso., Hartland, ch. 12-.85; Wilson, ch. 18; Clarence, ch. 60; Newfane, ch. 15.14; West Somerset, ch. 20.50; Akron, ch. 9.75; Wheatfield and Pendleton, Sab. sch. 5.10; S. N. Sawyer 2; | 143.34 |

New Jersey.

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| Coll. per Rev. J. V. Ambler, Dist. Sec., | |
| Trenton Asso., Cumberland, ch. | 11.00 |
| Coll. per Rev. O. Dodge, Dist. Sec., | |
| East New Jersey Asso., Hoboken, 1st ch. 71.50; New Mar- | |

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| ket, ch. 42.80; E'izabeth, Mrs. E. Winans 10; | 124.30 |
| | 135.30 |

Pennsylvania.

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| Philadelphia, Mrs. C. A. L. | 50.00 |
| Coll. per Rev. J. V. Ambler, Dist. Sec., | |
| Bradford Asso., Springfield, ch. 10; Albion, ch. 1; Rev. E. Loomis 50; coll. at Asso. 18-.02; | 79.02 |
| Pittsburg Asso., Pittsburg, German ch. 7.42; So. Pittsburg, ch. 26.15; E. Birmingham, ch. 18.63; Franklin, ch. 5.70; Washington, ch., Ladies' Miss. Soc. 10; | 67.95 |
| Abington Asso., Abington, 1st ch. | 25.10 |
| Monongahela Asso., Flatwood, ch. | 6.25 |
| Clearfield Asso., Upper Chester Creek, ch. | 3.00 |
| Central Union Asso., Phoenixville, ch., Sab. sch. 10; Frankford, ch. 52.26; | 62.26 |
| Northumberland Asso., Jersey Shore, ch. | 50.00 |
| Philadelphia Asso., Philadelphia, 1st German ch., Ladies' Sewing Soc. 10; Olivet ch., a friend 2; West Philadelphia, Berean ch., Sab. sch., classes Nos. 7 and 10, 13; | 25.00 |
| | 368.58 |

Delaware.

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| Coll. per Rev. J. V. Ambler, Dist. Sec., | |
| Wilmington, Henry Link | 5.00 |

Ohio.

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| Wooster, Sab. sch., for Testaments for Burman children, | 3.00 |
| Coll. per Rev. G. H. Brigham, Dist. Sec., | |
| Clinton Asso., Vienna, ch., Sab. sch. 20; Washington C. H., ch. 4; | 24.00 |
| Ashtabula Asso., Cherry Valley, ch. | 12.00 |
| Salem Asso., Pomeroy, ch. | 8.00 |
| Miami Asso., Cincinnati, Freeman st. ch. | 30.00 |
| Meigs Creek Asso., Newport, ch. Dayton, G. H. B. | 20.00 |
| | 6.00 |
| Cleveland Asso., Wm. T. Smith tr., Chester, ch., Mrs. Philbrick 5; Columbia, ch., of wh. 5 is fr. children's fund, 26.34; Painesville, ch. 26.55; Royalton, ch. 8; | 65.89 |
| | 168.89 |

Indiana.

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| Mt. Sterling, Olive Branch, ch. | 1.60 |
| Coll. per Rev. G. H. Brigham, Dist. Sec., | |
| Warsaw Creek Asso., Rev. L. A. Alford | 5.00 |
| Monticello Asso., Bennettsville, ch. 75 cts.; Mt. Zion, ch. 50 cts.; | 1.25 |
| North-eastern Indiana Asso., coll. at Asso. | 40.00 |
| Elkhart River Asso., coll. at Asso., of wh. 20 is fr. Mrs. | |

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| Elizabeth Hamilton, | 33.55 |
| Northern Indiana Asso., coll. at Asso. | 32.18 |
| Laughery Asso., Manchester, ch. 15; Westfield, O. F. Braum 5; | 20.00 |
| | 133.58 |

Illinois.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Bloomfield Asso., Champaign city, ch. | 5.00 |
| Chicago Asso., Barrington, ch. 20; Elgin, ch. 40.25; St. Charles, ch. 21.50; | 81.75 |
| Dixon Asso., Dixon, ch. 30.85; Prophetstown, congregation, per Rev. E. P. Scott, 10.50; | 41.35 |
| Edwardsville Asso., Upper Alton, ch., A. Draper 5; Shurtleff College, Miss. Soc., for Rangoon Theo. Sem., 16.80; Coal Branch, Sab. sch., tow. sup. of a boy in Rev. E. P. Scott's Mikir sch., Assam, 7.70; | 29.50 |
| Fox River Asso., Dwight, ch. 2; Twelve Mile Grove, ch. 7; Mokena, ch. 1; Warrenville, ch. 1.25; Chicago, Union Park, ch., to sup. a female Bible reader in Bassein, Burmah, care Rev. H. L. Van Meter, 95.83; | 167.08 |
| Galesburg Asso., coll. at Asso. 16.75; Galesburg, Sab. sch., tow. sup. of nat. pr., care Rev. E. P. Scott, Assam, 70; Young America, ch. 10.50; | 97.25 |
| Illinois River Asso., Peoria, German ch., Rev. J. H. Kruger | 3.00 |
| Illinois River East Asso., Minonk, ch. | 20.00 |
| McLeon Asso., Atlanta, ch., Miss Lieper | 9.00 |
| Ottawa Asso., Tonica, ch. | 7.00 |
| Quincy Asso., Payson, ch., Sab. sch., tow. sup. of a boy in Rev. E. P. Scott's Mikir sch. in Assam, 5; Barry, ch., Sab. sch., to sup. a nat. pr. in Promie, Burmah, 100; | 105.00 |
| Rock River Asso., Marengo, ch., M. Mansfield, 13; Freeport, ch., of wh. 50 is tow. sup. of nat. pr., &c., among the Garrows in Assam, care Rev. M. Bronson, and 10 fr. J. Rodamel, 60; Rockford, 1st ch., of wh. 8 is fr. Sab. sch., 67.40; Stillman Valley, ch., of wh. 1 is fr. A. Bailey, 6; Burritt, ch. 4.81; Rockton, ch. 6.25; Cherry Valley, Mrs. Bailey 50 cts.; | 157.96 |
| Springfield Asso., Springfield, 1st ch., Rev. E. S. Walker | 1.00 |
| Coll. at annual meeting of Missionary Union in Chicago, 70.66; farewell services at Missionary Union for schools in Bassein, Burmah, 203.50; | 274.16 |
| Camp Point, ch., unassociated, Rev. Wm. Stuart, bal., to sup. a boy in Rev. E. P. Scott's Mikir sch. in Assam (30 was | |

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| received in May from the same person), | 15.00 |
| | 1014.50 |

Iowa.

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| Burlington, Rev. G. J. Johnson, tow. building a chapel in Ongole, care Rev. J. E. Clough, | 5.00 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Burlington Asso., Burlington, ch. 22.06; New London, ch. 5.20; Mt. Pleasant, ch., Mrs. M. Hammond, to sup. a boy in Rev. E. P. Scott's Mikir sch. in Assam, 25; | 52.26 |
| Davenport Asso., Davenport, Calvary ch. | 3.00 |
| Dubuque Asso., coll. at Asso. 10.50; Maquoketa, ch. 13.35; Cascade, ch. 10.50; Worthington, ch. 3; | 37.35 |
| Iowa Valley Asso., Marshalltown, ch., Rev. O. A. Holmes | 5.00 |
| Linn Asso., Jordan's Grove, ch. | 1.00 |
| Western Iowa Asso., coll. at Asso., tow. sup. of Rev. J. E. Clough, Ongole, India, 4; Sioux city, ch., tow. sup. of Rev. J. E. Clough at Ongole, India, 5; | 9.00 |
| | 112.61 |

Michigan.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Grand River Asso., Ionia, ch. | 30.00 |
| Hillsdale Asso., coll. at Asso. | 14.26 |
| Jackson Asso., Jackson, ch. | 25.00 |
| Kalamazoo Asso., coll. at Asso. 34.20; Kalamazoo, 1st ch. 34.27; | 68.56 |
| Lenawee Asso., coll. at Asso., 17.58; Hudson, ch. 4.05; | 21.63 |
| Michigan Asso., Mt. Vernon, ch. | 2.50 |
| Shiawassee Asso., coll. at Asso. 10; Maple River, ch. 5.40; Laingsburg, ch. 3; | 18.40 |
| St. Joseph's River Asso., coll. at Asso. 11.71; Galien, ch. 7.75; | 19.46 |
| St. Joseph's Valley Asso., Baldwin's Prairie, ch. | 8.00 |
| Washtenaw Asso., Dexter, ch., Miss Coe | 1.50 |
| Wayne Asso., Salem, ch. | 45.39 |
| White River Asso., Hart, ch. 7.50; Grant, ch. 2.50; | 10.00 |
| Marquette, ch. | 20.00 |
| | 284.70 |

Minnesota

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Minnesota Central Asso., coll. at Asso. 8; Fairbault, ch. 15.50; Ashland, ch. 5; Owatonna, ch. 13.25; Cannon Falls, ch. 50 cts.; | 48.25 |
| Southern Minnesota Asso., coll. at Asso. 13.19; Winona, ch., J. D. Ford, M.D., to const. himself H. L. M., 100; Rochester, ch. 5; Hamilton, ch. 3; Utica, ch. 1; St. Charles, ch. 9; | 131.19 |
| Zumbro Asso., coll. at Asso. | 25.00 |
| | 204.44 |

Missouri.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
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St. Louis, 3d ch., to be expended under care Mrs. Ingalls, Thongzai, Burmah, 58.60; German ch., sisters, to sup. nat. pr. in Henthada (\$50 in gold), 68.25; Hannibal, ch. 15; 141.85

Wisconsin.

Coll. per Rev. S. M. Osgood, Dist. Sec.,
Dane Asso., coll. at Asso. 12.65
La Crosse Asso., Bangor, ch. 5-.75; West Salem, ch. 24; 29.75
Lake Shore Asso., coll. at Asso. 21.07; Waukesha, ch., Wm. Abbott 5; Wauwatosa, ch., Rev. A. T. Miller 3; 29.07
Walworth Asso., East Troy ch. 11.65
Winnebago Asso., Fairwater, ch. 1; Oshkosh, 1st ch. 1.80; 2.80
85.92

Kansas.

Coll. per Rev. S. M. Osgood, Dist. Sec.,
Coll. at State Convention 17 26

Canada East.

Armand, A. M. James 1; B. J. Hibbard 1; per Rev. C. Hibbard, 2.00
\$5,476.94

Legacy.

Zanesville, O., Peter Mills, per A. Sullivan, Exr., in part, by hand of Rev. F. O. Marsh, 250.00
\$5,726.94

Total from April 1 to June 30, 1867, \$15,467-.87.

RECEIVED IN JULY, 1867.**United States.**

A friend, for the erection of permanent buildings for the Theo. Sch. at Rangoon, Burmah, 2000.00

Maine.

Wiscasset, M. Waters 1; Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 12; Fayette, ch., Simeon Chase tr. 15; 28.00

New Hampshire.

Hanover, ch. 2.25; Exeter, Elm st. ch. 8.50; 10.75

Vermont.

Swanton, ch. 10.47
Addison Asso., Bridport, ch., of wh. 7.50 is fr. Fem. Miss. Soc., for the Maulmain Karen Miss., 11.50; Whiting, ch. 7.50; Cornwall, ch. 1; 20.00
30.47

Massachusetts.

Boston, Samuel B. Capen, for sup. of a boy, to be named Francis Perkins, in Rev. E. P. Scott's Mikir sch., Nowgong, Assam, 35.00
Boston North Asso., Union Temple, Miss. Sab. sch., Miss Taylor's class 1.64; Charlestown, 1st ch. and soc., Boardman Miss. Soc., L. E. DeWolfe tr., 300; Chelsea, Cary ave. ch., E. C. Fitz tr., 79.27; 380.91
Boston South Asso., Newton

Upper Falls, ch. 7.00
Old Colony Asso., Scituate, Mrs. Ann L. Gray, deceased, 10.00
Worcester Asso., Worcester, 1st ch., bal., G. W. Rugg tr., 50.00
Merrimack River Asso., Lowell, 1st ch., Mrs. D. G. Godden, for the Chinese Miss., per J. A. Locke, 100.00
Wachusett Asso., Clinton, M. B., quarterly, 5.00
Taunton Asso., Somerset, L. E. Lincoln 10.00
Westfield Asso., Holyoke, 2d ch., Edwin Chase tr., 100; Samuel Ely, per Porter Underwood, 4000; 4100.00
Salem Asso., Haverhill, colls. handed Mrs. Ingalls, part being fr. the 1st ch., Sab. sch., and part fr. friends in Portland st. ch., for chapels, care Mrs. Ingalls, Thongzai, Burmah, 74.00
—4771.91

Rhode Island.

Providence, Mrs. H. S. Wayland, for the Shan Miss., care Rev. M. H. Bixby, Tougoo, Burmah, 50.00

Connecticut.

New Haven, 1st ch., Sab. sch., for the Swedish Miss., 100.00
State Convention, W. Griswold tr., Easton, ch. 50; East Thompson, ch. 12; Willington, ch. 5.50; Mansfield, ch. 14.50; Plainfield, Union ch. 20; Lebanon, ch. 28.75; Clinton, ch. 14.27; Suffield, 1st ch. 8; 2d ch. 73.50; Hartford, South ch. 532.09; West ch. 31.50; 790.11
Fairfield Asso. 18.00
908.11

New York.

Schenectady, Mohawkville, Union Miss. Soc. 4; Amenia, A. B. C. 30; Leyden, ch. 8.35; Rochester, Young People's Ingalls Miss. Soc. to be appropriated, care Mrs. Ingalls, Thongzai, Burmah, 34; 76.35
Black River Asso., J. G. Harbottle tr., 111.85
Buffalo Asso., Hugh Webster tr., Buffalo, 1st German ch. 23.34
Genesee Co. Asso., Emerson Ewell tr., 120.45
Coll. per Rev. O. Dodge, Dist. Sec.,
Worcester Asso., Rev. J. Powers and wife 100; W. Worcester, ch. 20; Maryland, ch. 3.50; Richmondville and Fulton, ch. 8.50; Richmondville, ch. 4; Summit, 1st ch. 8.50; coll. at Asso. 62.17; 206.67
Hudson River South Asso., New Rochelle, ch. 29.21; Mt. Vernon, ch. 26; New York, Stanton st. ch., Young Men's Miss. Soc. 22.45; Williamsburgh, 2d ch. 11.45; A. Denike 25; 114.11
Union Asso., Carmel, ch., in part, 103.57; Red Mills, ch., in part, 32.50; S. O. Avery 1; J.

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| K. Smith 1; Bedford, ch., in part, 14.76; Cross River, ch., in part, 12.62; | 165.45 |
| Hudson River Central Asso., Orange, ch. 10; Port Jervis, ch., in part, 24.41; Middletown, ch., in part, 50; | 84.41 |
| Otsego Asso., New Lisbon, ch. 20; A. Ward 5; Rev. W. Church 5; J. W. Chase 10; A. Penney 5; W. P. Allison 5; tr. of Asso. 16.79; | 66.79 |
| Broome and Tioga Asso., Whitney's Point, ch. | 12.00 |
| | 981.47 |

New Jersey.

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| Coll. per Rev. J. V. Ambler, Dist. Sec., | |
| West New Jersey Asso., Woodstown, ch. | 21.75 |
| Coll. per Rev. O. Dodge, Dist. Sec., | |
| East New Jersey Asso., Key Port, ch. 100; Piscataway, ch. 109; New Market, ch., bal. 6; W. B. Shotwell 1; | 207.00 |
| Sussex Asso., North Vernon, ch. 11.05; coll. at Asso. 20.76; | 31.81 |
| | 260.56 |

Pennsylvania.

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| Philadelphia, C. A. L. | 50.00 |
| Coll. per Rev. J. V. Ambler, Dist. Sec., | |
| Central Asso., Logan's Valley, Martin Bell 10; Altoona, ch. 10.91; Milesburg, ch. 10; | 30.91 |
| Pittsburg Asso., Pittsburg, 1st ch. 63.61; Monongahela city, ch. 15; Washington, Mrs. Sarah and Misses Bell, Jennie and Eddie Atchinson 2.10; | 80.71 |
| Bradford Asso., Monroeton, ch. | 1.20 |
| Clearfield Asso., Gethsemane, ch. | 1.00 |
| Northumberland Asso., Lewisburg, Sab. sch. | 20.00 |
| Philadelphia Asso., New Britain, ch., of wh. 5 is fr. Sab. sch., infant department, 32.90; Philadelphia, 5th ch., in part, 321.75; | 354.65 |
| | 538.47 |

Ohio.

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| Cleveland, 1st ch., C. G. King and C. A. Crumb, for sup. of nat. pr., care Rev. E. P. Scott, Assam, | 80.00 |
| Trumbull Asso., Samuel Quimby tr., of wh. 12.50 is fr. a member of the Mecca ch., | 30.55 |
| | 110.55 |

Illinois.

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| Bloomington, S. E. Wilson 22; Greenville, Almira College, Miss. Soc., for sup. of a nat. pr. among the Shans, care Rev. M. H. Bixby, and the bal. to be used by him in supporting a pupil L. S. Demerly tr., 113.75; | 135.75 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Chicago Asso., DeKalb, ch. 14.18; Malta, ch. 8; | 22.13 |
| Dixon Asso., Morrison, ch. | 11.50 |
| Edwardsville Asso., Alton, 1st ch., of wh. 20 is fr. Sab. sch., for Rangoon Theo. Sem., | 54.74 |

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| Fox River Asso., Chicago, North Star Mission, of wh. 25 is fr. Oliver B. Mullin, and 1.03 fr. his children, to sup. a child named Oliver B. Mullin, in school under care of Mrs. H. L. Van Meter, Bassein, Burma, | 30.00 |
| Springfield Asso., Diamond Grove, ch. | 3.75 |
| | 257.87 |

Iowa.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Davenport Asso., Iowa city, ch., of wh. 5 ea. is fr. Dr. J. T. Roberts, Dr. E. Metcalf, Mrs. and Miss Stoddard, Z. W. Hutchinson, E. T. Seymour and S. M. Halverson, for sup. of Rev. J. E. Clough, Ongole, Hindostan, 53.50; Muscatine, ch., of wh. 5 ea. is fr. J. W. Jayne, Miss Libbie Burnett, Mrs. J. T. Ingersoll and May Fschacollard, for sup. of Rev. J. E. Clough, Ongole, Hindostan, 54.65; Muscatine, Holland ch. 18; | 126.15 |

Michigan.

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| Grand Rapids, 1st ch., Sab. sch., Miss N. Whitmore tr., for Mrs. Jewett's sch., Nellore, Hindostan, | 40.00 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Washtenaw Asso., Ann Arbor, ch. | 10.75 |
| | 50.75 |

Missouri.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Springfield, Col. H. Fletcher, to sup. a nat. pr., care Rev. J. E. Clough, Ongole, Hindostan, | 60.00 |

Wisconsin.

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| Columbus, Isaac Merriam | 4.00 |
| St. Croix Valley Asso., coll. at Asso. | 11.85 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Central Asso., coll. per Rev. J. Post | 5.20 |
| Walworth Asso., Delavan, ch. 1.70; Darien, ch. 25 cts.; Elkhorn, ch. 1; Sugar Creek, ch. 7.50; Walworth, ch. 1; White-water, ch. 1; | 12.45 |
| | 33.50 |

Canada East.

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| Sawyerville, Eaton, ch., Sab. sch. | 20.00 |
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Ontario (late Canada West).

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| Coll., T. S. Shenstone tr. for Canada, avails of 300 in gold, 100 of wh. is to const. Rev. Wm. Stewarts H. L. M., | 420.00 |
| | \$10,658.51 |

Legacy.

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| Watertown, Mass., Malinda Stone, per Joseph Hinman and James F. Stone, Exrs., 500; less gov't tax 30; | 470.00 |
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\$11,128.51
Total from April 1 to July 31, 1867, \$26,596.38.

MISSIONARY MAGAZINE.

VOL. XLVII.

OCTOBER, 1867.

No. 10.

AMERICAN BAPTIST MISSIONARY UNION.

VISIT TO PEKING.

BY REV. M. J. KNOWLTON, NINGPO, CHINA.

Before proceeding to describe the objects of interest that I visited while at Peking, I will give some description of the city itself.

Location of the City.

Peking is situated in the north-east part of the Great Plain of China, in the province of Chihle, $39^{\circ} 5'$ north lat. and $116^{\circ} 25'$ east lon. The Great Plain is bounded on the north by the Great Wall; east by the Gulf of Pechele, the Shantung promontory and the Grand Canal; south by the Yiang-tse river; and on the west by a line drawn from Kingchau, on the Yiang-tse, north to Hwaiking on the Yellow river, and thence north to the Great Wall, fifty miles west of Peking. It may be easily traced on Williams' map. It is horn-shaped, having the apex about two hundred miles east of Peking; thence it extends to the south-west, gradually increasing in breadth to the Yellow river, where it is about three hundred miles in breadth; thence it extends south and south-east to the Yiang-tse river, where it is about five hundred miles broad. North of the Yellow river the Plain is about five hundred miles long, and averages about two hundred miles in breadth, thus containing about 100,000 square miles. South of the Yellow river it extends about 350 miles and averages about 400 miles in breadth, and contains about 140,000 square miles. Thus the Great Plain is about 850 miles in length and averages about 282 miles in breadth, and contains about 240,000 square miles.

In the southern portion of the Great Plain, other smaller plains connect with it, especially those bordering on the Yellow and Yiang-tse rivers, on the latter of which stands Shanghai. If these were added, the extent of the Plain would be greatly increased.

The population of the Great Plain is over 100,000,000. The width of the Plain, in the section in which Peking is situated, is almost 140 miles in a straight line, viz., 110 miles from the Gulf of Pechele to Peking, and thirty miles to the hills beyond Peking.

The northern portion of the Plain is dry and sandy, and adapted to raising millet and wheat. The southern part is wet, producing rice in great abundance; also cotton, tobacco and vegetables.

The next morning after my arrival in Peking, Dr. Martin took me to the top of the wall on the eastern side of the inner or Tartar city. This city is on the north,

side, and separated from the outer, or Chinese city, by a regular city wall. Indeed, this for a long period was the only city,—the Chinese or southern city being subsequently added. This was first made the capital A. D. 1280, by the first monarch of the Yuen dynasty, and was called Kingsze, “the residence of the Court.” In the year 1368, Hungwu, the first emperor of the Ming dynasty, removed his court to Nanking, that is, the southern capital. In 1403 the third emperor of the Ming dynasty removed his court back to Kingsze, and henceforth it has borne the name of Peking, that is, “the northern capital.”

The wall is about 30 feet high, 25 feet thick at the bottom, about 20 feet at the top, and has a parapet on the inner as well as the outer margin of the top. The wall of the southern city is not so thick, and there is no inner parapet. The northern city has nine gates, and the southern, seven,—over which are towers, and there are towers at short distances throughout the whole circuit of the wall. The entire circumference of the city is twenty-five miles, and its area is about twenty-seven miles square. The population is estimated at about one million, or about one-half what it formerly was.

View from the Wall.

The view of the city from the wall, like that of all Chinese cities, was for the most part dismal. The roofs of tiles, old, decaying brick walls, the low houses almost invariably being but one-story high, and everything covered with dust,—all combined to give it such an appearance. Still, there were some objects that relieved the dilapidated, wretched appearance. There were numerous shade-trees throughout the city, and in some of the open spaces quite a forest of trees. In the central portion of the northern city, the yellow-porcelain-tiled roofs of the Imperial Palaces and Halls and Pavilions contrasted finely with the dull earth-color of the earthen-tiled roofs of the rest of the city. The hill in the Imperial Flower Garden also, covered with groves and pavilions, appeared very fine. A few temples with dun-red walls also appeared above the surrounding mass of buildings; also a few pagodas and towers, and a great number of flag-staffs before official residences.

But the most striking and beautiful object to be seen was the azure dome of the Altar to Heaven, near the southern wall of the Chinese city. This dome is covered with deep-blue-colored porcelain tiles, is circular, has three stories, and is said to be about 100 feet high. It is erected on a magnificent platform constructed of white marble, also three-stories high, each story being about ten feet, with steps on each of the four sides. The first story of the platform, or foundation, is 120 feet in diameter; the second, 90; and the third, on which the dome is erected, is 60 feet in diameter.

The altar itself is some distance from the azure dome, and is also built of white marble, is circular, having two terraces, each reached by flights of nine marble steps, and surrounded by balustrades. It is level on the top, and entirely open to the heavens.

Here the emperor officiates at certain seasons in making offerings to the “Pearly Emperor, Supreme Ruler,” or, “Supreme Ruler of the Imperial Heavens,”—the chief god of the Chinese Pantheon, and by some supposed to be the God of heaven. If there is any reference, however, to the true God in the worship, the Chinese idea is exceedingly indistinct and corrupt. The dome and altar and other buildings, censers, &c., are situated in a beautiful park, with walks and an immense number of shade trees,—the whole being surrounded by a wall some three miles in extent. I obtained the description of this pavilion and altar from other sources,* as I failed to obtain admittance to the grounds, and only saw them from the city-wall.

*You will find a description of the Great Plain and of Peking in the Penny Cyclopaedia, art. China; Williams' Middle Kingdom, Vol. II., pp. 24, 25, 53, 71; in Social Life of the Chinese, Vol. II., chap. 19, and in Chinese Repository, Vol. II., pp. 333—343 and 481—499.

In the afternoon of this, my first, day in Peking, I visited some of the missionaries, and S. W. Williams, LL.D., author of the "Middle Kingdom, or Chinese Empire and its Inhabitants,"—a standard work on China, which every one who wishes to become acquainted with China should have; and he should also have the recent work of Rev. Mr. Doolittle, "Social Life of the Chinese." Dr. Williams first came out as a printer for the American Board. He is now Secretary of Legation to the United States Embassy at Peking; but he still feels a deep interest in missions to the Chinese.

Ride about Peking.

As Peking is a city of magnificent distances, we took the usual mule-cart, crawled into the little box-like vehicle, sat down on the cushion that covers the bottom, and drew up our legs under us as well as we could; but the position was painful after a little, and the pain was increased by the intolerable jolting on the flagged portions of the road. To increase the unpleasantness, the air was filled with dust, like a dense fog, which soon covered our clothes and filled our ears, eyes, nostrils and mouth. To myself this dust was the most unpleasant physical annoyance at Peking. At Ningpo we have no dust, as all the streets and roads,—which are mere paths,—are flagged. Still the dust is so fine and free from sharp sand, that the old residents do not complain of it as injurious to the lungs. This dust continues the year round, except when there are heavy rains,—when it is changed to mud. But the climate is so dry that there is not often mud. And, though Peking is in the same latitude as Philadelphia, there is no snow in winter, except occasional flurries. The main streets are straight, crossing each other at right angles, and a hundred feet broad. The cross-streets are narrow, but straight, and regular as the lines on a chess-board. In all the other cities in China, the streets are narrow and usually crooked and flagged. The thoroughfares of Peking present a very lively appearance. A countless number of carts, constantly passing back and forth; Tartar horsemen connected with the government, in small companies or simply galloping, raising a cloud of dust; droves of camels, laden with burdens, passing along at a slow and solemn, yet stately pace; multitudes of footmen, some in gay silk clothing, some hawking wares or fruit, some in common working clothes, some bearing movable workshops, constantly going and coming on the sidewalks; the countless large gilt sign-boards and flags before the shops; and occasionally an official in his rich sedan or cart with horsemen, gay flags, umbrellas, lanterns, &c., or a marriage or funeral procession, with its retinues of white-clad mourners, gaily-dressed musicians, fluttering banners, gifts, lanterns, &c.,—all these combined to give the broad avenues a lively, fantastic and unique appearance.

The shops are low, seldom being but one-story, and many of their fronts are very richly carved, painted and gilded. I noticed one peculiarity about their mode of carrying coffins, that I have not seen in other cities. The coffin rests on two large round pieces of timber about twenty feet long, and painted vermilion red, the whole being borne by twenty or thirty men. The size of the timbers varies with the wealth or rank of the deceased person; they are from four or five inches to twelve or fourteen inches in diameter, and the number of bearers vary accordingly. As it was the fruit season, the fruit-stands along the streets were loaded with fine apples, grapes, pears, plums, peaches, melons, dates, crab-apples and nuts. The apples, grapes and dates were very abundant and of very good quality. They have great quantities of walnuts and chestnuts in the autumn and winter, the latter being roasted in iron kettles along the streets and sold hot.

This picture would be incomplete, did I not add that the streets are exceedingly filthy, too filthy to be described, and such as would not be tolerated in any really civilized nation. The fact is, the Manchu Tartars, who now rule China, as well as

the Mongols, are not more than half civilized, and the Chinese are not much better. We see men from all the neighboring nationalities at Peking, a motley crowd, ignorant, heathenish, half civilized, yet exceedingly proud and cunning. When will these descendants of Shem become acquainted with the Word of God and the gospel of his Son?

Missionaries in Peking.

The missionaries at Peking were eleven in number, all married but two, and these were two single ladies connected with the missions. There were two missionaries of the London Missionary Society, one a physician, who has a dispensary in a temple purchased for the purpose and for a chapel, where great numbers of natives come to be doctored and to hear the gospel; three of the English Church Mission; two of the American Protestant Episcopal Mission; one of the American Presbyterian Mission; one of the English Presbyterian Mission; and two of the American Board. They are all able men. They had seven or eight chapels opened for preaching, all in the Tartar city except one, where crowds come to hear the gospel preached. Since my visit, I learn that two large chapels have been opened on one of the principal thoroughfares, where there is daily preaching to multitudes. The Rev. W. C. Burns, of the Scotch Presbyterian church, writes me that in one of these chapels he has "not unfrequently addressed from one to two hundred people during from two to three hours." But he adds, what missionaries to the Chinese often have to lament, "Although, however, there is a willingness to listen, we want evidence of the convincing and converting power of God's Spirit." Mr. Burns while in Scotland, before coming to China, was distinguished as "a revival preacher," as was his father before him. He is an evangelist in China, is unmarried, has the charge of no particular station, is dressed in Chinese clothes, is a man of unceasing prayer, and has had great success in winning the Chinese to Christ in Amoy and other parts of China.

Missionary Operations in Peking.

In connection with the different missions there were about seventy communicants; several schools were in operation, and native helpers are being raised up. Dr. Martin has a fine boarding-school for boys, some of whom are members of the church. Mrs. Bridgeman, the widow of Dr. E. Bridgeman, of the American Board, has an interesting boarding-school for girls. Miss Smith, of the English Church Mission, has another.

The Work of Bible Translation.

But the chief work of the missionaries here has been literary. The learning of the official or Mandarin dialect, the preparation of tracts in Mandarin, and a version of the New Testament in the Mandarin language. This last great work is being performed by a Committee consisting of Dr. Martin, of the Presbyterian Mission, Rev. Mr. Edkins, of the London Mission, Rev. Mr. Burden, of the English Church Mission, Rev. Mr. Blodget, of the American Board, and Rev. Mr. Schereschewsky, of the American Protestant Episcopal Mission. This last gentleman is a converted Jew, who is perfectly familiar with the Hebrew language. All the members of the Committee are good Chinese scholars, and some of them thorough classical scholars. This version of the Scriptures, being much more simple and colloquial in style than the terse elliptical style of the Chinese classical, is easily read and understood even by those of limited education; and throughout the northern half of the empire, it is really almost identical with the spoken language. Hence this version of the Scriptures will be of great value in opening the treasures of the Word of God, and rendering them more accessible to the people. This Committee meet once or twice a week to review together the translations made by different members, and make suggestions and corrections.

They have adopted, as a compromise, in the use of terms for God, the term used by the Roman Catholics, viz., Tien Chu, "Lord of heaven." One class of Protestant missionaries use Shang-ti, "Supreme Ruler," for God, and others use Shin, "God," or "gods," for the true God. There has been much controversy respecting the proper Chinese term to use in translating God, and the question is by no means yet settled. The missionaries at the other ports may use their version, using such terms for God and baptism as they choose. I saw the Committee in session for a few moments, and after its close I proceeded with Dr. Martin in the same cart as above described.

Outside of one of the west gates we left the cart and hired donkeys, on which we rode to a temple among the nearest hills, about fourteen miles distant, where Mrs. Martin and her two boys were temporarily staying, to avoid the heat and dust of the city.

Scenery around Peking.

After a good night's rest in the temple, sweetened by the fatigues of the previous day, my first in Peking, I arose to find that it was a very rainy morning, and it did not clear away sufficiently to go out until afternoon. This was Friday, Sept. 7th. Dr. and Mrs. Martin, the boys and myself in the afternoon walked out to view the romantic, enchanting scenery around, and climbed to the top of one of the hills. There were numerous heathen temples, chiefly Buddhist; one or two were built by the Imperial bounty; and there was a summer pavilion that was built by one of the emperors. It had, however, seldom been visited by an emperor, and now was considerably dilapidated. The Russian minister was temporarily occupying one of the temples as a summer retreat; the English minister, another for the same object; the Prussian minister, another; and Dr. Williams, who was in charge of the United States embassy in the absence of the minister, Mr. Burlingame, had just vacated a temple and returned to the city.

From the top of one of the highest hills I had a splendid view of the great Plain, stretching away to the south and south-east as far as the eye, assisted by a glass, could reach. Nestling in the Plain to the south-east, embowered in shade-trees, was Peking, the capital of the greatest, richest, meanest nation on the globe. Immediately back of the hill on which I stood, there was a deep valley, and beyond, to the north, north-west and west, the hills stretched away, bounding the horizon in the distance. At my feet, towards the south-east, and opening out to the Great Plain, were gorges and ravines, in the nooks of which were built the temples, embowered in shade-trees of richest foliage, with flower-gardens attached, and paved, winding avenues and walks leading from one to another. Large herds of cows and horses were feeding on the adjacent hills.

Towards evening we returned from the "Hill of Ten Thousand Ages" to the "Temple of True Testimony," the temporary residence of Dr. Martin's family. This temple has a wild and beautiful situation in a nook of a precipitous gorge, terraced on the lower side with heavy stone walls, and reached by several long flights of stone steps. On one side is a terraced walk along the cliff, with a balustrade on the lower side to prevent visitors from falling down the precipice, leading to a small grotto, called the "Grotto of the Mysterious Devil." There are stone seats arranged in the grotto, and from it a beautiful view is had of the Plain and of the steep and rugged hill-sides on either hand,—thus forming in the heat of summer, a most delightful and cool retreat. But it is a sad thought that always mars the pleasure in visiting such scenes as this—and they are common in China,—that the "devil" monopolizes with his heathen temples all the most beautiful locations and the best architecture to be found in the empire.

The Emperor's Deer Park.

The next morning being Saturday, Dr. M. and myself started on our return to the city, making a *détour*, so as to visit, on our way, several objects of interest. First, we visited the emperor's park for deer; and as it was but a short distance, the family went with us,—all riding on donkeys. This park is on the same range of hills as the temples. It is surrounded by a wall about twelve feet high, and contains several hundred acres of land. The higher portions are covered with grass, the lower with trees, among which we found the relics of a large number of beautiful temples, pavilions and monasteries,—one, a splendid temple, built by one of the emperors for his own special use,—which were burned by English and French soldiers during the last war with China. There were fine, paved avenues winding among the hills, leading from one temple to another.

But the chief object of attraction there was the emperor's herd of deer. We obtained a near view of them, as they were enjoying the cool shade near a fine spring of water. They were large, sleek, beautiful creatures, and quite numerous; we counted once, fifty of them. They roam freely over the park, and no one is allowed to kill them except by the emperor's orders and for his special use.

Visit to the Gardens.

Leaving the "Garden of Quiet Repose," or "Fragrant-hill Park," as it is also called, we visited the famous "Yuen-Ming-Yuen," the "Round and Splendid Gardens," which the Tartar emperors of China were accustomed to make their summer residence before they were destroyed by the English and French soldiery. Visitors are not admitted within the enclosure that surrounds the old ruined palaces; but to some of the other portions of these extensive grounds we had free access.

These gardens are situated about ten miles north-west of Peking, and contain about twelve square miles of land, which is broken into hill and dale, and diversified with woodlands and lawns, among which there are numerous canals, rivulets, artificial lakes and artificial rock-work. It is said that formerly there were within these gardens "thirty distinct places of residence for the emperor, with all the necessary appendages to each for the accommodation of eunuchs, officers, servants and artificers." To the list of followers a large retinue of wives and concubines should be added.

In the section that we visited, I noticed especially the broad avenues flagged with marble, and lined with large shade-trees; the hills, with, in some cases, lofty granite walls, forming terraces, and their long flights of marble stairs; the pavilions, built of beautifully molded and richly-glazed yellow and blue porcelain bricks and tiles; the artificial grottoes; the flowers, shrubs, and trees; the countless marble statues of men and animals; the "Lake of Surpassing Brightness," with its arched bridges and islands and beautiful pavilions, these, and many such like things, all on a grand scale and generally of excellent workmanship, must have rendered this, in the day of its glory, an enchanting place, and worthy to be the residence of an emperor. But vandal hands have turned most of these gardens into ruins, and dilapidation and decay mark this favorite retreat of emperors,—as they do everywhere else about Peking.

The Great Bell of Peking.

We next visited the "Temple of the Great Bell." This bell was made by the Emperor Yung-loh, about the year 1420. It is about nineteen feet high, about twelve feet in diameter at the base, more than a foot in thickness, and weighs about 112,000 pounds. It is elevated from the ground about six feet, being suspended from two immense beams by eight huge staples of copper, each a foot in diameter,—four of which are welded to the top of the bell,—the whole apparatus measuring about

eight feet in height. The bell, both within and without, is covered with Chinese characters,—said to be the contents of eighty-seven sections of the sacred books of Buddha. Even the staples by which it is suspended, are covered with Chinese and Manchu characters.

It was cast in the Plain, not far distant from its present position; and, as it could not be transported without great difficulty, a canal was dug, the water in which, when frozen solid in winter, formed a road, along which it was easily slid. There is a hole in the top through which, if a person succeeds in throwing cash, as the priest in charge said, he will have good luck; but the priest is the lucky man, for he gets the cash thrown. On the whole, I must say of this bell, as Mr. Doolittle in his work on China has said, “It is really a great wonder of art, and decidedly the greatest monument of genius and skill I have seen in China.

Next to the great bell of Moscow, this is the heaviest in the world, and is said to be the very heaviest that is hung. The “Temple of the Great Bell” is situated about three miles north of the Tartar city.

Religious Services in Peking.

The next day I attended Chinese services at the London Mission chapel; at Dr. Martin’s chapel which is connected with his dwelling-house; and at a chapel where I heard the Rev. Mr. Burns preach. I could understand most that was said; but I had not sufficient command of the official dialect to attempt to preach in it. In the evening I attended English service at the house of Rev. J. Edkins.

Monthly Concert in Peking.

Monday, Sept. 10th, I spent in Peking. In the afternoon, the monthly concert in Chinese was held in Rev. Mr. Blodgett’s chapel; and it was very cheering to look upon some forty or fifty native Christians gathered in the capital of the empire which, until recently, was a forbidden city to all foreigners. Rev. W. Muirhead, the missionary of the London Missionary Society at Shanghai, who was also on a visit to Peking, and myself, addressed them, giving an account of the missionary work in Shanghai and Ningpo, to which they seemed to listen with great interest. They sung remarkably well for such recent converts from heathenism.

Excursion to the Great Wall.

The next day, Sept. 11th, after witnessing the pleasant and significant sight of the departure of a three-mule-cart-load of Scriptures and tracts, to be sold throughout Northern China, I started in the inevitable cart for a visit to the Great Wall. Mr. and Mrs. Muirhead, Mr. and Mrs. Edkins,—the latter, missionaries of the London Society in Peking,—and Rev. S. F. Wooden, of the American Board at Fuchau, were of the party. We called in and took a hasty view of the Russian cemetery, which lies just beyond the northern wall of the city. The only object of special interest was the tombs erected in memory of Capt. Brabason, Lieut. Anderson and eleven others, who during the late war with China were “treacherously taken prisoners by the Chinese, while under the protection of a flag of truce, on the 18th day of September, 1860.” Five mutilated bodies were recovered after the allied forces of the French and English had entered Peking. Five mounds mark their burial.

Monument to Buddha.

We also visited in the enclosure of the Lama Monastery, which lies beyond the northern wall of the city, a magnificent marble monument in honor of Buddha. It stands upon a marble platform about forty feet square and eight feet high, and surrounded by balustrades. At the four corners are four small marble pagodas. The monument and the pagodas are covered with images of Buddha and writing, cut in

the white marble. It is a beautiful work of art, and strikingly displays the zeal of the Buddhist.

As we started late in the morning, we did not reach the Great Wall the first day, though it is only about forty miles from Peking. This is the inner wall, built precisely like the outer, about 400 miles in length, and connecting at both ends with the main or outer wall, enclosing a portion of the provinces of Chihli and Shansi. It is said to have been built by one of the emperors of the Ming dynasty,—in which case this section of the wall cannot have been built more than between four and five hundred years.

The Southern Pass.

About noon the second day, we reached the inn at the mouth of the gorge that leads through the hills to the wall. This is called the "Southern Pass," and has the appearance of the rocky bed of a stream, though it was nearly dry when I passed. There was a fine flagged road through the pass formerly, constructed by one of the emperors; but the mountain torrents have nearly destroyed it, and scattered large boulders along the way instead. It was impossible to take the cart along, so I left it at the inn and hired a donkey. Mr. Wooden took a donkey from Peking, Mr. Muirhead had a horse, Mr. Edkins a donkey, and the ladies had the "tokiao" or chair, carried by mules, described before; so that, with our drivers,—for every animal had a driver,—we formed quite a train.

The pass is about ten miles through, and throughout the whole extent, lofty, jagged mountains rise up almost perpendicularly on both sides. At one point we passed under a drum-tower, built of granite, an almost perfect cave, about forty feet each way. There was a high archway through the centre, along which the road passed, and the whole face of this granite archway was covered with large figures of Buddha cut in the rock, and with Chinese, Sanscrit, Mongol and Manchu inscriptions. This is another monument of Buddhist zeal.

Description of the Great Wall.

We arrived at the wall early enough to have ample time to examine it before descending to the foot of the hill on the farther side to the village-inn, where we put up for the night. Before us we saw a portion of one of the most stupendous works and follies of man, one of the great wonders of the world; yet, like the pyramids of Egypt, an utterly useless thing, except for travellers to look at and wonder. There it was, "scaling the precipices and topping the craggy hills," running zig-zag up and down the steep sides, and crowning the tops of the lofty mountains,—“the only artificial structure which would arrest attention in a hasty survey of the surface of the globe.”

The great wall is about 1,500 miles in length, and is farther lengthened at the eastern end by a wooden palisade, about 500 miles in length, constructed by the present dynasty. The wall is built of hewn granite blocks and large bricks filled in the centre with earth, which is covered on the top with a flagging of large square bricks, and is surmounted with a parapet (of large bricks,) about five feet high and eighteen inches in thickness. The wall is about twenty feet high, twenty-five feet thick at the base, and from fifteen to twenty-three feet thick at the top. At intervals of about 200 yards, as on the top of all the principal eminences, there are towers, forty feet square at the base, thirty feet square at the top, about forty feet high, built in stories, with embrasures, and the platform at the top surrounded with a parapet.

Most of our company, including the ladies, went along on the wall to the top of a high hill, about half a mile distant; and, ascending the tower, we had from its lofty platform a splendid view of the hills and winding wall, the plain of the north, and

beyond in the dim distance the mountains of Mongolia; and on the south, the Great Plain and the dark outline of Peking. The tower, however, is partly in ruins. The wall also is entirely neglected, and the storms of centuries have beaten portions of it down. At the gateway, the gates have disappeared, and at one point I noticed a gap in the wall, where the cattle, sheep and goats have a well-beaten path through.

The Builder of the Wall.

The Great Wall was built in the Tsin dynasty, by the Emperor Tsin Chi, about 220 to 210 years B. C. This was the first emperor who ruled over the whole empire and abolished the small kingdoms. He seems to have had boundless ambition and indomitable energy. He wished to be known to posterity as the first and greatest of all emperors; and he did not wish men to study and become learned, lest they should interfere with state-affairs and become rebellious. Hence he burned all the ancient classics and histories except the Yih-king and works on medicine. He took special pains to destroy all copies of the works of Confucius and Mencius, and so strictly were his orders carried out that they were reproduced only by taking them down from the lips of aged scholars who retained them in their memories. He also burned to death about four hundred and sixty scholars who opposed his measures. These things occurred about B. C. 212. He completed the Great Wall in the incredibly short space of eight or ten years. He required in every family throughout the empire one son of three and two of five, and also sent convicts to labor in constructing this stupendous work. The eastern portion of the wall was much more substantially built than the western.

Object of the Wall.

The object of this remarkable structure was to form a barrier against the incursions of the nomadic Mongol and Manchu Tartar tribes. It may for centuries have somewhat answered the purpose for which it was built. But its ultimate inutility is strikingly manifest from the fact that these very Tartars, who were to be kept out of the country, have, during the last two hundred and twenty-three years, held imperial rule over the whole Chinese Empire.

CHINA.

NINGPO MISSION.

LETTER FROM MR. KREYER.

Railroads in China.

Ningpo, Feb. 18, 1867.—The latest news from Shanghai is that the French have obtained from the Chinese government the right of railroad between Shanghai and Suchau, and the English are talking very strongly of establishing another line between Shanghai and Hangchau. The former route will no doubt be put in operation soon. The French will unquestionably put forth every effort to be the first to introduce the iron horse into this old-fashioned land.

The railroads will of necessity become also lines for the electric telegraph, and

both must break down an immense amount of superstition. Nor can it be expected that the old anti-foreign policy of the Chinese can stand the working of railroad and electro-magnetic telegraph, whatever may be the present tendency.

Religion and the Government.

Another straw that shows which way the wind is blowing, and must eventually blow with reference to Protestant missions also, is the fact that the Roman Catholics, who claimed indemnity for some land that was taken from them in the persecutions of the last century, have received in the city of Nanking a large and valuable piece of land, which, though not identical with that for which they put forward a claim, may be considered a very fair indemnity. It is impossible

that Romanism can be tolerated and favored, and Protestantism opposed.

The Chinese government are too indifferent to the religion of their subjects, unless their religious creed is dangerous to the stability of the empire. Persecution, I do not apprehend, will come so much from the officials, as it will from a man's own household. If Chinese are now persecuted for their Christianity by officials, it is on account of their supposed connection with foreigners. The "false religions" that the Chinese government are putting down, are not molested because they are different from the *religiones licitae* of the empire, but because they are, or are supposed to be, secret Societies for the overthrow of the Tartar rule in China. Christianity has been mistaken by the ignorant Mandarins as being included in these false religions, and hence some of the recent troubles in the provinces. It may be that Christianity is looked upon with jealousy by the higher officials, because it is said that the Catholic bishops have put forward a claim to a certain political status in the empire.

Making a Home in Hangchau.

Hangchau, March 11.—I am at last able to announce that I have succeeded in renting a house in this city, where I and mine may hide our heads. I go cheerfully where Providence seems to lead. I believe we are the first missionary family of the American Baptist Missionary Union that has settled in the interior of China.

How Christianity is Regarded.

Ningpo, 23.—I have just returned from Hangchau, but I shall not be absent from that place more than two weeks. My chapel is very crowded, and Hangchau, as all large cities, has its element of rowdiness. This not unfrequently becomes the cause of disturbance in the work of preaching. Drunkenness, moreover, is either on the increase in China, or Hangchau is specially infected with that vice. The day before I left, I had to remove not less than three men from

the chapel who were intoxicated, and seemed to have made it a special object to disturb us in our work. A native might be very badly beaten by such men, and as the cases of that sort would occur so often, it might not be best to bring it before the magistrates; for they might, with their hatred of Christianity, as something foreign, take underhanded measures to hinder the work, making perhaps frequent disturbance at our chapel the pretext for such procedure. We have, it is true, the treaty in our favor; but more than one foreigner in the high places of diplomacy seems to be sorry that the Christianity-clause is in the treaty at all. I think by my constant presence in the chapel during the time of service, I can prevent very effectually any serious disturbance.

Preaching in Hangchau—The Women.

I have of late been looking around the suburbs of Hangchau, preaching in the streets and at the tea-shops, the resort of the idlers and gossippers. We have as a general thing very good attention; and a few tracts or portions of Scripture distributed to such of the crowd as seem to be able to read, conciliates them generally, and takes away the prejudice against the doctrine as foreign. When Christian ideas are expressed in tolerably good Chinese, and adapted to the capacities of the hearers, half the battle seems to have been gained.

The women, too, of Hangchau are among the audiences of the American Baptist Missionary Union. There is a convenient room in the rear of the chapel, where the wife of my colporteur, undisturbed by the crowd that throngs the front room, can tell of the everlasting truth to those of her own sex. There seems to be more attention paid to female education at Hangchau than at most places in the empire. A great many among the women are able to read, which, if the gospel takes hold of them, will become a powerful means to them of growth in knowledge and grace.

But with all these seeming advantages, the progress of Christianity in Hangchau seems to be very slow. My faith almo

trembles at the thought that possibly years may pass before I shall be able to report the first satisfactory applicant for baptism. We are not without applicants; but on more searching inquiry, we find that the supposed "loaves and fishes" are the attraction, and not the truth of Christ.

LETTER FROM MR. KNOWLTON.

Visit to Kinghwa.

Ningpo, Feb. 7, 1867.—I left on the 1st day of November for Kinghwa, and returned to Ningpo on the 25th of January.

I found the brethren there needed encouragement in consequence of their fear and discouragement from opposition. A proclamation had been issued by the governor of the province, couched in such guarded terms that it evaded the treaties, while it gave a license to such magistrates as chose secretly to persecute the Christians. The magistrate at Kinghwa took advantage of it to decide very unjustly, a case which one of the members of the church had foolishly brought before him, against him; giving as one reason for such decision, that the man was a Christian.

Condition and Wants of the People.

The members are as yet remaining steadfast, but they are weak and fearful. A foreign missionary is demanded there, in order to protect and encourage them and those who are inquiring. I visited in company with a native preacher, many villages, and preached the gospel to attentive and respectful hearers. The people are friendly, and many of them are favorably inclined to the truth. I believe God has a people yet to be gathered in the Kinghwa valley. There were no baptisms this time, but there were two or three very interesting inquirers. Services at the three outstations are still maintained.

The Home and Foreign Work Meeting.

March 18, 1867.—The Home and Foreign fields are meeting. On the Pacific slope, the Home Mission work, pushing on to its utmost western limit, encoun-

ters 70,000 heathen fresh from heathendom; Confucian, Taouist and Buddhistic heathen from the farthest east, crossing the Pacific and encroaching upon the farthest west. Here our Home and Foreign missionaries strike hands. The new line of steamers just established between China and California brings the extreme east and west within twenty days of each other, and renders the passage of Asiatics and Americans and Europeans, back and forth, easy and rapid.

A Weighty Responsibility.

Thus heathenism and Christianity, darkness and light, are commingling together. But we believe that light will prevail over darkness, and Christianity over heathenism before very long. Still this will not be without a great struggle. Mammon, the immediate cause of this increased intercourse, sways an iron, or rather a golden, sceptre over these migrating and excited multitudes, and it will not be an easy task to break his power. These tens of thousands of idolatrous, benighted, besotted heathen within the United States, at the very doors of Christians, constitute a charge, the duty and responsibility of caring for which cannot be neglected with impunity. The benefits resulting from the Christianizing of these people would not end with their individual conversion and salvation. Each one would be an evangelist to his relatives and friends on his return to his native land. Americans are carrying out magnificent schemes of worldly enterprise. Should not American Christians put forth corresponding efforts to promote the great enterprise of saving a lost world?

What now is being done for these Californian Chinese? Has the Home Mission Society taken hold of the work among them? Cannot several missionaries soon be stationed among them? The United States are brought so near to China, and the intercourse is now so frequent and intimate, that they must exert a mighty influence for good or ill upon this empire. O, will not the people of God see to it

that the influence shall be for the enlightenment and salvation of these hundreds of millions of immortal but benighted souls?

TIE CHU MISSION.

LETTER FROM MR. JOHNSON.

The New Route to China.

Swatow, Feb. 12, 1867.—I feel that I must send to America greetings by this, the first, opportunity to write by what will probably be, ere long, our chief way of communication with the home-land. The "Colorado," the first steamer of the Pacific Mail Company's line hence to San Francisco, leaves Hongkong on the 7th inst. Who, a few years ago, would have had the hardihood to have believed this? We are certainly in the midst of wonderful events,—immense steamers drawing nearer together the most distant lands; with railroads crossing continents to meet them, and intersecting each other in every direction. What is the significance of these changes? What do they all portend? Are not these wonderful changes and facilities of communication indicative that "the time of the end" draweth near, when God is to gather again his ancient people, and bring in the fullness of the Gentiles?

"For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord, and I will cause them to return to the land that I gave to their fathers," &c., &c. "Turn again, O virgin of Israel, turn again to these, thy cities." It does seem that through all lands and all seas God is making his ways, that "many shall run to and fro," and that "knowledge shall be increased." Is it not to be thus, just before the time "for the assembling again of the outcasts of Israel and the gathering together of the dispersed of Judah from the four corners of the earth?" And when the Lord sets his hand to do this, what may we expect, what we may look for, for the nations? "For if the casting of them away be the

reconciling of the world, what shall the receiving of them be but life from the dead?" For this receiving of them again (and is it not at hand?) are the nations waiting, and then shall they come; "these from far, and lo, these from the north and from the west, and these from the land of Sinim." May not even our eyes see all this?

What a time we live in! What a privilege to live in such a time! and to be employed as willing agents in the fulfilment of the Divine purpose, in the final triumph of the kingdom which must stand!

God grant us grace to appreciate it more and more.

May the churches awake and put on their strength, gird themselves for the struggle, prepare themselves for the work before them. For everything indicates, that for the time that remains, "a short work will the Lord make upon the earth."

LETTER FROM MR. ASHMORE.

The Chinese and Western Science.

Swatow, March 21, 1867.—Herewith I send to the Rooms what is one of the most remarkable state papers issued in China for a great many years.

Its title is, a "Memorial by the Chinese Board of Foreign Affairs, setting forth the arguments in favor of the study of Astronomy and Mathematics, and proposing regulations to this end."

This unpretending designation furnishes only a partial idea of the real design. The reader will see that it is proposed to establish schools in China under imperial patronage, for the culture of Western science. Ostensibly, these studies are to be such as will be practically serviceable in the construction of steamboats and fire-arms. If the innovation were likely to end in merely making the Chinese to be their own shipwrights and machinists, we might give the memorial, already approved by imperial sanction, no farther consideration. But it will not end there. What is seen is the sharp

edge of a wedge of tremendous power. Indeed, the memorialists design more than they venture to express, and the results that will follow will be vastly beyond what they imagine.

Chiefest of all, the mere fact of such a document being presented and approved, is significant of a great change in public sentiment. It is like the cry of "quarter" from the vanquished. Chinese conceit and pride have been proverbial. Their arrogant claims to superiority to all the rest of mankind have ever been pressed forward with a pertinacity and obtrusiveness that have tried the tempers of foreign diplomatists more than all things else combined.

At last they are compelled to succumb. As the reader looks over the memorial, he will take notice how warily and circumspectly they argue the case, so as not to irritate the pride of their people. Note the false, but cunning, assumption that the germ of all Western science was borrowed from China. All that is merely to gild the pill. But finally their inferiority to Western nations is clearly admitted, and the remedy is squarely proposed, which is, "Study under European teachers.

By this admission, one strong barrier to the entrance of religious truth is taken away. For it is one and the same disposition which has led them to despise the arts and commerce of the West and the religion of the West.

The discipline this nation has gone through in the past thirty years has in a marked and visible way been the work of God's own hand. The humiliation of all the vanities wherein they trust has been complete.

Surely, there is a call to "the church, the pillar and ground of the truth," to be up and doing. There is "a sound among the mulberry-trees" of China. The hitherto barred and double-bolted gates of this empire are opening wider than ever before. At first they admitted us to their cities and seaports because they could not help it. Now they themselves propose to admit us to their understand-

ings. One thing more is wanting, and that, through the grace of God and the power of the Holy Spirit, will be sure to follow,—entrance to their hearts.

Here are four hundred millions of people to be provided by the churches of the West, not with Western science, but with the truth that makes men free.

SIAM.

CHINESE MISSION OF BANGKOK.

LETTER FROM DR. DEAN.

Visit of a United States Vessel.

Bangkok, Jan. 28, 1867.—We have just enjoyed a pleasant visit from the officers of the United States steamer "Shenandoah," commanded by Capt. Goldsborough. The captain and officers were brought from the Shenandoah, anchored outside the bar, by a Siamese steamer, sent down by the Prime Minister; and after being invited to the hospitalities of the American citizens of Bangkok, they were received by his Majesty the king to a private interview at the palace. The king was very gracious, seating himself familiarly at the table, surrounded by the officers of the Shenandoah, the United States consul and some other Americans. Coffee was served to the party, while Capt. Goldsborough made a short address, to which his Majesty kindly responded. Then, filling a glass of water for Dr. Dean, and a glass of wine for each of the officers, all joined in wishing health to the king. He entered into free conversation in English. He closed by speaking a few words in Siamese, through Mr. McDonald, the consul's interpreter, and addressing Dr. Dean in Chinese.

The presence of a ship-of-war from the United States has done much to improve this nation's respect for our country; and the high gentlemanly bearing of the officers has reflected much honor upon themselves and the nation they represent. These officers are youthful in appearance, but the memory of their late services in defence of our country,

coupled with their refinement and general intelligence, will secure honor to them and their country wherever they go.

On Saturday last, after a stay of ten days at Bangkok, Capt. Goldsborough and his officers were escorted by the consul and nearly the entire American community here to the "Shenandoah." On board everything was found in perfect order, and the party witnessed the discharge of a shell from one of those monster guns, which carry a ball of 200 lbs., and after partaking of an entertainment at the table, around which were seated ladies and gentlemen, boys and girls, in greater variety of character and calling than is often found on a ship-of-war, mutual salutations were interchanged, and the consul and party left for Bangkok, and the "Shenandoah" for Saigon and China.

The Old and New Year.

29.—This day is employed by the Chinese in parting salutations with their gods, who this morning take leave of their respective dominions on earth and ascend to heaven to pay their respects to the Chief Ruler, and report matters connected with their various departments, and enjoy a holiday till the fourth of the next moon. Therefore, during this interval of ten days, the world is left without the protection or the restraints of the gods, and men are left to protect and govern themselves as best they can, without divine help. They thus reckon the old year as virtually ended to-day, and the new one to commence after ten days. Still they go on with their business till the last day of this month, when all business is closed, accounts settled, and uncanceled debts abandoned. Fire-crackers, gongs and theatricals are to-day heard in all directions, and the Chinese appear engrossed with the one thought of escorting their deities in preparation for their upward flight.

The Chapel at Banplasoi.

I have received to day twenty ticals for the Banplasoi chapel from a China-

man, not a member of the church, and several smaller sums also from pagans.

The European residents of Bangkok, and many of the officers of the United States steamer "Shenandoah," have left their names on the subscription paper with an offering to build the house of prayer; and as Solomon's servants joined Hiram's men in hewing cedar trees in the mountains of Lebanon, so the Chinese have gone into the hills round about Banplasoi to cut timbers for this humble house of the Lord. The people show a mind to work, and the temple will be built. The enemy may say, as did Tobiah, "If a fox go up, it shall break down their wall;" but if Jehovah deigns to dwell there, and souls are saved there, we are satisfied.

Close of the Year—Applicants for Baptism.

Feb. 2.—This, being the last Sabbath in the Chinese year, has been attended with some marks of special interest. The people being at leisure, our congregations have been larger than usual, and perhaps more attentive to the truth. One of the assistants discoursed to them, this morning from the words, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The evils attendant on this season of new-year festivity were specially noticed, such as theatricals, gambling and general dissipation. The discourse was very impressive and of close practical application. This afternoon the pastor addressed the people from Peter's words, "The end of all things is at hand," &c., suggested by the fact that the end of their year was within a few hours of us. At the close, one man presented his request for baptism and entered on our list of applicants. He has been under Roman Catholic influences, but says he has learned a more excellent way. One other renewed his application for admission into the church.

New-Year Festivities.

6.—This is the Chinese new-year, and Mrs. Dean has had the Chinese church-

members residing at Bangkok to dine with her. The dinner, consisting of pork, fowls, ducks, rice and various vegetables, served up in Chinese style, furnished a generous repast to about fifteen Chinese seated at the table with our own family, and passed off with much good feeling on the part of all present. The morning was spent in a season of Christian worship at the chapel room at the mission house, and several of the Chinese took part in the services, and closed with an annual subscription for missionary purposes. As all had so recently subscribed so liberally for the chapel-building, the sums were not large to-day; but all gave something as they were able, and some even beyond their means. While the whole city is given up to dissipation and idolatry, it is delightful to see this little company happy in this Christian gathering; and, instead of disturbing all around by fire-crackers, as have their countrymen for the last two nights and days, they unite their songs and prayers to the living God.

Baptisms and Candidates.

11.—We baptized yesterday a Chinese from Banplasoi, Chek Ki, who came over for that purpose, and has remained with us for nearly a week. His wife still holds on to her idols; but after many long domestic discussions she has concluded quietly to allow her husband to take his chosen course and follow Christ, while she still feeds the Buddhist priests and bows down to their images. They have a family of young children to grow up under these opposing influences till the mother is converted, which we expect in answer to prayer.

Another young man is a grandson of one of the founders of this church, and whose father and uncle were afterwards members. The uncle is still here, a pillar in the church, and the father is a worthy member of our church at Swatow. He has a younger brother here, a hopeful inquirer, now twenty years old. A third candidate was a Chinese who had been under Roman Catholic influen-

ces, but not a member of their church. There are still others discussing the question of a public profession of Christ. God is giving out grace, and the people begin to feel that it is worth accepting.

Chek Ki, baptized yesterday, offered prayer at the close of public worship this morning, before embarking for home at Banplasoi. He appears well for a young convert from paganism. Will Christians at home join us in prayer that his wife and children may be saved? The season at the water and at the Lord's table left proof of the Master's presence. On the banks we sang a hymn; one of the members offered prayer; then the pastor baptized the converts in the name of the Father, Son and Holy Ghost, and addressed the company,—some Christians and some pagans,—who stood on the shore. Then we returned to the mission-house, re-robed for the Supper, and gave the right-hand of fellowship to the baptized ones, accompanied by some reminders of what they and their ancestors had been, and some recommendations as to what was now expected of them, and how they were to redeem the pledges they had made. Another member has signified his readiness, to close a lucrative business and come in to learn the doctrine that he may preach it. He gave us a good sermon at the chapel yesterday, followed by an exhortation from another.

Pray for us, and may the Lord help us.

Visit to Banplasoi.

28.—Miss Dean and Miss Fielde returned this morning at four o'clock from Banplasoi, after an absence of nearly a month. A part of the time was spent at Anghin, and the remainder at Banplasoi. From the latter place they crossed the gulf in a Chinese boat, under the care of an old Chinese woman, making the passage in thirty-six hours. They seem to have had a good time, and left the Chinese friends and church-members well, and amid their harvest-season of gathering and curing fish.

Their wide field, the sea, is ever open before them; but each kind of fish abounds at its own appointed season of the year, when the men, women and children are busily engaged in gathering in their stores and preparing them for market. Until this season is past, little progress will be made in building the chapel at Banplasoi. Again, it is said, that the larger timbers for the temple can best be brought from the mountains at a little later season of the year. All will come in due time, we trust.

Chinese Illustration.

One of the Chinese, in addressing his countrymen to-day at chapel on the subject of purity, used the following illustration:

"You understand, my friends, that Moses says you may eat the flesh of such animals as part the hoof and chew the cud. These are clean. So your heart, if you chew the cud, that is, if you ruminate, investigate, think over what you hear about God, will become pure. Also if you part the hoof, that is, if you part your foot from the old path of vice and turn it to the new road of righteousness, or turn from the road to hell to the way to heaven, you will become pure, and only the pure will enter heaven. Remember that you do not make yourself pure; but he that chews the cud and parts the hoof is made pure by the blood of Jesus and the blowing of the heavenly wind, that is, the Holy Spirit."

The illustration was entirely original with the speaker, and seemed to take well with his Chinese audience.

The Cost and the Result.

March 2.—"It must be discouraging to spend a life-time among the heathen with such little results." So we have heard a Christian man say, and so many Christian people feel. But we are not discouraged, nor are the results little. They are not little in comparison with what they have cost, nor are they little in their intrinsic measure. The redemption of our country from revolt, though it has cost streams of blood and millions of treas-

ure, is a result which far outmeasures the cost, and one in itself of inconceivable magnitude. Still, compared with this, the redemption of the heathen is a result of far higher importance, and, to us, of much lower expenditure. How many lives have been lost in saving the heathen, compared with the multitudes sacrificed in saving our country? How much money has been paid by the whole Christian world in all former time to evangelize the heathen, compared with the treasures poured out in these few years for the salvation of our country? The sum paid and the life spent for the rescue of the pagan world from the heathen's doom is small, compared with the silver consecrated and the life consumed to release a single tribe from bondage and restore a single nation to freedom. The national liberty of one nation, especially if that nation be ours, is a great thing; the spiritual liberty of the pagan world is a still greater thing.

Test of Missionary Success.

Again, the amount of success is measured by the kind of material men have to work with. The mason who rears a wall with hewn stone made ready to his hand, is not to measure his work with another, who takes his rough granite from the quarry. The gospel minister in Christian countries finds his material in some sort prepared for him. A host of co-laborers have been into the caverns of darkness before him; blocks of precious stone and rough gems have been dug from the mine or washed from the rubbish by pioneer preachers, Sabbath school teachers, or faithful laborers in a week-day garb; and he has all the facilities of civilized life in removing them to their place, and the aid of deacons and zealous, enlightened Christian men in adjusting and laying these blocks of gold, silver and precious stone in the temple of the Lord. With all these facilities and helpers, his work may go on rapidly, and he may sing to the glory of God's grace in helping him to raise so goodly a superstructure, and the admiring world may join him in jubilant songs in view

of his glorious success and the wonderful results of the gospel.

The missionary, unattended by Christian laymen, Sabbath school teachers, and sometimes without an associate, drops himself down into the deep, dark pit of paganism, holding on to the rope that is held at the other end by a Divine hand, till his feet reach the mire and filth of heathenism; and, with the word of the Lord, which seems both as a fire to enlighten his work, and as a hammer to break the rock in pieces. Then he hammers away long and laboriously, till at length a gem is broken from the rock, which exultantly he grasps, unshapen as it is; and, dripping with the filth of its surroundings, he lifts it to the light, and rejoices in the hope that he has at length gained something that may abide the day of fire, which shall consume the "hay, wood and stubble." Suppose this to be the result of his life-work, and he can point to no other block which his hands have laid in the temple of God;—that is no mean achievement; that, a result not to be lightly estimated.

As says a man of eloquence, "I can conceive the mind of God, looking upon a single soul as it shall be unrolled through the cycles of eternity; there may come, in the far perspective, such a thought of the magnitude of a single soul, as that, in the view of God, that soul shall outweigh in importance the sum total of the governments and populations of the globe at any particular period of time." That view of individual value, and the value of that individual *saved*, stamps with importance a man's life-work, though that work embraces but one soul saved;—saved from the accumulated pollutions and the dark damnation of paganism! None but the eye-witness can conceive, and nought but the pen of Inspiration can portray, the dismal picture of a heathen here, or the dreadful prospects of a heathen hereafter. They are not the pitiable objects of our sympathy only, but also the desperately wicked opposers of God and all that is good. We may well join the angels in heaven in a song of

everlasting praise to God's grace, which, by the life-labors of one man, produced such a wonderful result.

How do they Interpret the Bible?

April 5, 1867.—In looking over the *Macedonian* for November, 1866, I was interested in the first article, taken from the "*Missionary News*." I have not in a long time seen a more truthful picture of Paganism than that, except the one drawn by the hand of Paul on his first sheet to the Romans.

Those two sketches are both worthy of a re-examination by those who are interested in missions, or interested in Christianity. Strange to say, some profess an interest in the latter who feel no interest in the former. Hugging the hopes of the gospel, but having no affinity with its self-denying services,—glorifying in the achievements of Christianity, but exempting themselves from a part in its conflicts,—pointing to the work of the church which they, as its members, would not touch with one of their fingers,—how do such interpret such passages as these—"If we suffer with Him, we may be also glorified together; "If we deny Him, He also will deny us;" "If ye love me, keep my commandments," "Every one that heareth these sayings of mine and doeth them not, shall be likened to a foolish man who built his house upon the sand?"

New Converts Received.

8.—Yesterday I gave the right-hand of fellowship to three Chinese, two of whom were baptized on that day, and the other had been a wanderer from the Saviour's fold for years. They are all young men, between twenty and thirty-five years old, and two of them are somewhat familiar with books, and one is in business in a small way. One of them is employed as my copyist, in writing out the manuscript of the Old Testament for the printer.

Mrs. Dean and children, with Miss Fielde, are at Anghin (stone basin), our watering place, during April, our hottest month.

I am now quite alone here except the Chinese, and try to keep up daily worship, meet the class of assistants, and do a little at translation.

The Banplasoi chapel is not progressing much. The brethren are waiting for a more favorable season to collect the timber.

Looking after Absent Members.

10.—One of the assistants passed the last week at Banplasoi, and this week two of the private brethren have gone, at my request, to Banchang, two days distant, to look after two of our members, —one baptized several years ago, and one since my return here. Neither of them was here at our last communion, and I fear they are ill. One, an old man, has been an invalid for a long time.

Redwood of Siam.

One Chinese called to-day and spent an hour in inquiries and requested baptism. He has charge of a junk, freighted with redwood from Chantibun, and thinks his cargo of 200 piculs is worth 500 ticals, equal to \$300. The wood is of a deep red color and very heavy. It is used by the Chinese for furniture and fancy work.

One or two of our church-members are ill. This is the most trying month of the year. In God is our health as well as our hope.

BURMAH.

TOUNGOO MISSION.

JOURNAL OF MR. CROSS.

Galvanic Battery--Curiosity.

Toungoo, Jan. 14.—Br. Bunker and myself left home to attend the meeting of the Mopgha Association, with the intention of prolonging our journey among the Bghais, to the east and north-east of the town. We slept at the nearest Mopgha village to the town. It is amusing to see the interest the people take in what they call a "contact with lightning." They gather round a battery, and make the air ring with their merry laugh at the grotesque effects of

the galvanism upon those who seize the handles, or attempt to snatch a copper from water which is under the influence of the battery. We found a little battery of this kind of immense benefit to us, as a means of being introduced to the good graces of the Bghai villages.

They could not control their curiosity to "*do-law-pah*;" and on that account would speak to us, and relieve us, when otherwise they would not have come near us.

The Mopghas--Preparations.

15.—We arrived at the place of meeting for the Association. I have had occasion heretofore to speak of the Mopghas as a people. This Association is composed almost wholly of this tribe or clan. As we approached the village, the people came out to greet us with well-washed faces and hands, and dressed in new, or quite clean, garments, all made in the same way, and with the same colors. They present a pleasing appearance compared with any other Karen people in the whole country. We found they had made ample provisions for a large meeting. Buffaloes and pigs were in abundance for feasting the visitors on these peculiar delicacies; and houses and booths were ample as a preparation for whatever might be needed by the preachers or the people for the higher feastings of the meeting.

Preliminary Prayer-Meeting.

16.—The large booth was well filled at an early hour in the morning for a prayer-meeting. The air was quite cold and chilly, although the mercury stood at 52°, which would be only a comfortable temperature for people who had not been already wilted for months under a temperature of 80° to 90°. I was struck with the earnestness and fervor of the prayers offered by lay brethren; and the time was occupied mostly by them in distinction from the preachers.

One old chief has an impediment in his speech, or rather he cannot speak at all, except on the high key of a child's voice; but the earnestness of his love

constrains him to pray, despite this embarrassment. His prayer comes forth uttered with the tones and modulation of a child's voice, but with the strength of a man. No one can well help being carried away and melted under the influence of this man's prayer. What otherwise might be ludicrous, becomes by the grace of God a touching and effectual power for good, which seems wanting in others whose faculties of speech have no defect. I was forced to see that he who by nature cannot speak, when compelled by the grace and the love of God, to make even strange utterances, has more power in him than mere eloquence of the most unfettered tongue, which speaks without any love or grace to force it.

The Association---Statistics.

At 10, A. M., the Association met, and I attempted to fulfil the appointment made for me to preach—"Looking unto Jesus, the author and finisher of our faith;"—Heb. 12:2. Br. Cross was chosen chairman, and the usual number of clerks and committees were appointed to conduct the proceedings of the meeting. The letters from the churches were read during the day; some of which were very interesting, and show, on the part of the disciples, steadfastness in their faith and a perceptible progress in the Christian life. The general statistics are as follows: Churches represented, 9; baptized, 29; excluded, none; died, 17. Died, society members, 17; births, 50; pupils in school, 76; church members reported, 596. Contributed for school in town, Rs. 147-5-8; for their pastor, Rs. 40-5, and rice, 90 baskets. To Rev. Quala, Rs. 40. The Pelakee chapel costs Rs. 1,300, which they build without foreign aid.

Discussion of Resolutions.

The meeting continued for two days, and the time was well taken up in preaching and in the discussion of important resolutions. The resolution to introduce the system of Sabbath schools and to devote special attention to reading the Scriptures on the Sabbath, called forth

a good many interesting speeches and remarks from the native brethren. Shwaylai, who was ordained last year at Klelah, referred to the Bassein Karens. He said, "You see the Bassein Karens everywhere in all parts of the mission field. Your own pastor and his wife are from Bassein; and you may see many others as the leading men among you. Why is this difference? I answer, It is because the first disciples in Bassein were made to know by trials and cruel opposition the value of books; how much it costs to possess and read them." He said that "he was obliged, when a lad, to hide his books in the ground or in a hollow tree, and steal opportunities to read them by night for fear of the Burmans." He said "that the Burmans killed one of his uncles by tearing out his bowels for possessing and reading books.

"It was these trials and the faithfulness with which the people held on to their Bibles that made the Bassein disciples what they now are in comparison with others." "No others had paid so much attention to their Bible and to schools, and no others had made so great advancements, or sent out so many preachers to other places as they." The resolution, as pressed by both the Paku and Mopgha Associations, read,—“Resolved, that we will introduce in all our villages, schools for the study of the Scriptures on the Sabbath, both for our own benefit as parents, and for the benefit of our children.”

It is expected that there will be a greatly increased demand for Bibles and Testaments, on account of this new movement. It is also expected that classes will be formed in these schools for many to learn to read, who as yet do not know the alphabet; and, especially, that in this way multitudes of the children, who have hitherto been kept from schools by their parents because they thought they could not spare them from work, will be taught to read on the Sabbath, and will, in this way, be reclaimed from ignorance and heathenism.

Photographing the Village.

17.—A little before noon the multitude, who seemed to have had a joyful time, dispersed and returned to their homes. Br. Bunker had a photograph apparatus with him, and took views of the Karen village, or house as it might better be called, and of the building in which the Association met. The village has really but one floor, although it has many roofs. All the Bghai-speaking tribes build their habitations in a single mass, which they fence about with bamboos. This is principally to retain their pigs, which are, however, housed in coops under the human dwelling. In case of fire it is difficult to imagine how anything could be saved from destruction.

At evening we arrived at Pelakee, which is the largest of the Mopgha villages. Their chapel cost them 1,300 rupees. Their village stands on a hill nearly, 3,000 feet high, and overlooks the broad valley of the Sitang river as far as the eye can see. Br. Bunker took an evening view of the village. I have made careful observations for latitude, and with the barometer for the height of the mountains, during our trips this year.

Organizing Sabbath Schools.

18.—Br. Bunker returned to town with a view of meeting brn. Colburn, Haswell and Norris, who were expected to arrive in Toungoo about that time. During the day and evening we organized a Sabbath school in accordance with the new plan. We obtained twelve teachers for as many classes of eight or nine each, and the pastor said he would himself take a class of young children to learn their a b c's.

19.—I went to the village of Sateh to spend the Sabbath. This is the second village in size among the Mopghas. They have a nice teak chapel, and do more in proportion to their number, I should say, than any other church in Toungoo. I spent a happy Sabbath with the people. We organized a Sabbath school, and gave out the same lessons as in all other cases, Acts 1: 1-7; so that we hope to

have all the disciples engaged on the same portion of Scripture at about the same time.

21.—I went to Dehmukah, with the expectation of meeting brn. Bunker and Colburn in the evening. I received a note in the evening from br. Bunker, saying that he hoped to be with me the next evening, and that both br. Colburn and Mrs. Bunker would come with him. We organized a Sabbath school about equal in number to that of Sateh, that is, about 100 pupils.

Abating a Nuisance.

The Mopghas, in common with the Bghais, store their rice in rude bins, which, like their houses, they build in clumps. A few days before my arrival, a man whose rice was stored in connection with a number of others, took it upon himself to set fire to the grass about the bins, so that the rats might be kept away. The consequence was that nearly the whole quantity of rice, amounting, as was said, to some two thousand bushels, was burned up.

22.—I had the happiness of welcoming Mr. and Mrs. Bunker and Mr. Colburn. It was a joyful meeting for the villagers, for it was the first time they had seen a European female in their chapel. The happiness which these Karens manifest in receiving the missionaries is one of the compensations which we enjoy for the absence of our dear friends at home.

23.—We were to go among the Bghais from this place. The Mopgha people carried us on our way, and we arrived a little after noon at Kathop hai. All the people, I should think, came in to the chapel in the evening, and I was quite surprised to see our Sgau preachers, Pwaipau and Shwaylai, address the people in as good-sounding Bghai as I had ever heard. I did not know that either of them understood the dialect so as to speak it.

24.—The people of Kathop hai quite cordially volunteered to carry us to the next village, which is called Kehwai, where we arrived a little before noon.

Hot Spring and its Origin.

A large party received us gladly. There is in the vicinity of this village a remarkable hot spring, strongly impregnated with sulphuret of magnesia. The spring is not far from the base of the highest peak in this part of the Toungoo mountains. The Karens say "that about two generations ago, on a certain night, terrible hissing sounds, like the piping of many elephants and the neighing of horses, were heard. The earth shook, and the lightnings played vividly through the roaring and thundering heavens; and in the morning when the people looked towards this mountain, they saw only a sea of water, not a bamboo or tree was to be seen." The mountain was after that regarded as the habitation of demons; and all the dead from the neighboring country were burned on its sides, and their bones buried on its summit. It is possible that there was a eruption from this peak, and that this hot spring has some connection with the condition of the mountain. The mountain I have by angular measurement made out to be twenty-eight miles from Toungoo, and about six thousand feet high.

We met with many interesting and encouraging things among these Bghais; and we have good grounds to hope that they will soon be won back from the errors which they have embraced.

LETTER FROM MR. BUNKER.**Scenery of Toungoo District.**

Toungoo, Feb. 13, 1867.—Since I last wrote, we have made two journeys among the mountains. The method of travelling here is much different from travelling in forests at home, and the forests themselves differ greatly; yet there is much that reminds one of the mountains of New England, much that calls up the old scenes in Maine, when we, as students, were out "roughing it." Truly the roads, or rather footpaths, are steep enough, or winding enough, to satisfy the most extravagant love of change. All my anticipa-

tions of the grandeur and interest of tropical travel have been quite realized on these trips. Often our way lay along the rocky bed of a mountain stream, at which times the scenery was peculiarly beautiful. The gigantic forest trees, covered with vines, formed an arch of leaves impervious to the rays of the sun, sixty, eighty, or a hundred feet above our heads, while the banks of the stream were covered with thick vines, plants of various kinds, and a variety of flowers. Coming from the hills, when the sun's rays came down like fire, we counted our times of travel in these glens as very pleasant. Yet it might be difficult to choose between this, and when our way wound about through the bamboos on the side of the summit of some tall mountain, where we obtained extended views of valleys, full of tumbling mountains at our feet, and, as it seemed, petrified waves, rolling away as far as the eye could reach. Those who have visited the White Mountains in New Hampshire can tell the peculiar feeling of awe that fills one's soul at such scenes. But there was here a peculiar feeling which I experienced in addition to that of awe. On these hill-tops before us we could see village after village of "our people," the Karens; and when sight failed us by the shutting in of the great water-shed range before us to the east, we could not but think and talk of the tribes yet in darkness, almost in sight beyond. I think some of these mountain scenes are the richest I have ever met.

Perils of Travelling.

Though our road often led us into dangerous places, through rivers and along precipices, none of us met with any serious accidents. In fording the Toungoo river, however, both my pony and my wife's got into the quicksands in about two and a half feet of water, and though they did not throw us off, or quite immerse us, yet they gave us a good "soaking;" and once again, in going down a very steep place, which terminated in a deep, rocky brook, my pony succeeded in throwing me over his head plump into the brook;

but fortunately, instead of striking on a number of rocks directly before me, I fell short, and received no harm, save a good thorough "ducking." At another time br. Colburn's horse (br. C. accompanied us on our last trip) fell off the path and went sliding down the steep mountain side, and Mrs. B.'s pony came near following him; but a timely jump on her part saved him.

State of the People—Advancement.

I am not disappointed in the Karens. I did not expect to find a people, just emerged from barbarism, like civilized Christians, and have not. If one looks for many ripe fruits of Christianity and education here, he will be disappointed. If he looks for signs of an immediately self-supporting church, I think he will be disappointed. Yet there are grounds for the highest hopes concerning the Karens for the future. Persistent, patient labor of foreign and native teachers, under the blessing of God, will bring that fruit. There is yet much of ignorance, darkness and heathenism hanging about the churches; but on all hands we can see a palpable advance, and in many cases, bright, noble and cheering examples of the grace of God and the power of the gospel.

What is Needed.

One thing that seems most necessary to be done now is to awaken the people to the necessity of schools. This seems to be the most pressing thing just now. They worship God, meet in their chapel every evening and on the Sabbath to hear their teacher; but those who can read do not read much, as a rule, and those who cannot read are not anxious to learn, and are not ardent in the idea of sending their children to school, especially if that child is old enough to assist in their daily work. However, when we come to contrast them with the heathen about them, we see that they have made marked progress.

I find there is a marked difference in the tribes in this respect. The Mopghas are thrifty, cheerful, clean, and anxious to learn. The Pakus are not so thrifty,

are dirty, more indifferent to an education. But the Bghais are filthy, great beggars, and behind the Pakus in matters of education.

Life among Barbarians.

March 19, 1867.—In his journey from Toungoo to Maulmain, br. Colburn did not exactly fall among thieves, but among their work. A band of "dacoits," robbers, fell upon a Shan train; one man was killed outright and several severely wounded, and just as they had left, brn. Haswell and Colburn came up and went to dressing their wounds, pouring in oil and pain-killer. But as a return for his kindness, the comrades of the wounded man succeeded in cutting off the black tail of br. Colburn's horse, with which he had journeyed over these mountains. Such is life among a treacherous, barbarous people.

The School—Helping the American People.

Our school is in very successful operation. We have forty odd—and many of them are promising young men. There are quite a number of Mopghas in the school, who are of special promise. They show a great deal more character than the other Karens, of the Paku tribe, or Bghai tribe. One little fellow, the other day (he is about ten, I think) brought in a handful of rice as a contribution to "help on the work of missions," as he said; he "wanted to help the American people in their work." Who knows but this little fellow may be another Quala?

This is our great want just now, men of some character among the native preachers. We have two whom I think much of, Kyoukhai and Shwaylai. My class in arithmetic are now at work in fractions. We had quite a time yesterday in cancellation in compound fractions. They enjoy it very much, and so do I. But I shall enjoy preaching a great deal more. We have started a system of Sabbath schools, like our present system at home, which seems to promise much. I am going to have a Sabbath school concert in our school just as soon as I dare to fly as high as that in the language.

Political State of Burmah.

We also to this end are watching the political state of Upper Burmah. Every thing seems to point to a speedy opening of that country to the gospel. The king has refused to renew the treaty with the English government; consequently the English have reëstablished export duties, and I now hear that a guard of 300 men is to be sent to Mandalay, as an aid to the English agent there. The prince who rebelled against the king, in the late rebellion, and afterwards escaped to Rangoon, has in turn run away from the English, escaping all pursuit, and by this time has reached Shanland. I should not be surprised to hear any day of another rebellion having its rise in Shanland. Our administration has also changed; Col. Phayre has gone out and Col. Fytche has come in as chief commissioner. He is averse to creeping into the presence of the king of Burmah.

All the local journals are advocating the annexation of the upper country to British territory, and so we should not be surprised at any day to hear the sound of war. All things indicate the advance of Zion.

HENTHADA MISSION.**LETTER FROM MR. THOMAS.**

The readers of the *Magazine* will remember that Mr. Thomas has been transferred to the Karen department of the Bassein Mission, and Mr. D. A. W. Smith, formerly of the Karen Theological Seminary in Rangoon, has been designated to take the work of Mr. Thomas in Henthada. Mr. Smith visited his new field early in January, and afterwards returned to Rangoon for his family. Mr. Thomas delayed his departure for Bassein till near the close of February, that he might be present at the annual meeting of the Association in Henthada, and introduce Mr. Smith to the pastors and others in the district.

Leaving for a New Field.

Henthada, Feb. 12, 1867.—Now, as I write, my family and all our household goods are in Bassein. I expect to complete our meetings of the Association here next Sunday evening. On the

19th I expect to be in the Bassein district and about my work there.

It is easy for me to write thus about my work during the next week. But O, the work that lies before me! Yet God's promise is—"My grace is sufficient for thee."

Before br. Smith returned to Rangoon for his family, we visited several of the churches south of this city. After spending a week in travelling, preaching and consulting about the interests of the mission, we met at Kamegyee three ordained men and delegates from several churches, who came to meet with us in council with the view of ordaining a Karen pastor, Mau Po.

Character of Mau Po.

This man had been with us in Henthada from the commencement of the mission,—first as a pupil in the Normal school, and then as teacher and as pastor. We might speak highly of him as a pupil and as a teacher, but we prefer to say simply that the Kamegyee church, of about sixty members, is the fruit of Mau Po's labors. And now we hope Mau Po will prove to be one of our most useful bishops. I say, bishops; for besides the name answering to the true meaning of the original word, the labors of an ordained man here are most evidently like those of bishops in New Testament times. He not only watches over his own church, as do New England pastors, but has also the general care of several churches in his vicinity, whose pastors are not yet ordained.

Ordination of Mau Po.

The ordination of Mau Po was conducted much as ordinations among the Baptists are conducted in New England. The letter of the church calling for the ordination having been read, the council was called to order. Sah Mai was moderator. Mr. Thomas preached from Acts 20: 28—"Take heed unto yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with his own blood."

Sau Done prayed during the laying on of hands. Br. D. A. W. Smith extended to the candidate the right-hand of fellowship, accompanied by a very appropriate address.

Weary Journeys—God's Work Advancing

On the 14th of January I parted with br. Smith on the banks of the Irrawadi, a little north of Donabew, continuing my labors a week longer in that part of the country.

Jan. 20th I returned to Henthada city, but after three days I was again on the road—a very long and difficult road—to the Eastern Yoma mountains. This was my most tiresome, and in some respects my most important, tour of the season. I have never been among firmer and more loving disciples of Jesus than I found in that tour. I have scarcely ever seen more clear indications of God's electing grace. I visited places in which I had been several times in past years,—places where I had never seen a child of God. But now God has chosen two here, six there, and five in another place. I frequently felt that the word of God which I preached was really taking effect upon the hearts of the heathen also. Fifteen were baptized, and one new church was formed. "Arise, shine, for thy light is come."

A Dark as Well as a Bright Side.

In writing of this tour to the eastern part of the Henthada mission field, I of course speak only of the cheering side of the picture. But I want my brethren to know that around the eight little churches visited are multitudes of heathen, in whose sight Christ has "no form nor comeliness." Nor have I spoken of dismal walks and rides through tangled wilds, or through miles of primeval forests, where our roads were made nearly impassable by the huge, deep foot-prints of wild elephants. One may be grateful if he only gets bruised by now and then a fall from his pony, or if he gets only half-suffocated by the clouds of dust which arise in many parts of the jungle path. One expects to be chilled by the

cold, searching winds of night, and almost melted by the heat of midday. But by such trials and wearisome journeys, by such joys and sorrows is the gospel to spread through Burmah.

The Henthada Association.

We enjoyed very much all the exercises of the Association. It was a very good and important season. The place of the meeting was far from central. Hence the attendance was not numerous; yet nearly every church was represented.

On arriving with br. Smith at the place of meeting, we met br. E. O. Stevens, with several Karen and Burman pastors from Prome. Bassein was also represented. It was really a congregation of delegates—a very interesting company of God's people.

Then the place was one of great interest. We met at the foot of the Western Yoma hills. Indeed, our chapel was on the very top of one of the smaller hills. On the morning of our arrival, we sung with peculiar interest,

"On the mountain-tops appearing,
Lo, the sacred herald stands."

There we spent four days and nights, walking on the heights of Zion.

Parting—Looking towards Bassein.

Early Monday morning we parted,—br. Stevens going north, br. Smith south-east,—while I went directly south, following the western range of hills quite to Bassein city.

Monday, at night-fall, we arrived at Bodaing, the place of one of the Henthada churches. There I spent about twenty-four hours, baptized one convert, and administered the Lord's Supper. I also saw many heathen, and found some of them ready to listen.

Tuesday, near night, I entered the Bassein province, and a little after dark came to a small church, the most extreme company of disciples belonging to the Henthada Mission. There I again stopped. The heathen were holding a feast for the dead, and hence many came to listen to God's word. Nothing could exceed the loving-kindness which was

shown me by the members of this church. I had the privilege of baptizing five very interesting converts. One of them had been a worshipper for the past nine years,—the head-man of the village.

After doing all I could in Lay-mai, I entered a small boat, and by having the men work all night until sunrise on Thursday, we reached the Quenyah—first Bassein church.

Mr. Thomas, under a later date, refers thus to the close of his labors in connection with the Henthada Mission:

All the journeys, all the preaching, and all the solemn ordinances of the Lord's house to which I was looking forward at the time of my last letter, are past. And now for new scenes, new duties, new trials and (may it be so) new joy. I feel no ecstatic joys and no desponding fears. God, I feel sure, will help, and all will be well.

BASSEIN MISSION.

LETTER FROM MR. THOMAS.

The preceding letter, under the heading "Henthada Mission," gives an account of the closing labors of Mr. Thomas in connection with that mission. His first letter from Bassein, the field to which he has been transferred, follows.

First Labors in Bassein District.

Bassein, Feb. 28, 1867.—Having passed beyond the field of the Henthada Mission, I spent a day at Quenyah, the seat of the first Bassein church, and tried to arouse the church from their spiritual stupor. Towards night we started for our boat, nearly a mile from the chapel, followed by a large number of the disciples, and by nine candidates for baptism. On reaching the boat, we had worship, and then, in the presence of many heathen Burmans, I baptized these, re-entered my boat, and hastened to the next church.

"In Labors Abundant."

Friday was spent at Meazay, La Thah, where is a large church. I attended an early prayer-meeting, visited young converts and old members of the church at

a distance of three miles, preached at eleven, A.M., at noon baptized five, communion in the afternoon, and left, to sleep five miles further down the stream at Po Dau. As the pastor was unwell, we did not hold meetings here, but pressed on, early the next morning, to Shlay-gyee-pyet and Shahgmai, where are more than two hundred disciples. There I spent Saturday and Sunday. God blessed us. "The word of God was precious." At noon, on Sunday, fifteen happy converts were baptized by me in the Bassein river,—a beautiful baptistery.

In all the above places, the simple preaching of one, two or three sermons was but a small part of the labor to be done. There were numerous questions to be put and answered. There was much to be learned by me all about the churches visited, and about others in the vicinity. Hence I reached the city of Bassein weary and worn, yet not abating "a jot of heart or hope."

Thus twelve days have been spent since we parted at the Henthada Association. Now with my whole heart I entreat the dear people of God in America to pray, "O Lord, revive thy work" in Bassein.

Visit to the Churches—Bassein Association.

March 29, 1867.—Soon after arriving in Bassein, I started to the south of this, to visit churches that were in a bad condition in those parts. I visited six churches south of Bassein city, that is, all the churches that are on the Bassein river in that direction. I was very kindly received in every place, and found many who seemed like the true children of God.

On the 13th of March we went to the Bassein Association. Messrs. Scott and Thomas, with their families, were there, and br. Van Meter of the Pwo Karen Mission, in Bassein, and a very good representation from the churches. We spent four days and five nights preaching, praying, devising and directing in reference to the interests of these churches.

It was a great, a sacred privilege to preach to such a congregation. I trust I do bless God for this privilege so often given me in this land.

Statistics—Need of a Revival.

The number of baptisms has been less this year than usual. But few conversions from the heathen have been reported here. The schools are prosperous. I do not think there is any wide-spread error in Bassein; but I am deeply impressed with the conviction that there is here a very low state of piety. We need a revival here. Plead with the Saviour that He may again "visit his plantation." Let our united cry be, "O Lord, revive thy work" in Bassein.

PROME MISSION.

LETTER FROM MR. E. O. STEVENS.

A Troop of Zion's Pilgrims.

Prome, Feb. 5, 1867.—Three weeks ago to-day, on the main road in the town of Shwaydoun, I saw a train of seven carts travelling southward on the way to the town of Enma. The oxen were as slow in their movements as usual; and the creaking of the axles was as grating upon the ears as ever. The jolting of vehicles without springs was evidently wearisome to the passengers, and the clouds of dust very trying. But those Burman ox-carts, with their old build and primitive wheels, to me were never invested with so much interest as on that day. A company of native Christians, with their families, had come a distance of twenty-five or thirty miles to attend the communion season at Prome, and were now returning to their respective homes, some on foot, others with their little ones and the baggage in the carts. A Kyen disciple with his family accompanied them, seeking a new home. The teacheress, but recently arrived from America, and the blue-eyed babe, were in the cart which led the van. Travelling in company were Christians representing people speaking four distinct tongues, yet all, whether American, Bur-

man, Karen or Kyen, acknowledging one common brotherhood in Christ Jesus. Three ordained native preachers were of this number. One of them was the pastor of the Prome church, who, with an unordained preacher, in response to a call from the disciples in Enma, had been appointed a delegate to a council, to be held in the latter town, to consider the propriety of constituting a separate church there. We all arrived safely at the place of our destination before noon of the next day, the 16th of January. The joy and enthusiasm, with which the disciples in Enma greeted the new teacher and his family, was quite equal to that with which we were welcomed to our home in Prome. Many hands made light work. Mats and curtains were at once called into requisition, and, as the result, soon one corner of the chapel was fitted up very comfortably for our use.

Inauguration of a New Church.

Thursday, the 17th of January, the ecclesiastical council met. Three subjects came before the body for consideration; first, with reference to the views of doctrine entertained by the Enma Christians; second, their numbers; and third, their readiness to bear the financial burdens belonging to a distinct church. After careful deliberation and inquiry, it was

Resolved, That, whereas the disciples in Enma do subscribe to the twelve articles of the creed printed in the Golden Balance; whereas they, with the disciples in the adjoining towns of Pongdau and Tarokehman, number about seventy; and, furthermore, whereas the disciples have, during the year past, shown their willingness to bear the financial burdens of the church by subscribing Rs. 76 towards the completion of the chapel, and by supporting in part for several months a school teacher among them, therefore, in the judgment of the council, it is expedient to organize a church in Enma forthwith.

The members of the council were, however, of the opinion, that the Enma

disciples were lacking in the matter of a church covenant. The business of enrolling the names of the members having been put into the hands of a committee the meeting was closed with prayer and the benediction. The choosing of pastor, deacon and church clerk, the ordination of the deacon, and the recognition services, were all deferred to the 20th, the Lord's day, that the largest possible attendance might be secured for the occasion.

Public Services.

The programme, as carried out on the 20th, was as follows:—

1. The choosing of Rev. Oo Khong as moderator, and Rev. Ko Khyen, recording secretary.

2. Reading of Scripture and prayer by the moderator. Record of the doings of the council read and approved.

3. Choice of church officers. For pastor, Rev. Ko Shway Nyo, the preacher who is supported in part by the Baptist church in Lebanon, N. H. For deacon, Ko Tsan Poo, one of the first converts in Enma, a man possessed of an amount of energy and Christian enterprise very unusual in a Burman. For church clerk, Moungh Khah Lai, a young man of some promise.

4. Charge to the pastor by Rev. Oo Khong; charge to the deacon by Rev. Moungh Myat Koungh, a Sgau Karen preacher; charge to the church by Rev. Ko Khyen, the first convert in Enma.

5. Singing, followed by the ordination of the deacon; imposition of hands by the five ordained ministers present; ordaining prayer by the pastor.

6. Charge to the church by Rev. E. O. Stevens.

7. Prayer and benediction.

Hope Deferred.

On Tuesday, Jan. 22, in company with Ko Khyen, I walked ten or a dozen miles from the chapel in Enma to the bazaar in the town of Pongdai, and spent the day in preaching and distributing tracts in the neighborhood. At sunset, tired and hungry, we sat down to rest in the house of Moungh Myat Koungh, among the Karen

Christians in the village of Kanzai, three miles south of the bazaar. After conducting a little prayer-meeting in Burmese, I retired to rest, feeling somewhat disappointed with the review of the day. An inquirer, for whom I had indulged high hopes, had seemingly decided that at present he could not quite give up all for Christ and ask for baptism. I feared that if he deferred the matter of deciding to come out for Christ boldly, in the face of persecution, till a more convenient season, that convenient season for him might never come.

Giving up all for Christ.

Wednesday, Jan. 23d, is a day to me memorable for the goodness of God. At sunrise Moungh Myat Koungh, Moungh Shway Nee, the Karen school teacher from the village of Talaing-gong, Ko Khyen and myself, started in a westerly direction for a visit to the Karen church, whose members reside in the villages of Mo-Goung and Yuahshay, situated within the limits of the town of Tarokehman. But we had not gone Indian file in the narrow footpath many rods, before we heard a voice shouting to us out of the tall jungle grass a little behind us, to the right, in the direction of Pongdai. The inquirer mentioned above had passed a restless night, and had hastened away thus early from his house in the bazaar to beg us to wait one day longer and to preach in the town. He was the picture of unrest. He had not strength to apply for baptism, and yet could not let us go quite yet. At this juncture I suggested having recourse to prayer. So we ascended the ladder of the chapel near by, and one after another engaged in prayer in his behalf.

I have never seen a Burman manifest so much emotion when considering the question of his soul's salvation. His whole frame shook and the tears flowed fast. He said he had wholly renounced idolatry, and believed in the Eternal God and the Saviour Jesus Christ. But the prospect of his wife separating from him, taking with her their only son and

child, and the possibility of being obliged by numberless petty annoyances from heathen neighbors to sell off his stock and move away, staggered him. Finally, taking my hat and umbrella in my hand, I told him that seeing he was still undecided, and the sun would soon be getting very hot, it would be necessary for us to start at once. I wished however to remind him that while it was not easy for him then to profess his faith in Christ, if he put off obeying our Lord's command, his case would every day be growing harder; and that if he deferred obedience for a month, as he proposed doing, at the end of the thirty days his case might very probably be thirty times more difficult than it was then. "If that is the case," he replied, "let it be done at once." From that moment peace appeared to take possession of his soul. His examination was very satisfactory. It was deemed best that the ordinance of baptism should be administered that very evening. I had the precious privilege of baptizing him. His name is on the fly-leaf of my Bible, as the first Burman man I have ever baptized.

Providential Deliverance.

But there is one more mercy vouchsafed that day, which I wish to record. In attempting to descend from the chapel, to steady myself I laid hold on an upright bamboo, which, to all appearances, was intended to serve the purpose of a pillar. But the withs which formerly have kept it in place, having rotted away, I fell, striking my head with violence upon the ground. Bits of broken reeds in great numbers were strown around; and in most places in the immediate vicinity, the surface of the ground was broken up into clods, baked hard in the sun. But the particular spot upon which I was precipitated must have been smooth and free from brush. Thus a gracious Providence kept my right eye from suffering any serious injury. I soon recovered my breath, and after a while succeeded in manufacturing a paper shade and band to protect my eye from the rays of a tropical sun. A looker-on,

if disposed to ridicule, could easily have made capital out of my appearance as, with rather a limping gait and only one eye visible, I wended my way to the river-side to administer the sacred ordinance. But everything proved orderly without, and within my own soul there was sweet peace and joy. Ko Khyen returned with the convert to his house, to strengthen him in beginning his walk as a professed disciple of Christ.

More Baptisms—Female Prayer-meeting.

The next day, in company with three Karen disciples, I was able to walk to Yuah-shay. There I had again the precious privilege of unfolding the riches of free grace to attentive listeners. On Friday, Moung Myat Koung baptized three, one Burman, a Karen man and wife, at Yuah-shay. At the river-side we parted. They with joy returned to their homes, while under the guidance of Moung Myat Koung and Koung Shway Nee I penetrated the bamboo jungle on the opposite bank, and started northward on my return. We accomplished the tramp of eighteen or twenty miles before dark, thus completing our circuit within the appointed time.

Mrs. Stevens reported a large attendance of Christian women at the female prayer-meeting on the preceding Wednesday, and a number of little incidents important as showing the affection of the people in Enma for their foreign teachers. We arrived at Prome on the 29th, in the enjoyment of our usual health. I hope to start with several assistants on another trip next Monday.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

"Go Forward."

Nowgong, Feb. 23, 1867.—It is now three years since I baptized and sent forth our two Garo* brethren to travel

*In accordance with the most approved authorities and the latest usage of the missionary brethren, the name hitherto written Garrow, in the publications of the Union will hereafter be spelt Garo.

and preach and teach among their countrymen near Gowalpara. We had no mission there, and my wish and judgment has been for concentration, instead of diffusive and wide-spread operation, until the Committee can increase our working force. But when these brethren were so anxious to go, I could not say no.

I saw the finger of God. Something said, "Go forward." Br. Scott, who was intimately acquainted with the circumstances, said, "Go forward," and so said br. Ward. Alone, in feeble health, and pressed with the work of the Assamese and Mikir department here, together with the hard tug of the Dictionary, I have been utterly unable to visit those brethren, and have had to do what I could by writing. They are urgently calling for a visit. They appear to have gone faithfully on, until some seventy persons meet for regular worship, among whom they say several desire to follow Christ in the ordinance of baptism, and form themselves into a Christian church.

MISSION TO SWEDEN.

LETTER FROM MR. EDGREN.

The Work Still Advancing.

Stockholm, April 11, 1867.—The Lord has continued to work among us here in Sweden. We hear voices from different parts of the land proclaiming the approach of the kingdom of our Redeemer. May it come, until all the nations shall know and love Him. Lately I have heard from Arvika, my native place, that one, a young and somewhat educated man, who had heard me preach there, has been found by the Saviour, and now lives in his love. At first, he said he could not understand how I would expose myself to so much ridicule and such shame as must be attached to my name in consequence of my public preaching in the woods; but when he listened to a sermon on "Grieve not the Holy Spirit," the words, and particularly an illustration, fastened so in the depth

of his soul that he went away resolving to give up the world, cost what it might. He had intended to accompany a party of young men of the free militia on a pleasure excursion into Norway; but instead, he spent the money he had appropriated for this purpose in buying a Bible Commentary, and began studying the Holy Word. He is now a rejoicing believer. All glory to the Lord our Saviour.

A Needy Field.

Here on the south the Spirit of God has not been absent. No, blessed be his name! He has wrought wonders among us here, although much has been done to divert the attention from our meetings in this part of the city. Some more sinners have found, I trust, genuine peace through believing. One has been baptized, and another Lutheran Christian is a candidate for the sacred ordinance. Yesterday we established a mission Society on the south, whose object is to visit the sick and poor members of the church, and others living in this part of the city to distribute tracts and invite to the meetings. Sometimes, however, it seems as though we should have to give up this field for want of means to rent our meeting-hall. I hope it may not be so. We ought to have a plain little chapel here on the south, where the masses of the poor may be gathered in. We expect to see greater works of the Lord among us. But it will be difficult to support our mission here, as the brethren of the church on the north find it too much for them to contribute to so many ends as they have at present.

The Sure Result.

The field is large enough; yet it would be well could our influence be extended also eastward. In due time the Lord will visit Russia too. O, what barbarism, what darkness yet covers the European continent. Even here in Sweden, we are not seldom reminded of the middle ages. It makes one sick sometimes, when contrasting the country with the great, free Western Republic. The advance is slow against the over-

whelming flood of superstition and selfishness. But it is glorious to know that nothing shall be able to resist the coming of the kingdom of Christ. The darkness must be lit up when the light breaks upon it. Truth is almighty in the end. So with Him, who Himself is the truth, in our souls and round about us. We may well take courage and work, expecting the fruit. May the Lord make us holy workmen.

MISSION TO GERMANY.

LETTER FROM MR. LEHMANN.

State of the Church in Berlin.

Berlin, May 1, 1867.—We commenced the present year with the united prayer-meetings. As in past years, we held regular meetings every evening in the week, with a large attendance and to our great blessing.

Our services during the past quarter have been held regularly and attended with rich blessings. There is an increased attendance, especially in the evenings. The increase has been small. Only five have been baptized; but there are now ten or more candidates, of whom several, we hope, will soon be baptized. Several converts date their first religious impressions from the hearing of sermons by my son. The Sabbath schools prosper, and teachers are increasing. Our experience has been that the number of pupils is not improved during the summer. The present number is nearly one hundred, and things look promising. The Bible class, composed of the elder children, and held during the week, is encouraging.

Christian Liberty--The Outstations.

One of our brethren at an outstation still pays one-half the salary of several of the missionaries sustained by the churches in Prussia. Besides this, he stimulates the churches to undertake the manufacturing of any kind of articles which may yield a profit in behalf of the cause of missions, and offers to lend capital without interest to aid in such an enterprise, and has already lent in this way perhaps ten thousand thalers.

The outstations have been regularly supplied with the word. In such labors bro. Palm has met with considerable success in Freienwalde, where he has baptized several, and the interest of the cause has been much advanced.

The present rumors of war disturb our minds greatly. Business is quiet or destroyed, in consequence of which all, and particularly our members, suffer much, and our plan to pay off the chapel debts is again postponed. O that the Lord would grant us peace, at least for the next few years.

May the Lord bless our dear American brethren, and particularly the Missionary Board.

LETTER FROM MR. ONCKEN.

Mr. Oncken gives some account of his last tour in Great Britain, to collect funds for the completion of the chapel in Hamburg, and then proceeds as follows:

Bible Circulation.

Hamburg, June 1, 1867.—While I have been richly blessed in my own soul, the Lord has been pleased to crown my public ministrations with a rich blessing both to saints and sinners. A deeper interest has been awakened, not only among our Baptist brethren, but also among the Presbyterians, for the Lord's work on the continent. My interviews with the directors of the National Bible Society of Scotland has given a new and increased impulse to their efforts for an enlarged circulation of the Scriptures issued under my supervision at Hamburg. I have, in consequence, printed quite recently 60,000. Four gospels, the Epistle to the Romans, and the Psalms of David; 10,000 New Testaments are now in the press, and 5,000 school Bibles and 3,000 octavo Bibles, have already been completed and are circulated all over the country by our missionaries and members of the mission churches.

Encouraging Progress.

From our statistics for 1866, published with the annual report, brethren in America will have rejoiced at the rich blessing vouchsafed us from our risen

Lord on the labors of the past year,—our clear increase being 1,011, after deducting the losses by death, exclusion and emigration. The latter, with but few exceptions, chose America for their fatherland, numbering not less than 372.

At Hamburg, we have been very graciously dealt with. Our accessions have been larger than in any previous year since our existence. At the same time, peace has reigned throughout our ranks. Our gratuitous missionary labors have been sustained, such as itinerant preaching, tract visitation, Sunday school teaching, &c.

DONATIONS.

RECEIVED IN AUGUST, 1867.

Maine.

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| Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 12; Jefferson, ch. and soc. 6; East Vassalboro', Mrs. Abigail White 50; Brunswick, Main st. ch. 5; | 73.00 | |
| Penobscot Asso., J. C. White tr., Bangor, 1st ch. | 100.00 | |
| | — | 173.00 |

Vermont.

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| Montgomery, a woman 10; Burlington, ch., E. A. Fuller tr., 55.85; West Bolton, ch. and con. 13; | 78.85 | |
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Massachusetts.

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| Boston North Asso., Watertown, Mrs. E. C. Stevens 10; a brother, to be expended under care of Rev. E. P. Scott, Assam, 10; West Acton, ch., mon. con., James M. Brown tr., 5.75; | 25.75 | |
| Boston South Asso., Boston, Rowe st. ch., Armenia Crowell | 20.00 | |
| Merrimack River Asso., Billerica, friends, to be expended under care of Rev. J. N. Cushing, among the Shans, | 15.00 | |
| Wachusett Asso., Sterling, ch., mon. con. | 6.00 | |
| Miller's River Asso., West Roy-alston, Rev. L. Tandy 1; Dea. J. Pierce 1; | 2.00 | |
| | — | 68.75 |

Rhode Island.

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| Providence, Friendship st. ch., ladies, for sup. of two girls in Mrs. Bixby's sch. among the Shans, | 15.00 | |
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Connecticut.

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| Norwich, Central ch., Ladies' Mite Soc., for the Shan Miss., Mrs. Lucius Thompson tr. | 70.00 | |
| State Convention, W. Griswold tr., Hartford, 1st ch. | 647.49 | |
| | — | 717.49 |

New York.

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| Rochester, 2d ch., Young People's Miss. Soc. for sup. of nat. pr., care Mrs. Ingalls, Thongzai, Burmah, | 33.00 | |
| Seneca Asso., Ithaca, ch., Sab. sch., for sup. of nat. pr., care of Rev. C. T. Kreyer, Hang-chau, China, | 13.00 | |
| Coll. per Rev. O. Dodge, Dist. Sec., | | |
| Hudson River South Asso., New York, Amity st. ch., in part, | 200.00 | |
| Hudson River North Asso., West Troy, ch., in pt., 23.25; Cohoes, ch. 10.55; | 33.80 | |
| Buffalo Asso., Buffalo, Washington st. ch. | 291.40 | |
| Seneca Asso., Ovid, Rev. F. D. Fenner | 13.40 | |
| Madison Asso., Cazenovia Village, ch. | 55.00 | |
| Long Island Asso., Carrol Park, Miss. Sab. sch., for sup. of nat. pr., care of Mrs. Ward, Sibsagor, Assam, 40.05; Williamsburg, 2d ch. 5.50; | 45.55 | |
| Union Asso., Yorktown, ch., in part, | 19.20 | |
| Hudson River Central Asso., Peekskill, ch., in part, | 20.50 | |
| Dutchess Asso., Dover Plains, ch. 30; South Dover, ch. 22; N. Rose, treas. of Asso., 14.05; half coll. at Asso. 19.95; | 86.00 | |
| Oneida Asso., Rome, ch., in pt., 42.76; Oneida, ch., in part, 15.16; S. H. Fox 5; | 62.92 | |
| Lake George Asso., Rev. C. Smith | 22.00 | |
| Washington Union Asso., Hoosick, Mrs. Lucy Harrington | 5.00 | |
| Onondaga Asso., Tully, ch. | 12.70 | |
| Cortland Asso., treas. of Asso., in pt., 50; half coll. at Asso. 32.23; | 82.23 | |
| Oswego Asso., So. Richland, ch. 5; Fulton, ch. 13.58; Albion, ch. 1.78; Richard Giles 60; a friend 1; Oswego, West ch. 43; treas. of Asso. 10.45; | 134.81 | |
| Deposit Asso., Deposit, Mrs. L. Whitaker's Bible-class 10; treas. of Asso. 10.78; coll. at Asso. 21.77; | 42.55 | |
| | — | 1173.06 |

Pennsylvania.

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| Northumberland Asso., Summit, ch. | 7.00 | |
| Coll. per Rev. J. V. Ambler, Dist. Sec., | | |
| Philadelphia Asso., Frankford, Rev. J. A. Warner 10; Glen Run, ch. 24 28; Great Valley, ch. 31.54; W. Philadelphia, 1st ch., Sab. sch. 100; Upand, ch. 156 55; Springfield, Sab. sch. 5; Philadelphia, W. G. M. 4; | 331.37 | |
| Tioga Asso., E. Charleston and Medway, chs. | 8.13 | |
| Abington Asso., Aldenville, E. K. Norton | 5.00 | |
| Pittsburg Asso., Washington, Sab. sch., Master Willie Davis 1; Sharpsburg, ch. 9.33; Freeport, ch. 10.13; Pittsburg, 4th ch. 20; | 40.51 | |

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| Beaver Asso., Sharon, ch. 5; Providence, ch. 18.75; Amana, ch., of wh. 4 is fr. Sab. sch., 7.92; Muddy Creek, ch., of wh. 3.70 is fr. Sab. sch., 40.10; West Salem, ch., of wh. 4.80 is fr. Sab. sch., 18.45; Achor, ch. 19.55; Zoar, ch., of wh. 15- .55 is fr. Sab. sch., 33.85; Zion, ch. 32; Harmony, ch. 5- .50; coll. at Asso. 35.09; 216.21 | |
| Central Asso., Milesburg, ch., Mrs. Susie J. Mc. L. Bowman tr., tow. sup. of nat. pr., under care of Rev. B. C. Thomas, Bassein, Burmah, per Rev. S. M. Osgood, Dist. Sec., 25.00 | 633.22 |

Ohio.

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| Cleveland, German ch., to sup. a nat. pr., 50; Norwalk, ch., Mo- ses Yale tr., 18.50; 68.50 | |
| Coll. per Rev. G. H. Brigham, Dist. Sec., 10.00 | |
| Hull Prairie, "Ono" 10.00 | |
| Miami Union Asso., King's Creek, ch. 20; Dayton, Wayne st. ch. 34.31; B. H. Barney 5; G. H. B. 10; Casstown, ch. 4- .05; Troy, Smith Talbot 60 cts.; 73.96 | |
| Mt. Vernon Asso., Mrs. R. W. Young, for sup. of "On Louis," in Rev. E. P. Scott's Mikir sch., Assam, 35.50 | |
| Wooster Asso., Canton, ch. 36.59 | |
| Meigs Creek Asso., McConnells- ville, ch., of wh. 12.76 is fr. Sab. sch., 36.90; Cumberland, ch. 2.50; Windsor, ch. 5.35; Matamoras, ch. 2.25; Beverly, ch., Sab. sch. 7.78; coll. at Asso. 58.09; 112.87 | |
| Scioto Asso., Licking, ch., Juve- nile Miss. Soc. 10; coll. at Asso. 23; 33.00 | 370.42 |

Indiana.

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| Coll. per Rev. G. H. Brigham, Dist. Sec., | |
| Northern Indiana Asso., La Porte, ch., Young People's Miss. Soc., bal., to const., Miss Mat- tie Crane H. L. M., 57.25; So. Bend, A. S. and M. E. Dun- bar, for sup. of Te Plu Pau, nat. pr., care Rev. B. C. Thom- as, Henthada, Burmah, 25; 82.25 | |
| Laughery Asso., Aurora, ch., Sab. sch., to sup. a boy in Mrs. Ingalls' sch., Thongzai, Burmah, named "Aurora," 25.00 | |
| White Water Valley Asso., Pipe Creek, ch. 7; coll. at Asso. 12- .30; 19.30 | |
| Bedford Asso., Spice Valley, ch. 2; Boggs Creek, ch. 2.40; coll. at Asso. 6.60; 11.00 | |
| North-eastern Indiana Asso., Mrs. Matilda Daniels 2.00 | |
| — 139.55 | |

Illinois.

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| Upper Alton, young ladies of Elright College, per M. A. Da- vis, 12.00 | |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |

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| Chicago Asso., Woodstock, ch., Sab. sch., tow. sup. of nat. pr., under care of Rev. J. E. Clough, Ongole, India, 25; Waukegan, ch., of wh. 25 is fr. Sab. sch., to sup. a boy in Rev. B. C. Thomas' sch. at Bassein, Burmah, 38; 63.00 | |
| Clear Creek Asso., Big Creek, ch. 1; Clear Creek, ch. 2; Don- gola, ch. 5; Hickory Grove, ch. 2; 10.00 | |
| Dixon Asso., Mt. Carroll, ch., bal. .80 | |
| Fox River Asso., Joliet, ch. 45- .58; Somanauk, ch., of wh. 8- .20 is fr. an outstation, 15.70; 61.28 | |
| Louisville Asso., of wh. 10 is fr. Jackson township, ch., 4 fr. Kinmundy, 2 ea. fr. Centralia, Mason and Elliottstown, ch., 1 .75 fr. Effingham, ch., 1 fr. Greenland, ch., 50 cts. fr. Wat- son, ch., 32.50 | |
| Mattoon Asso., coll. at Asso. 33- .52; Mattoon, ch. 12; colored ch. 3.15; 48.67 | 228.25 |

Iowa.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Burlington Asso., coll. at Asso. by Rev. C. Darby 26.28 | |
| Cedar Valley Asso., Waverly, ch. 9; Waterloo, ch., Dr. A. B. Mason 1; 10.00 | |
| Davenport Asso., Muscatine, German ch. 35.00 | |
| — 71.28 | |

Michigan.

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| Grand Rapids, 1st ch., J. B. Gouldsburg tr., 18.75 | |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Grand River Asso., Alpine and Sparta, ch., Misses Orline M. and Celia E. Watkins, 40 cts. ea., Arthur and Mary Watkins 10 cts. ea.; 1.00 | |
| Jackson Asso., coll. at Asso. by Rev. E. Kincaid 32.42 | |
| — 52.17 | |

Minnesota.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Minnesota Asso., Minneapolis, 1st ch., Sab. sch., tow. sup. of "Rungiah," nat. pr., under care of Rev. J. E. Clough, On- gole, India, 52.00 | |

Wisconsin.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Richland Asso., Richland, Cen- tre ch. 1.10 | |
| Manhattan, ch. 3.50 | |
| — \$3,777.64 | |

Legacy.

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|--------------------------------------------------------------------------------|--|
| Concord, N. H., Dr. Isaac Colby, per James Morgan, Exr., in part, 800.00 | |
| — \$4,577.64 | |
| Total from April 1 to Aug. 31, 1867, \$31,- 174.02. | |

MISSIONARY MAGAZINE.

VOL. XLVII.

NOVEMBER, 1867.

No. 11.

AMERICAN BAPTIST MISSIONARY UNION.

THE WESTERN ROUTE TO CHINA.

BY REV. W. ASHMORE, SWATOW, CHINA.

By the new line of steamships established by the way of California, letters will reach America as promptly as if sent by the old English line. The Colorado successfully completed her first trip and left Hongkong, on her return, on the 17th of February.

As Americans, we might excusably indulge in a little national pride at the happy inauguration of this magnificent enterprise. It was a notable day in Hongkong when a merchant steamer of over three thousand tons rounded into the harbor, after having steamed entirely across the Pacific without stopping her engine.

The advantages to trade and commerce of this new line will be immense. But what is of far more interest to us is the effect it is destined to have on the Chinese. The steady pressure of foreign nations on this arrogant and exclusive nation for so many years is at last beginning to show its results unmistakably. And the Pacific Mail Steamship Company have come in at an opportune time to have a share in the initiation of a new order of things.

Long and hard have the leaders of this empire fought against free and unrestricted intercourse with outside nations; but they have failed in the encounter. And, though there will yet be stubborn opposition, no one fears the issue. Arrogant and exclusive old China must fall, and young and progressive China will be driven forward, to take a place in the arena of nations.

This result can no longer be staved off. Foreigners have had too many concessions, and have too many strong footholds, ever to be hustled back to the days of the "thirteen hong," when a little place no larger than a parade-ground formed alike their place of business and of recreation.

The Chinese have learned a valuable lesson from the foreign inspectorate of customs,—something imposed upon them against their will, but not against their interests, as they have learned to know. The reader is aware, I suppose, that all the custom-houses in China are under the supervision of foreigners, with whom are associated, at all the ports, a corresponding staff of Chinese colleagues. The design of this, at the outset, was to secure to foreign nations, more especially England and France, the indemnities they claimed for the last war. (The pedagogue who flogs the urchin always expects to be paid for his services.) The foreign inspectorate of customs enabled outside nations to carry out the policy by which their accounts were

to be liquidated ; but at the same time it has immensely increased the revenue of the empire. They pay heavy salaries to these superintendents,—from five to ten thousand Mexican dollars per annum,—and each port has a large corps of tide-waiters and attendants, also well paid. But so well is the work done, that the head authorities would hardly go back to the old state of things, even if they could.

Another foreign element is operating with equal power upon the common people of China, more particularly the mercantile class. Those unwieldy hulks, called junks, in which the Chinese did their trading up and down the coast, have been compelled to give way to ships. There are multitudes of them left, which go drifting before the monsoon up the coast in summer and back again in winter ; but very few new ones are being built. Their merchants have found the advantage of employing vessels which can sail against the wind as well as before it. Here, in this comparatively small port of Swatow, at least a hundred charters of foreign ships are made every year by the Chinese.

Indeed, the tact and resources of western nations have compelled their merchants to sharpen their wits, to give up many old notions and customs and to adopt many new ones, purely as a matter of self-preservation ; otherwise, the trade would pass out of their hands. Think, for example, of three or four English and continental insurance companies having offices in Swatow, and supported mainly by Chinese. Nobody will insure a junk ; therefore junks must go to the wall. And the Chinese like well, during typhoon-times, to have in their pockets an insurance policy for a cargo of northern produce on the way down.

A person here in China without making special inquiry would never imagine what a vast amount of foreign tonnage is employed in purely Chinese commerce. Most remarkable of all is the business done on Canton river and that magnificent stream, the "Yangtze," the Mississippi of China. Large, capacious and well-built American and English steamers penetrate to the heart of China, laden with passengers and freight. Chinese prejudice may growl and shake its fists ; but that does not stop the engine. Meanwhile, those who take advantage of the new improvements move ahead ; those who do not, fall behind. This is the *argumentum ad hominem* which never fails to convince a money-loving people like this.

But I have diverged widely from the point. This California line of steamers is destined to exert a powerful influence on the Chinese in a way which has never been done by the English steamers. The Californians need labor. A rich and fertile soil they have got. Mechanical ingenuity they have got. Capital they have got. Brains they have got. But there is a deficiency of muscle for the brains to direct. Now this is just what China can export to an almost inexhaustible degree. Tough and hardy and industrious working-men she can send off by the hundred thousand, and be all the better herself for having got rid of those she cannot feed. It would seem the Pacific Company intend to provide special facilities for this kind of emigration.

But it is not so much from those who go to California that much is expected, but from those who return. The Colorado brought one hundred and fifty Chinese, the most of whom have profited in worldly matters greatly. There will be a constant stream of them coming and going, and the reaction upon their countrymen at home will be strongly marked. We see something of it already. They dissipate, wherever they go, a multitude of those stupid prejudices which their countrymen entertain, and puncture many a bubble of national conceit.

A question of more interest to us is, How far will the evangelization of the Chinese be promoted by all these changes ? There will be greatly increased facilities for missionaries and Christians at home communicating with each other ; increased facilities for transporting the means of usefulness. The working hand will be near-

er the throbbing heart, and the sympathy will be closer and more quickly felt. And here many of the barriers which exclusiveness has erected will be taken away; fewer difficulties met with in getting access to the people; and there will be an abatement of the contempt which is felt for everything which comes from abroad.

But, beyond this, I expect nothing worth feeling elated about. Contact with foreigners does not always civilize, much less does it necessarily Christianize. The Chinese who go to California quickly learn to wear foreign pantaloons; but they do not put on the garments of holiness at the same time. There is a notion prevalent, —and among unconverted countrymen of our own out here I find it almost universal, —that if the Chinese could only be civilized a little more, they would easily become Christians. Then why, we ask them, are not they themselves Christians?

But may not a great deal be expected from those who have lived in a Christian community so long? A Christian community and a sinners' community are always found side by side; and these heathen seem to find the latter much more congenial than the former. They come back with "the root of all evil" in their pockets, but not "the root of the matter" in their hearts. I have in my mind now several Chinese whom I could name, who have been years in America or England, and have enjoyed collegiate advantages there; but we do not look to them for usefulness corresponding to these advantages.

No, the church, under the guidance of the Holy Spirit, must do the work, and it must be done here on the ground, among the people, and by converts from among the people. God's seal of approval seems especially set upon this plan. The work of evangelization in China thus far has not been done by travelled Chinese, but by men taken from the fields and the fish-nets, and endued with power from on high. These do the work; the others merely applaud.

Will the church at home arouse to the same kind and degree of energy shown by these merchants and steamboat men? They take stock to the half of their fortune. Think of that English capitalist, putting sixty thousand pounds sterling in the Atlantic cable! What wonders would ensue if the church at large were to show the same determination to push the gospel into the remotest corners of the globe! What would not the Lord do in answer to such efforts of his people! "Prove me now herewith." Here is the Lord's challenge to his people. Try Him and see.

Swatow, February, 1867.

SIAM.

CHINESE MISSION OF BANGKOK.

LETTER FROM DR. DEAN.

More Helpers Needed.

Bangkok, May, 1867.—You are this month at the anniversaries of the Union at Chicago, and this month completes the three years since the ratification of my reënlistment. That enlistment was for three years or to the end of the war, as God should decide. Though the stipulated term of service has expired, the war has not ended, and I am ready to keep the harness on till I am ordered to hospital, or to a soldier's grave. But we need a reinforcement. I do not urge the

conditions of the treaty, that I should have two young men associated with me in this mission, while you have left me only two young women. I am aware that you may not easily find the men to fill all the vacancies demanding helpers, unless the Lord puts it into their hearts to step forward, saying, "Here, Lord, am I, send me;" but this cause demands a reinforcement. My present colleagues go together to some of the outstations, and do good service. Still, in this heathen country of pirates and pestilence, of robbers and rapine, it is more than we ought to ask of young ladies, accustomed to the protection and refinements

of civilized life, to travel in buffalo carts over the land, or in native boats to traverse these jungled rivers and stormy gulfs. For this out-door work we need men. The native members do nobly at the central as well as the outstations; but they want some of the mission family with them to give them countenance in the eyes of their countrymen. As one of the Chinese said the other day, "Teacher, I know we can speak the language, and we know a little of the doctrine; but we dare not speak out as you can, and tell the people that their hearts are wicked, and that idolatry is a sin, and that Jesus Christ alone can forgive and save them."

Difficulties of Native Helpers.

Think of a poor mechanic or garden-er going to a wealthy merchant or learned man in Boston, and speaking to him about Christ, and urging him to attend to the salvation of his soul,—and it may help you to understand the embarrassment of these humble disciples while attempting to commend Christianity to their countrymen. Human nature is the same the world over, and it requires no small measure of moral courage for any man to address his neighbor personally on the subject of religion. But the disciple in America has the advantage of being in a country where Christianity is generally recognized as true, and the impenitent man yields assent to its claims; but here the heathen denies both and is ready to challenge his exhorter to a personal combat in regard to his creed; and all the customs of the country and the sympathies of the bystanders are with the heathen champion, while he appeals to his humble opponent, by all that is sacred in the example and instructions of his ancestors, to abandon this heresy of the foreigners.

The presence of a missionary, though he may say nothing, emboldens the trembling Christian to speak for his Master and defend the truth. Hence the native members feel that the company of one of the young ladies, or even of the boys, when they go out to distribute books and

converse with the people, is of great service to them; but the presence of a missionary would be of still greater service to them.

Who Will Respond to the Call?

Again, we want men here to be learning the language, to be ready to take charge of the mission, baptize and teach the converts, to shepherd the church, train native preachers and aid them in their work. We need two more families here without delay; I need urge no arguments to hasten their coming. You understand it already, and all that is wanting is the men. I am sure you are ready to send them at once. Ships are waiting at New York to take them, sailing every month; and there are men enough in the churches who can be spared from home, and they would desire to come, if they would study the matter and pray over it in earnest.

Inconveniences, self-denial and suffering? Of course there are. Where are they not? What Christian does not expect to meet them? What Christian is worthy of the name who stops to measure them when the words of his Lord and the wants of the world command him to go forward? What soldier was deserving the title who, during his country's peril, hesitated to shoulder his musket or to gird on his sword, because he heard the cannon roar, or saw the smoke of burning powder in the distance, or learned that the dead and wounded were being borne from the battle-field, or that he might not find his home-comforts in the camp, or must leave his wife and children behind, perhaps to want or an unguarded future? No; thanks to God, our country has not wanted for men of manly patriotism; may she never be wanting in men of Christian piety,—a piety that may prove itself, not by eloquent words, but by noble deeds; a piety whose motto is duty, and which laughs at difficulty.

The Field Brought Nearer.

We are not out of the world, but at the centre, and the lines reaching us run in various directions,—one through Eu-

rope, one around the Cape, another *via* California, either of which now offers facilities for reaching here unknown thirty years ago, when men and women of flesh and blood, subject to the same nervous and nauseous tendencies which cling to humanity at the present age, lived through the dangers of the voyage, and have lived ever since. The passage can be made now in half the time it could then, and with less than half the inconvenience; and, for all practical purposes, the distance is not half as great from home now as it was then. Whereas it once required three years to get a reply to a message sent from Boston to China, now it may be received in less than three months! We are now in May, reading the every-day transactions of the United States in March, and telegraphic messages from America in April!

Bangkok is now as near to Boston as Boston once was to Buffalo!

LETTER FROM MISS FIELDE.

Darkness of the Heathen Mind.

Anghin, April 22, 1867.—Mrs. Dean and the children, with Mr. Hood, his wife and myself, came here three weeks ago for a breath of air. The heat in Bangkok during this month produces great languor and exhaustion, both of body and mind. Here we have a sea-breeze and refreshing baths.

The men here are nearly all Chinese, or Siamo-Chinese, and many of the women speak Chinese. I spend some hours every day in the native houses, and think I acquire the language much more rapidly than among my books.

I have been very happy in finding myself able to tell the people a few gospel truths. It is with much difficulty on my part and much patience on theirs; but the happiness I find in telling them a little helps me to work long for language enough to tell them all. The face of heathenism was not so dreadful as I had expected to see; but as I day by day look deeper into its heart, I find it far more terrible than all I had thought. Their

souls are in the blackest darkness, and have been there so long that they have even ceased to remember or hope for the blessed light.

And all that one can do is like setting the faintest taper to light a wilderness in a stormy night. O that the Sun of righteousness would arise!

The great need of the people, as I feel it, is that some one who knows the common language of the common people, who understands their every-day thoughts and life, should go to them and tell them the truth, personally and particularly. I fear that even here, where good and earnest missionaries have lived thirty years, very few natives have really heard and understood gospel truth from living lips.

Missionary Housekeeping—Teaching the Doctrine.

Banplasoi, April 24.—Yesterday Miss Dean and myself came here from Anghin, and Chek Leng's wife gave us the use of a small house, which is quite new and stands apart from others. We spread our carpets, made our beds, put up a line to hang clothes on, and hung a curtain at the door, while our Chinese boys set our dishes in a shed in front, bought some earthen pots to boil rice in, and set up three stones on a heap of mud for a fireplace. Then we were established in housekeeping. Our house, sides and roof, is of atap leaves, tied to bamboo posts and rafters with bark strings,—the whole supported, about twelve feet above the mud and water, by teak piles. The floor is of poles, laid side by side. On the north, west and south we have an extensive view of mud flats; on the east we see the mountains looking over atap roofs. To-day we have been out through the market, trying to teach the true doctrines. Miss Dean stops at one house and I at the next, where the people seem to wish to hear.

They listen willingly, sometimes eagerly. I asked a man this morning if he thought Jesus' words were true. He said, "My heart is dark,—I do not understand; but if you go on and teach me, perhaps I shall believe."

After I had talked awhile at one place and passed on, two men, who had been listening, came and said they wished to be Jesus' disciples, but they were slaves. Could slaves worship God? Another, to whom I had been talking of the mortal body and the immortal soul, said, "Ducks, pigs and dogs have flesh like ours; they eat, walk and sleep as we do. When they die, where will their souls go to?"

A woman, whom I had been telling of the character and goodness of our Father, asked, "To what temple shall I go to worship this God?"

There is great need and great encouragement for a missionary laborer just here. Just now these leaves do not shelter us from rain, and every wind shakes our perch; so we shall soon be obliged to take flight to Bangkok.

CHINA.

NINGPO MISSION.

LETTER FROM MR. KREYER.

Temporary Rebuff.

Hangchau, April 20, 1867.—Our work goes on here with some hindrances just now. Several very bold robberies have been committed on large silk shops in the city. False reports exist about the Nemfee—bands of brigands—being within a hundred miles of Hangchau. Further, placards were posted up, saying all sorts of things derogatory to the character of us foreigners. Though the prefect of the city put out proclamations, in which he assured the people that the Nemfee had not been heard of so near Hangchau as the reports stated, but that the imperial soldiers were everywhere conquering them; that foreigners had a right to come to Hangchau and propagate their religion, and that any person quietly listening to the gospel should not be interfered with; and, though he warned them in that proclamation against raising or believing any false reports respecting foreigners, there is still lingering, in the minds of very many of the people, a fear of us foreign-

ers. I can see it in the thinner congregations at my chapel. Several women, who sometime ago came every Sabbath, are now staying away. The people are much more shy of foreigners than they used to be. A number of strict regulations have come out about going out in the evening. Evening preaching, of which some time ago I expressed so much hope, has therefore for the present been suspended.

All these things are a damper. But there is still some encouragement. A young mechanic, and a relative of one of my assistants, who has been opposed to Christianity hitherto, told me the other day that he thought somewhat of joining the church. My two assistants, too, are making progress in their studies. All these things are to be accepted with gratitude.

Laying Foundations.

Of course the reader can imagine my feelings when I tell him that there is weighing down on me the thought of the possibility that I shall only lay the foundation of the work at Hangchau; that all the joy of the beautiful superstructure shall fall to the lot of those who shall build on that foundation. And then, again, I feel assured that even the sowing with tears and with anxious thoughts,—when the harvest will be so abundant by-and-by, for God has promised it,—is a privilege granted to a comparatively small number of the laborers in God's vineyard.

The work is God's, whether foundation or superstructure, whether the seed-time or the harvest. Let us do cheerfully what falls to our lot, and rejoice that it is for the best that we, just as we are, do exactly the work for which we are fit. May the Lord make us more fit.

Carrying Abroad the Gospel.

May 30.—Since my last letter, some encouragement has cheered us. Some time ago one of br. Knowlton's assistants, who had been dismissed for gambling, settled, with many other Chusan people, in the district of U-kang, some thirty miles north-west from Hangchau,

in the prefecture of Hangchau. The district had been almost entirely depopulated by the rebellion with its trail of woes. Scarcely one in ten of the original inhabitants remaining, the overcrowded population of the regions that had escaped the fury of the rebellion emigrated to these deserted parts, and with them a colony of Chusan people, who have among them quite a flourishing church under the care of the Union, and who are lifting up the Macedonian cry for a missionary to reside among them.

The dismissed assistant, by name of Leu-ah-mong, tilling, with his countrymen, the soil, was not forgetful of the duty to tell others of the religion which he professed. Having heard of his whereabouts, I went to see him, and we found several people who had heard the gospel through our native assistant at Chuan. They live mostly in and around an important market village—the largest one in the U-kang district—called Sangbah. The produce of the district is principally silk, tea, charcoal, bamboo paper, bamboo, rice, &c.

Since then the colporteur of the American and Foreign Bible Society, laboring in connection with the Hangchau station, has been there to stay over every Sabbath. Last Lord's day I went myself the second time. Some thirty or forty were there who did not work on the Sabbath, and who had come regularly to hear the gospel for the last two or three Sabbaths. We preach in the streets to promiscuous crowds, visit also the houses in the country, and talk and answer questions of difficulty, which is altogether the most interesting and encouraging part of the work. Besides this, one of the men, who owns a large house, has, every Sabbath when I have been there, set a table for a desk and benches for the accommodation of the hearers in his large hall, and we have had, therefore, regular service.

A Collision with Officials.

Last Sabbath we were slightly disturbed in our worship. It seems that one of

the Chusan men, who professes himself a believer, was under "a squeeze" from an officer's underling for money. Some dozen or more Chusan men went to this Chinese publican, and entreated him to give up the man, to let him go to meeting. This person, overawed by the entreaties of so many, consented, let him go, with the understanding that he was to be brought back to his charge after service. Though I remonstrated with some of them against it, that they better not lay themselves liable to blame, they assured me that nothing would come of it, if the man was duly taken back to the officer's underling after service. Thus I let it rest.

We were about through with our service, when there suddenly appeared a red umbrella and other insignia of office, a number of soldiers with muskets, and several Mandarins' runners with instruments of torture. A glass-button Mandarin, with a horsewhip, appearing in the hall, the whole assembly rising respectfully to their feet, excepting myself,—for of all men from whom my respecting faculty instinctively turns away, it is a Chinese Mandarin,—the dragging away by the hangman of the prisoner who had been brought to meeting was the work of a few seconds. My native assistant, who had nothing to do with the matter, and who had been sitting by my side, and another old gentleman, the most respectable man in the congregation, standing on the other side of me, were also dragged away, as accomplices of breaking prison. It seems that the underling, I do not know for what reason, had gone to the officer and falsely represented that a for-eigner, viz., myself, had, with a large band of Chusan men, carried away the prisoner. Now it was time for me to speak. When the officer found, therefore, that I was not at all scared, and that his underling had misinformed him, he desisted from making further arrests, let loose the two persons arrested, and acknowledged before the assembled people that he had no right to interfere with Christianity.

The Rebellion and Christianity.

One or two remarks present themselves, arising from some of the facts mentioned in this letter:

1. The rebellion that so recently swept over this province has been really the means of opening up the interior of the province to Christianity. Ningpo and vicinity, Chusan and other places were occupied by the pioneers shortly after the treaty of Nanking, 1842. A few had been converted here and there in the interior. The rebellion drove many of the inland people for protection to Ningpo and Shanghai. Here they learned the gospel, and carried it back with them to their native towns after the rebels left. Again, many people from Ningpo and vicinity, some of whom were Christians, emigrated and settled in the depopulated districts. The Christians invited the missionary to come and settle among them, or give them a native preacher. Those who were untouched by the gospel, found the temples at their new homes for the most part in ruins, and, either from want of money or interest in the new place, their temples have not yet been rebuilt, or, if rebuilt, are scarcely frequented as they were in days before the rebellion.

Christianity and the Laws.

2. The Christianity clause in the treaty, which gives the Chinese the right to worship God, if their conscience so dictates, and delivers them from all interference in matters of Christianity, on the part of the magistrate, is one point, at least, where the Chinese have a sort of constitutional restriction on the unlimited power of officials. Though Christianity does not itself necessarily teach constitutional government, and though I am not a prophet, may we not venture to say that the power of the missionary, by right of treaty, to prevent outrages of officers against Christians as such, will open the eyes of the Christians, and all who shall come under the influence of the gospel, to the blessings of a power between the absolute law and the arbi-

trary administration of it by unprincipled magistrates?

State of Society—A Prepared People.

3. The people who have thus emigrated naturally receive from the circumstances of the deserted country a spirit of hardy enterprise, which will, if taken advantage of at present, be, I think, favorable to Christianity.

4. These deserted districts are now repopulated by people from various districts, and the necessary and close contact, which the people of two or three or more districts will have here for the present, places the people in what may be called a forming state. They will be more plastic. Great aptitude to learn and to unlearn and to forget old prejudices will unquestionably give the missionary a field among them, with a good deal of natural preparation.

The conviction that I expressed some time ago is deepening in me, that never was there a more natural outward preparation in China for the spread of the gospel than there is at present in this province. How many young men can the churches spare for this province? When shall Kinghwa be occupied by a missionary family, or, which would be better, by two families? When shall the large cities north and south of Hangchau have the resident missionary? Every missionary asks, "When?"

LETTER FROM MR. KNOWLTON.

More Baptisms.

Ningpo, May 16, 1867.—At the communion season on the 5th of May, at Ningpo, five persons were baptized, three men and two women. Two of the candidates were from the new station at Maka-zao. One of these is a young man of good ability, nearly blind, who formerly was a fortune-teller, but has, at a pecuniary loss, given up that business.

On the 12th of May, at Jih-z-kong, two converts, a father and son, were baptized. The mother and the other son are

also believers, making a whole family that are worshipping the living and true God instead of idols.

Thirty-one native Christians sat down to communion at Jih-z-kong, and fifty-three native Christians sat down to communion at Ningpo the week before.

BURMAH.

BASSEIN MISSION.

LETTER FROM MR. VAN METER.

Associational Meetings—Increased Interest.

Bassein, April 8, 1867.—The annual meetings of the Sgau and Pwo Associations were held at the last full moon, one week apart. By this arrangement I had the pleasure of taking part at both of them.

The exercises were of usual interest, and the attendance good.

The people were delighted by the coming of teacher Thomas, and his presence added greatly to the interest of the Sgau meeting. One principal object at this meeting was to call out and engage in active labor a number of young men, preachers and teachers, who have of late been doing almost nothing.

The reports from the missionaries among the Pwos were of great interest. There are signs of a better state of feeling, more activity and more interest among the young men here, and not less among the young women.

I have been surprised and cheered by the exhibition of interest and sympathy witnessed lately in my visits among the people. It had no doubt existed before, but the opportunity for showing it had not before occurred.

Total baptisms among Karens, Sgau and Pwo, 237.

Encouraging Cases.

23.—In my visits among the villages I see much that is cheering. There are signs, not few nor infrequent, that the truth is winning its way among this people. And I often think, when in the midst of some of these interesting scenes, "O, if friends at home could only hear

and see what is passing before me now, how delighted they would be! If they could see that young mother with her two bright boys, as I saw a few days since, cheerful and happy with her Christian husband, although the only one of all her family or connections who is a Christian, and indeed the only Christian woman in the village,—if they could see a young man sitting here in my verandah, book in hand, every spare moment, day or night, manifesting the greatest eagerness for knowledge, and especially for knowledge of the "Holy Book." It is more than two months now since he first came to my house. At that time he could read Burmese tolerably, but knew nothing of Karen books. I put the Karen catechism into his hands, gave him a few simple instructions, and told him he could master it. He did so, and has now not only read the catechism over and over again, but has committed a good part of it to memory, together with the Lord's Prayer; has read the entire gospel of Matthew and portions of other books in Karen, besides constant reading in the Burmese. He has just now returned to his village, where he must go to work and teach others. His own family and friends say they will become worshippers, if there is any one to teach them. I visited this village last week; the ground there is all new and very promising. This man—his name is Tha Mwae—has also, during the time mentioned, gone with me from place to place for hundreds of miles, a good part of the distance on foot and carrying a heavy load. And this he has done, not for pay, but as I have reason to believe from the deep interest that he now feels in the true riches, so freely offered to him in the "white book." Pray for him that this interest may continue to increase, until he becomes a strong and intelligent believer and worker. It is to such that we must now look for the progress of the work here in Bassein.

Raising up Laborers.

The Master is able to raise up laborers, and I have no doubt that He will do it,

and the work will go forward. You would have agreed with me, I think, if you could have been present with me last Sunday at a village some sixty miles down the river. I had baptized, early in the morning, the youngest married son and wife of the man who is building the chapel. The other services, with the communion, had been observed during the day. It was about sunset, and a more interesting scene you would seldom meet with in a heathen land. A group here near the missionary, who was lying on his mat enjoying some of the good things in the *Watchman and Reflector*, were practising two or three new tunes. Yonder another group, not of children, were conning over the first lessons of the spelling-book. Others, here and there, who were able, were reading Pwó, Sgau and Burmese. And the pastor? O yes, there he is, leaning against the corner post, trying to read the Gospel of Matthew in Pwo! I believe I have fairly shamed him into making the effort at last. He is lazy. There is no need of disguising the fact. He has had good opportunities for study, and is more free in Sgau than in Pwo. He is here of his own accord, and must continue for the present at least, as there is no one else now to take his place. I have my eye on that boy yonder, who is teaching that group in the spelling-book. He already takes the lead in the prayer-meetings, and is now a better reader than the pastor himself. His parents take the same view of the matter, and are affording him all the advantages they can. He is making good progress, and yet has never been to the city or attended any school away from his own village.

Signs of Progress.

May 24.—The first quarterly meeting for 1867 occurred in the city at the full moon just passed, and continued from Friday till Monday. The number present was not large, but there was a good degree of earnestness and spirit manifested in the various proceedings. Eight

pastors and preachers were present. The state of the churches is good, but nothing of special interest.

One indication of progress is found in the fact that three of the churches are now building chapels. Two of these are in places where no chapel has ever yet been put up, although the churches have been organized for several years. They have until now met at the house of the pastor or of one of the members. These, together with one built at the close of the last year by the church with which the last quarterly meeting convened, will make three new chapels in places where there were none one year since; I might say four; for another is in progress at a village where there is as yet but one Christian family. Their relatives are building it, and at first intended it for the heathen; but now talk of giving it to the Christians. It shall become a Christian place of worship, if effort and attention on my part can make it such. Nearly all the material used in the chapel at Myat Lay-khyoung,—one of the three above mentioned,—formerly belonged to a building used for heathen festivals. It was brought, removed and put up chiefly at the expense of one man, and now stands nearly in its original shape, but consecrated to the worship of the living and true God. Every such transfer is a direct gain to the cause of Christ, far more than the mere value of the material or the structure, however valuable that might be. It shows that truth and light are winning, while error and darkness are losing. The Pwo Karens seem to be gradually waking up to a sense of the great truth, that the cause of Christ is to be carried forward by the direct and persistent efforts of his disciples, old and young, male and female. They are, we hope, beginning to gird themselves for the work. We are hardly to expect any more miracles; the field is to be won inch by inch, by hard and oft-repeated blows, notwithstanding our sanguine expectations so often expressed to the contrary.

One of the old pastors, visiting a village in which his church had formerly been located, found three families that were desirous of becoming Christians. He returned with joy to his home, to get books and one or two others to go with him, and make a stay of some days at this place; but, on seeing them again, found that two of the families were vacillating; the third was steadfast.

Remarkable Cases.

This same man related a singular event that had recently occurred at this place, as follows:

"An old woman, many years a Christian, lately died. None of her children had become Christians. Before her death, therefore, knowing what they would be inclined to do, she strictly forbade their performing any heathen rites, such as burning her bones, making the usual offerings, or festivals. And this she did with a solemn imprecation, if not a prophetic warning, to the effect that the man who should make any such attempt should lose the power of motion and of speech. Some time after her death and burial, one of her sons declared his intention to make the usual burnings, &c., for his mother. He was remonstrated with, but was persistent, and had set the day. On the night previous he was suddenly attacked by serious illness, lost the use of his legs and tongue, and was still in a condition of imbecility, although partially restored. This is generally regarded as a direct visitation of God for disobedience to his mother's wishes or command."

Another pastor, Shwey Lang, told of an incident that had just occurred to one of his church-members, somewhat similar in its bearings. One of the women wished to go to a heathen festival, but dared not go openly, and, if charged with going there, would probably have denied it. On her return she was attacked by robbers, lost her jewelry, and received a severe wound in the arm. The Karens regarded this as a providential mode of punishment and of bringing her guilt to light.

PROME MISSION.

LETTER FROM MR. E. O. STEVENS.

Trip South-west of Prome.

Prome, May 14, 1867.—On the 14th of February I had the pleasure of attending the meeting of the Henthada Association. The village where it met this year is situated to the south-west of Prome, perhaps about seventy miles distant. By this trip several objects were accomplished which seemed eminently desirable. A score or two of names of Karen disciples were still on the list of Prome converts, who, living in villages just over the border, in the Myanoungh district, had for several years been represented in the Henthada Association. I wished to consult with brn. Thomas and Smith with reference to such changes of church relationship, that the same persons might not be counted twice in the report of the Henthada and Prome stations.

It proved an occasion of great interest to Moung Yan Gen, who accompanied me in the tramp from Myanoungh, where the boat landed us, and to Ko Khyen, who in company with Moung Myat Koung met our party at Kyoong Kong, where the Association convened. They were enabled to be eye-witnesses of things of which they had only heard before,—hundreds of Karen Christians, gathered together at one time and place, representing churches regularly organized into an Association, proceeding in an orderly manner about the business coming before them.

But the inducement which, perhaps, had the greatest weight with my own mind, was to visit inland villages, rarely, if ever, reached by the American missionary, and, pursuing my journey northward on the return trip, to survey that portion of the field pertaining to Mr. Simons and myself which lies west of the Irrawadi and to the south of Prome. Accordingly our company was made up of a Karen and a Khyen, beside the Burman preacher just named and the cooly.

Preaching by the Way.

In the Burman and Karen villages, where we stopped to rest in the heat of the day, according to our several ability we endeavored to make known, in the three different languages of our hearers, the glad tidings of salvation, both by word of mouth and by the distribution of tracts to such as promised to read and consider. On one day, Feb. 19, I was, for the first time within my recollection, treated with personal insult and abuse by a Buddhist priest. After all, I left him heavy of heart, for fear that I had acted unwisely by failing to regard our Lord's injunction in Matt. 7: 6. The next day the cooly's strength failed, but the Khyen disciple became his substitute; and, leaving the sick man at the house of a Karen disciple by the way, we pushed on, reaching the Khyen village of Paraban on the 25th. The next day we reached home, through the good favor of God, in the enjoyment of excellent health.

Tour Eastward.

I started March 22 in an ox-cart in an easterly direction, accompanied by the native pastor of the Prome church and two other native Christians, on another preaching tour. Many listened with much apparent interest to the gospel message. Several gave evidence of having thought very seriously on the subject of their souls' eternal welfare, and being almost persuaded to give up all for Christ. The disciples residing in Yuadoug, township of Yuaping, and the two in the village of Yuapoo, township of Myodoug, seemed to be holding fast their integrity, although subjected to a good many annoyances and some real persecution on account of the hostility of their wives to the truth.

On our return we stopped at Woon-tenzaik, and mourned together over the desolation of the little church once organized there and the prospects of its extinction in time. The man ordained at one time as pastor there seems to have proved himself utterly unfit for the sacred work of the ministry, much more for the

pastoral office. The members who have apostatized, too, appear to have been actuated, in the main, by worldly motives in seeking to be baptized. We arrived at Prome March 29.

Visit to a Khyen Village.

On the 25th of April I made another visit to the Khyen village of Paraban, this time accompanied by br. Rose and two assistants, who came with him to give us a joyful surprise on the Tuesday previous. While there we occupied a little school-house, built by the chief of the village in aid of the work of educating his countrymen, though himself a heathen.

A great work is needed to be done in the town proper. I am longing for a revival of religion among us. As such a longing, where it actually exists, is implanted by the Spirit of God, I hope the Holy Spirit is helping my infirmities, and therefore am hopeful still.

TOUNGOO MISSION.

JOURNAL OF MR. CROSS.

The School in Toungoo.

Toungoo, March 24, 1867.—I now have a school of a little over forty young men. The first lesson is in singing, from eight to nine in the morning, under Pahab, a well-trained native teacher. At nine, A.M., I go in and give an exposition, to be written down in full by the class. This continues an hour and a half. During this time the part of the school which is not engaged with me are assembled in another room, and spend the whole time with a native teacher on the New Testament; at the end of the hour and a half, which I spend with the most advanced pupils, I call the whole school together and deliver a lecture of a half hour, in which I endeavor to explain, exegetically and practically, the book of the New Testament, on which the school is engaged as a study. Mr. Bunker has a recitation in arithmetic in the afternoon. Our school is in good health and in good

spirits. The young men seem to be cheerful and earnest. They devote themselves to their studies with a will, and as if they intended to profit by their opportunities.

I commenced the present term about the middle of February, and expect to continue it till the first of April, when we must dismiss for a time, on account of the great heat. Our next term will begin about the middle of May.

Natural Scenery.

Br. Bunker and myself left on the 11th of March to attend the appointment for the Ministers' Meeting, to be held at "Big Mountain" on the 13th. This is a mountain about sixteen miles to the south of Toungoo, and between one and two thousand feet high. We galloped on, and arrived at the place of meeting, which is by the road twenty or twenty-five miles from town, before night, although we rested in a shed prepared for us on the way, from about ten, A.M., till near four, P.M. The air of the mountain was soft and cool compared with that of the plain.

12.—As the preachers did not all come as early as we did, we took occasion to stroll over the mountain. The mountain itself rises out of the plain, and is entirely isolated from the Toungoo range. The top is covered here and there with immense granite boulders. Our guide led us to one of these boulders, which had been split open from top to bottom, and the parts removed to some distance from each other (as is the case with many of these boulders), by a force of which I cannot form any idea. In this instance our guide pointed out to us a "jack tree," or bread-fruit tree, which had been planted far in in the crevice of the rock. Our guide told us that this tree had been planted there as a means of marking the place where money had been buried, and there was a large sum of money buried under its roots. He had endeavored to obtain it, but found it impossible, with any means at his command, to reach the treasure, because he could not get at the

tree to cut it, on account of the immense rock which held it.

It was the habit of Karens, under Burman rule, to bury their money, and in this way thousands of rupees have been lost,—sometimes in this way, but often by the owner suddenly dying without revealing to his friends the place where his deposit was made. The English government are now introducing the cinchona tree into this district; and it would not be surprising if this beautiful hill should soon be occupied by a garden of that valuable tree.

Ministers' Meeting.

13.—Our meeting began by a prayer-meeting early in the morning. Not so large a number of the preachers were present as on some occasions. This was because the place of meeting was not in a central location. The meeting was continued till quite late in the evening. The essays read were more than ordinarily interesting and important. The first went fully into the doctrine and history of the Lord's Supper. The next explained Matt. 18: 15–17, showing that the Lord requires discipline in his church, and the proper manner to be pursued. A third was "on the inhabitants of heaven,"—Rev. 7 and 9,—dwelling especially on the idea that Christ has declared of infants, that "of such is the kingdom of heaven." The evening was spent by the preachers in relating their experience, and in giving a statement of their labors since the last meeting. One very interesting letter was read from the pastor of the church where our first Sabbath school was formed. It was, in fact, one of the most encouraging facts presented. He acknowledged that the church has been greatly strengthened, and that the school has been a subject of great interest.

A good number of Sabbath schools have been established, and considerable labor has been performed by the traveling preachers. Some confessed their want of interest in attempting to establish Sabbath schools, but pledged themselves to enter upon the work with more

earnestness in future. The great fault of the native preachers is procrastination. They do not seem to understand the value of time.

14.—We returned home. Our school was left in charge of the native assistant, and we found all in good progress.

Providential Opening.

15.—The Bghai preacher, whom I recommended to the support of the Burmah Convention, came in. He had left us on our recent tour among the Bghais, and returned to his home on account of sickness. It happened that a chief of one of the distant Bghai villages, in the district where I wished this man to travel, was also present. He evidently belonged to a very wild community; but he had come to buy books, and said they had no teacher in their village. I turned to my friend, the preacher, and told him that here was his opportunity. The chief seemed to rejoice in the opportunity of leading the preacher to his village and to other villages, if he liked.

The Little Boy and his Pice.

While this was going on, a Karen boy, eleven or twelve years old, belonging to the school, and the youngest in it, came in with five pice—about four cents—in his hand, and, in a very pretty way, said to me that he wished to “pa-pho” it, or to offer it in aid of the American people to carry on their work. I said to the old head-man, “See this little boy. He has brought this offering of his own accord. I have said nothing to him whatever about giving in this way.” The old man said, “What is it?” I said, “You must ask the boy what his object is. He says he makes the offering as you hear. It is to help on the great work in which we are engaged.” The old man soon pulled down his dirty bag or satchel from his arm, and fumbled about in it till he found four pice,—a little more than three cents,—and, as he gave it to me, he said he wanted to do as the little boy had done.

Who Will do Likewise?

I think it quite likely he gave all the money he had with him. Who will fol-

low the example of this wild old man, and try to do “as this little boy had done?” If men would give as readily and liberally in proportion “to their ability which God gives them” as this little boy, and would be as ready to bring it forward, and if others would be as ready to catch his spirit, as this old man, who followed with his offering, there could be no lack of money in our mission treasury. Perhaps there are many children and many men who will wish “to do as this little boy has done.” I am willing to hope that there will be many.

The Little Boy's Letter.

The following is a translation of a note just handed me by the little boy alluded to above. He brought with it four annas, or about ten cents, as his and his young friends' offering:

“I pray that the blessing of God may be with the teacher. Dear teacher, I give these pice into the teacher's hands, and I have resolved to make these contributions during the whole year. In whatever way the teacher sees best to use them, let him so use them.

“TAUBAW,

“SHWAY YAH.”

The latter brought the note, and is, I believe, the youngest boy in the school. This idea and plan of giving seem to have originated with these two boys themselves. But “of their poverty” they have truly “devised liberal things.”

RANGOON MISSION.

LETTER FROM MR. BRAYTON.

Pwo Association.

Kemendine, April 1, 1867.—We have just returned from our Pwo Association, which was held at Pohpab, in the Dallah district. Six years ago it was formed at the same place,—the first Pwo Association ever formed. Our meeting this year was marked by a deeper religious feeling than I have ever before seen manifest among the native Christians. An unusual number of heathen present at most of the meetings was another marked fea-

ture. About three-fourths of the entire members of the Association were present.

There seemed to be a general feeling of the importance of daily, living, active piety. In order to give some idea of the feeling manifest, I send a literal translation of a few of the resolutions* gotten up and introduced entirely by themselves, without the slightest hint from any one else. But a mere translation of the resolutions can give but a faint idea of the real feeling. The spirited remarks accompanying them, the warmth with which they were enforced, and the perfect unanimity with which they were all passed, need to have been heard and witnessed, to get anything like a clear idea of the state of feeling.

Ordination of a Native Pastor.

An interesting man, in the prime of life, was ordained to the ministry. In this work we had the pleasure of the presence and assistance of br. Stevens, who preached the sermon in Burmese. Ordaining prayer by Rev. Sa Kwaine, of Mergui; charge to the candidate and church by myself, and right-hand of fellowship by Rev. Thah Oo. The examination, the evening previous, was well sustained by the candidate; and, altogether, the exercises were interesting, and, I trust, profitable. The new pastor, whose name is Poodee, gives fair promise of usefulness. In the relation of his exercises, he said, "When the elders of the church first mentioned to me the subject of ordination, my heart at once rebelled, and I said to myself, 'No, I cannot take that step.' But, on more mature deliberation and prayer for guidance, I said to them, 'You all know me, and have known me from my childhood. The American teacher has known me ever since I first heard the truth; and if you and he all agree in thinking that I ought to take that position, it is not for me to say no; and all I wish to say on the subject is just as the Lord directs.'"

*See p. 442.

History of the Candidate.

Some eight years ago I found this man, in company with several others, in jail, having been put in, soon after the war, for seven years, for a crime for which I felt that their punishment ought not to be continued. And, on a representation of their case to government, they were liberated. Poodee immediately entered our school, and was with me until last year. The church at Pohpah wanted his services, and he obeyed their call. He has a very excellent wife, and we have reason to hope much from their united efforts to advance the cause of Christ. During the examination, Sa Kwaine questioned him very strictly in regard to his call to the ministry,—whether he really felt that God had called him to this work, or whether there were some other motive at the bottom. His reply was in substance as follows:

"From the very first of my becoming interested in the truth, I have desired that others should know the same way, and have wished to do what I could to make known to all the way of life by Jesus Christ. I have never had the first desire to go into government employ or anything else, but laboring to make known the way of Christ. I have felt, and still feel, that God has been teaching my heart to enter upon this work, and I do not feel that I can be contented and happy in any other."

Leading the Blind.

On the Sabbath, just at the close of public services in the forenoon, I was particularly interested in seeing a heathen woman leading a poor old blind woman, just able to hobble along with her staff, towards the meeting. As they drew near the entrance, the younger woman exclaimed, "Here, teacher, is my old blind aunt, who wants to have you tell her about the Lord Jesus Christ." Mrs. B. at once sat down by her side and commenced conversation. She had a charm suspended from her neck to

keep off evil spirits. She was told that if she trusted in such things she could not believe in Jesus Christ. She immediately took it off and threw it away, and also a string of beads used in their idolatrous mummeries. The old woman listened with deep apparent interest, and manifested a desire to do anything required by the gospel.

Baptism—Mission to Siamese Karens.

The young pastor had the privilege of baptizing an aged woman, who has been halting for more than six years. And that, too, notwithstanding her husband and all her children had come out on the Lord's side. But she now seems to have come with all her heart and shows much zeal for Christ.

At the meeting of the Missionary Society, and after the reading of the report, Sa Kwaïne related to the meeting some of his exercises about going among the Karens in Siam, where he went with me eighteen years ago. The Society then took up a collection for his support, to be paid in to our Burmah Baptist Missionary Convention, requesting that Convention to appoint him as their missionary to the Siamese Karens. The Pwos of Rangoon, I presume, will support Sa Kwaïne in that mission. Their collection on this occasion amounted to Rs. 87½,—more than half enough for a year's support.

Resolutions.

The following are the resolutions referred to, near the beginning of this letter:

1. We, members of the church, having teachers among us, to instruct both ourselves and our children and to preach to us the gospel, ought to look after and provide for their temporal wants in such a manner that they shall have no anxiety in regard to their food and raiment.

2. We, members of the church, ought to instruct and guide our children, while they are small, in reference to the Sabbath, that they shall remember and observe the Sabbath as strictly as do their parents.

3. We, members of the church, ought to meet together once every Sabbath to read the Scriptures and for mutual instruction therein, that we may seek to increase our knowledge of the character of God.

4. We, members of the church, ought to meet together once every month to relate to each other the state of our hearts; —to exhort, encourage and pray for each other, and to consult in reference to measures for the advancement of the kingdom of God.

5. We, members of the church, ought, as families, to meet around the family altar every morning and evening, read the Holy Book and worship God.

6. We, members of the church, ought, every one of us, to possess a copy of the Holy Book.

7. Preachers should not only labor among the people where they live, but should also go to others within their reach, and make special efforts to make known to villages around them the way of truth.

Statistics.

Ordained preachers, 2; unordained preachers, 18; churches, 12; baptized, 28; received by letter, 15; dismissed, 40; suspended, 7; excluded, 16; restored, 3; died, 3; present number, 340. Contributions, for direct preaching, 453 rupees, 5 annas, 9 pice; for educational purposes, including zayats, board of pupils, &c., 600 rupees. Total, 1,053 rupees, 5 annas, 9 pice.

May 8.—When our Home Mission Society was formed six years ago, I tried to impress upon the minds of the Karens that it was their work and not mine, and encouraged them to do just as much of it without my aid as possible. Come to me when necessary, but not otherwise. Hence, at our annual meeting this year, I was much interested in the fact, that from first to last they had done all the work, that is, appointing and sending out missionaries, receiving their written reports, paying them off, making out the accounts and reports for the year, with-

out the first reference to me in any way whatever; the first question was not asked me, and I did not know what was in the reports, until I heard them read in public. And I did not see anything which I felt required any alteration. Such facts are convincing proof that they can do their own business. As long as they are babied and carried of course they will never walk. Many things that were necessary twenty-five or thirty years ago are not necessary now, and should not be done now. I think we missionaries have made a mistake in carrying our baby too long, and hence he has grown quite large without the use of his limbs. I am more than disposed to let him begin to use his own limbs.

LETTER FROM MR. CARPENTER.

The Theological Seminary—Preaching.

The term of the Seminary closed, as usual, Jan. 31. But few items worthy of special notice occur in reviewing its record. The first month of the term was somewhat interrupted by the annual meeting of the Burmah Baptist Missionary Convention, which held its sessions on our compound. Among the attendants upon the meetings, however, none were more constant, and none manifested a deeper interest in the affairs of the Redeemer's kingdom in Burmah, than the young men of the Seminary; and we feel that they and their teachers could not have spent the week more profitably, even in the routine studies of the course.

During this term, the preaching excursions to the neighboring districts have been continued according to the plan set forth in the report of the previous term, which was submitted to the Convention. It is hoped that faithful witness has been borne for the true God and Christ the Saviour in not a few heathen houses and villages; and that the zeal of the young men has been thereby nourished and their preaching talents developed. Fourteen, at least, of the pupils, not including the graduating class, are employed for the present vacation in itinerating

and preaching, mostly under the auspices of the Convention, and supported by funds raised in the school itself.

The regular studies of the course have been pursued successfully, and with one or two unimportant exceptions, up to the limits assigned for the several classes in the published programme.

Seven of the pupils, by perfect regularity in attendance upon stated worship and the recitations of their classes, and also by perfect punctuality and alacrity in the prescribed work, morning and evening, together with exemplary conduct, became entitled to the prizes offered at the beginning of the year.

Eleven of the young men completed their studies with the close of the term. One of the eleven is a promising young man, who graduated in 1864, but returned to spend the last year with us in reviewing and extending somewhat his former course. The five remaining lack but a few months' study of doing so, but feel compelled, by the dearth of laborers in their respective districts to abridge their course to that extent. They appear to be good young men, bent on doing the Master's work. Pray for them.

Five young men from Toungoo joined the school in November, making the whole number for the year sixty, with an average daily attendance for the last term of fifty-four.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

Trip to Gowahati.

On the Kullung River, April 1, 1867.—We are on a raft of small canoes bound together and covered with mats, en route to Gowahati and Gawalpara. It is the first move we have been able to make since our associates left us. Our native disciples at Nowgong all did their utmost to help us off, and in arrangements to carry on the school and Sabbath duties during the few weeks we may be absent. As we were only able to get aboard our floating raft at sunset, we are lying-to to-night at a sand-bank near the station

and have just had a pleasant visit from all our native brethren and the school-boys, come down to see if all was right and to bid us a last good-bye. These expressions of interest, love and good will from those we have toiled for, are very grateful to our hearts, and help to make up the loss of associates and other Christian society. May God keep them from the tempter's power, and enable them to do faithfully the duties assigned them, and soon bring us together again in peace and safety.

We were not slow to act upon the proposition to go down to Gowahati and meet our missionary associates coming to Gowahati. For the mere change and pleasure, great as it is, we should not start out and leave our own station; but there is work to be done, urgent duties to be performed, both that Gowahati and among the Garo brethren. They have been three years working on, counselled and encouraged by letters only; and when they so earnestly plead for a missionary and a visit now, I cannot but go. We have waited thus late in the season, hoping to be able to take one of the new brethren, and thus introduce them; but we cannot wait.

Gowahati, April 8, 1867.—We reached this place Saturday last without any severe storm to endanger us, and have taken possession of a corner of the Danforth bungalow, hoping to see the steamer in a day or two with our missionary friends. The native disciples we find here all well. The bungalows are ready. The chapel is nicely repaired, being newly thatched and whitewashed. I trust that these mission-houses, now for ten years occupied by other than missionaries, will never be thus occupied again.

Gowahati should be one of our strong stations. There is abundance of work, hard, persevering work, to be done. I have been hearing for some months past, and our native Christians have been repeatedly told, that the mission has failed; no laborers sent. I trust that now we shall hear a different story, and that this "Maura Mon doll," (literally, orphan

church) will again take heart, and work for Jesus and their countrymen.

Yesterday (Sunday) we met in the chapel, and have had evening meetings ever since we came. One person, formerly a boy in our orphan school, a son of Kolibor, preacher, who has given his father and friends great grief by his conduct, was present, and rose and expressed sorrow for the past, and a desire to obtain a new heart. The seed sown while he was a child in the orphan school seems to be springing up and bearing fruit.

The Lord Provides.

A few days ago I visited the Nowgong outstation at No Noz, where our native preacher, Sonaram, Charles Thomas, is located, who is mainly supported by our esteemed brother, William Mann, of Philadelphia. I have placed Besai, a colporteur, with him. They are in a densely populated locality, and are working on faithfully. They much need a little zayat or preaching-place. I told them to build it, and the money would come from some quarter. When I last visited them it was raised, thatched and enclosed, wanting only the doors and windows; and this is now done, ready for Sabbath worship. You can understand my gratification, when, on opening br. Mann's letter of January 14, I found that he had, in addition to Sonaram's support, sent to the Rooms \$50 for a zayat. So the Lord provides. So we lonely missionaries this side the great waters are cheered in our work by those we have never seen. Such is the power of Christianity in bringing about from distant parts a blessed coöperation in the cause of Christ. Blessed be the name of the Lord.

I had written thus far when I was called upon by an educated and very respectable native in the educational department. He is thoroughly educated in English, and though not an avowed Christian, is fully convinced of the truth and excellency of Christianity. He rejoices that missionaries are coming. He

says, now is the time that they are specially needed, for the native mind is now in a transition state. The people are renouncing idols and becoming brahminists, which, he, says is one step towards Christianity. The claims of Jesus just now need to be pressed upon them. We want missionary teachers and schools.

Such views among the educated natives of Assam are becoming pretty general. God is working. The tide is rising. The hour of victory draws near. Let your ranks be manned well now. Let the day of merely "holding on" pass. Let us advance. Put a strong working force into the Assam field, and it will, I doubt not, result gloriously for King Jesus. One of our native brethren remarked to me that God was, by converting the Mikirs, Cosaris and Garos, shaming the Assamese. But in my opinion the Assamese are coming too. Brethren, help.

Tour among the Garos.

Gowalpara, April 17, 1867.—I got in last evening from my first tour among the Garos, am resting here at Capt. Campbell's for a day, expecting the steamer to-morrow, when I shall go on to Gowahati to consult with our new missionary associates there, who passed up yesterday on the steamer *Burmah*. During my whole missionary life I have never seen anything so wonderful as the work now going on among the Garos. Those two Garo assistants, Omed and Ramkhe, have worked quietly and faithfully on amid ridicule, reproach, and even threats of personal violence, and "have proved themselves to be reliable, trustworthy and faithful men, as I took them to be when I baptized them at Gowahati. Let me give in brief the account of my tour. Friday, the 12th inst., furnished with two elephants, by the kindness of Capt. Campbell, I set out. I purposely left all coolies, and even my Mussulman cook, making one of our native preachers and a Christian boy do everything for me. Reached Damra at 5, P.M., found Ramkhe well, and a school

of fifteen boys, — eleven Garos, the others, Rabbha and Rajbonsi, all very nice boys. Spent the evening in examining them in their studies, in which they have made good progress. Ramkhe teaches well. To a late hour we talked and sung the Christian hymns they so delight in, and closed with reading the Scriptures and prayer. All kneeled in prayer, and seemed heartily interested. At this station Ramkhe has regular Sabbath worship, at which many go and come, and Christian light is being daily disseminated.

Preaching to the Garos.

The next morning, the 13th, we set out for Omed's village in Monja Masuri, near Ran Mari, afterwards called Raj Simda. This is a new village, is at the foot of the hills—it was established by Omed,—a lovely spot, with a fine stream of water close at hand, with plenty of land suitable for cultivation. A crowd was waiting to receive us. We found the village clean, the houses, about forty, new and orderly arranged. The largest and best house in the village is a place of Christian worship recently built by themselves, which is every Sabbath crowded with listeners. A house, very clean, was placed at my disposal, so that although I had a small tent, I never pitched it. As soon as I could, I went to the chapel, which I found crowded with people waiting to hear from me the word of God. I spoke to them as simply as possible in Assamese, which was understood by some, the three assistants interpreting the same to the hill people, who understand only the Garo language. It was deeply affecting to me to witness their fixed attention and deep interest as I spoke to them of Christ and his love to poor sinners, and that He died to save even poor Garos. O, it is easy work to preach Christ under such circumstances! It was soon evident that the story of the cross was familiar to them. Omed has made it the burden of his message to his countrymen, and their hearts have begun to melt under its

mighty power. At last I put the question, How many of you love this Saviour, and abandoning all your heathen worship and practices, worship Him alone? Twenty-six, all residents of this village, arose. I closely questioned them as to their motives, explained to them what it might cost them to become Christians—ridicule, reproach, opposition, perhaps death. They replied, “Yes, we have thought this all over; we expect opposition; we have decided. It appears that some of them have had to leave their friends on account of opposition, and have come down from the mountains and joined this Christian village. These all desired to become Christ’s disciples and to be baptized. The native assistants, who have for months been watching for their conversion, speak of their changed conduct, particularly in their abandonment of their old rites of worship, and in the desire of all intoxicating drinks, which has cost some of them a great struggle. They were therefore received as candidates for Christian baptism. It was late before I could retire for a little rest, and then I left them still-assembled.

Baptism of Twenty-six Garos.

Sunday, 1st, a day of days,—early morning worship; also at ten o’clock; after which we repaired to the beautiful stream, dammed up for the purpose, where I baptized, in the name of the sacred Trinity, twenty-six Garos, men and women. A crowd of wild, savage-looking people stood on the bank; but all were as quiet, serious and respectful as though accustomed to such scenes. Among this first ingathering of Garos into the fold of Christ were the aged, middle-aged and youth. Several of these were a few months ago angry opposers. The case of one of them affected me much. He had learned to read and write in the government school at Gowalpara, and speaks Assamese well. He is one of the mountain Garos, and was one of the first to leave off opposition and join Omed, since which he has been a right-hand man. For three months he

has been unable to walk from a diseased foot. He said, with much feeling, “I am Christ’s disciple, but I cannot walk. How can I be baptized?” Seeing his earnest wish, I told Omed to have him brought to me in the water. You should have seen his joy and delight. This man, when asked if he hoped for worldly gains from being baptized, answered with much spirit, “No. Is it to fill our bellies that we become Christians? No; it is salvation that we seek.” At another time he said, “My heart burns with desire to go and tell my people on the mountains of this religion. Only let my foot get well and I shall go.”

The First Garo Church—Garo Ordained.

Sunday evening our house of prayer was again crowded. After preaching, I formed the disciples into a church. I explained to them that in the apostles’ days they were wont to form the disciples into churches, and to appoint one of their number as pastor. Whom of the three native assistants, would they choose as their pastor and preacher, to baptize, bury their dead, perform their marriages according to the Christian custom? They unanimously chose Omed, from whose lips they received the gospel. I then and there, in the presence of all, laid hands on him, and told him to range the hills, to preach, baptize, to do the work of a Christian pastor, and “to be faithful unto death.” Now this is very un-episcopal; but I feel that it is no time to stand on human ceremonies and formalities in the work of God. The Garos have been too long neglected. They are perishing in darkness. They are just opening their eyes to see and feel this. A good, faithful, cautious native like Omed can do more than a dozen new missionaries just now. There are twenty other Garos, absent just now, who desire baptism. I cannot stay among them. It is necessary that their preacher and guide should be empowered to preach, baptize, marry, and to bury their dead. And it is very good for them to feel some responsibility in the outset. Let those who will contend for routine and forms. My one

work shall be to bring the perishing to Christ, and to make the native churches independent of foreign teachers as fast as possible. It is in this way only that Christianity will take root and grow in this country. I am content to walk as closely as I can by the example of Christ and his apostles, as recorded in the New Testament.

Thursday, 15.—Gave orders to start early for Damra. Went into the chapel to say a few words, when Omed mentioned to me that ten more in the village were unwilling that I should leave without numbering them among Christ's disciples,—one of the number, weeping like a child, and saying something in Garo. I found, on inquiry, that he was appealing to the native assistants, that although he had said little, they were witnesses that when his life was threatened, because he cut a few bamboos on a mountain where the heathen sacrificed, and had to flee to save his life, yet he did not turn back. He detested heathen practices, and why could not he profess Christ by baptism with the others? His whole body was shaking with emotion, and many seeing him were weeping in sympathy.

I saw I had more work to do. I called in the church and received ten others. I baptized alternately with Omed, thus introducing him at once into the work for which he has been set apart. This showed the Garos that baptism, by his hand or mine, was the same. He used the baptismal formula in Garo, while I used the Assamese. Thus in one village is a church of forty native Christians, including the assistants. In all this I confess I am myself astonished and rebuked for my want of faith. I can only say that "this is the Lord's doing, and marvellous in our eyes." They have been a year or more in deciding, and I believe they will stand the test of opposition.

Garos School Formed.

And now follows, as a natural result, a desire to learn. I told them to consult together and let me know whether they wanted a school in their village, and how

many would send their children if I provided a teacher.

After consultation, a class of seventeen Garos, young men, stood before me—an interesting class that I would like to teach myself; also a class of thirteen small boys, from five to ten years of age, and a class of Garo girls, from five to thirteen years of age. "But do you want your girls taught?" I inquired. "Yes, the girls as well as the boys." I appointed Tokira, one of the newly baptized, who is a good scholar, to be their teacher. I give him a salary of ten rupees per month.

Thus is our second Garo school formed at the request of the people. Here is the working out of my idea of the true missionary policy. When practicable, first work through faithful native laborers. Bring them under the power of the gospel and they will begin themselves to call for missionaries, books and teachers. There is a constant communication between these Christians and the mountaineers; in fact, some of them are from the mountains; and the gospel will work its way. I stayed among them only three days, just to encourage the native assistants and to satisfy myself that things were being properly conducted. Had I remained longer, or given them too much aid, they would perhaps have begun to lean on the missionary instead of feeling that they themselves must bear the responsibility.

And now that God has so unexpectedly brought me into this field, I wish to acknowledge his hand and move at his bidding. When I knew of no one that was raising his finger to help the Garos, God put it into the hearts of Omed and Ramkhe to come and beg to be sent to teach their countrymen. I saw their earnestness. I saw God's hand in it; and although I had no funds, I dared not say no. I sent them.

Who Will Help?

We have now four Garo assistants to support two interesting schools. Books must be supplied. The Damra school-house must be rebuilt; also, a house of

worship like the one at Omed's village. Other schools will soon follow, and we shall soon have plenty of good Garo Christian teachers, who will preach while they teach. I want help. A few hundred rupees, or monthly donations amounting to some ninety rupees per month, would enable me to go on with the work. I am praying that God will send the needed help. And I believe it will come, and that I shall soon have a missionary co-laborer expressly for the Garos. One of the new missionaries at Gowahati must come among them as soon as the season will permit. It is only about three days from Gowahati to Damra by water.

Fathers and brethren of the Executive Committee, the Lord's treasurers in the American churches, "look on the fields, for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal." Send us help promptly, if you can. The work must be efficiently carried forward.

I am happy to say that fatigue and exposure have not made me ill. I have every day to thank God for strength to labor. Mrs. Bronson accompanied me to this place, but was unable to go further, as she much wished to do. It was with some reluctance that I dissuaded the Garo women from coming in to meet her. I reached this station just in time to see the steamer that has our missionary friends on board moving on beyond the station. I was only four hours too late.

Gowahati, May 12—My last was from Gawalpara, just after my interesting tour among the Garos. On reaching Gowahati, I was seized with a sharp attack of fever, which I shook off. God is good. I trace his hand. He has some work for us to do here yet. I thank Him for giving it me to do. While convalescing, we have also been enjoying a precious visit with our dear missionary associates just arrived. We have talked over and made over the work of the station. Their coming has been like the coming of Titus.

They are just the ones to take up the work and go on. I think they feel hopeful. I was able to meet with them in our beautiful chapel to-day and preach to my little church, after which br. Comfort gave us a truly gospel sermon. A good number of English gentlemen and ladies, and natives who understand English, were present. The Sabbath services promise well, and are welcomed by many. Our brethren are in a promising field. God helping, they will do a good work. Gowahati has become increasingly important to our mission on account of the Lord's work among the Garos.

LETTER FROM MR STODDARD.

Encouragement among the Garos.

Gowahati, May 28, 1867.—I have barely time now to inform you of our safe arrival at this place on the 17th of last month. We have been a long time on our way from Boston, 176 days. But the Lord has been with us during all the long and perilous journey. And though some of our party were dangerously ill during the passage, we are all in excellent health to-day.

As we entered the province of Assam, the first news was from the Garos. It thrilled our soul with joy. A note from br. Bronson, then in the hills, says, "The work among the Garos is truly wonderful. I have baptized thirty-seven since coming here, organized a church of forty, including the three baptized in the plains, ordained a preacher, and established schools for boys and girls, according to the urgent plea of this people. How suddenly the Lord has appeared in our mission, where hope has been so often "deferred, which maketh the heart sick," to rebuke our weak faith and want of persevering trust.

We are encouraged, and determined, in the name of the Lord of hosts, to go up and possess the land. Will American Baptists arise to the dignity of the work, and immediately help us with men and means? I believe they will.

Mission Premises at Gowahati.

Gowahati is indeed a place of universal beauty, and picturesque in the highest degree. I cannot now name a place on the wonderful Hudson that can surpass it in natural scenery.

The mighty Brahmaputra is rather narrow just opposite the city, being probably not more than three-fourths of a mile wide. It is thus confined by bluffs and peaks on either bank; these, for the most part, are rocky and adorned with Hindu temples.

The mission premises, or compound, about six acres, lie on the banks of this large river, with a Meadamized public road between. Lining this road, on the river side, are large trees, both ornamental, and also a protection against the encroachments of the annual floods. These grounds, for beauty and locality, are the choicest in the entire city. Had they not been secured at an early day, our mission could not have got possession of them. They front on the main street forty rods; about eight hundred feet back the grounds are on a level with the strand; then they rise at once ten or fifteen feet, forming the beautiful plateau or table upon which stand the two mission bungalows and schoolhouse. The neat little chapel, built by br. Danforth, stands near the street in the centre of the grounds on the level below.

These four buildings are of brick, with thatched roofs, and in good condition. The chapel has a plank floor, the other buildings, only earth or brick floors.

The church here we find in a feeble and very low condition. Only eight members; all natives. Removals and death have taken all the English portion of the church.

Operations at Gowahati.

Our brother Kandura, who has been in charge as overseer and preacher since the missionaries left, some eight years since, was the first to greet us as we landed from the steamer. We hear good accounts of him from all quarters. He

has been our only stay at this point for many years. He has proved faithful to the cause of Christ. We see very little evident results of good done just here during these long years. And yet several have, from time to time, been converted and baptized, among whom we find the names of Omed and Ramkhe. These Garos, in government employ at this place, heard of Christ, and for months had no one to consult on this great question of salvation but Kandura.

The opening of this chapel week after week for the worship of the living God has had its influence. Europeans have been thus reminded that American Baptists have not ceased their efforts for the salvation of Assam. While the heathen have been invited to come to the fountain of living waters, some hearing have believed, and by this means the gospel message has found its way to the Garo hills.

We found regular service once a week in the chapel; and two prayer-meetings a week held in the Christian houses by turns. We have added to the above a female prayer-meeting and a general prayer and conference meeting, each once a week, at my house. We have also established a Sunday eleven-o'clock service in English, conducted by brother Comfort. The attendance has been good hitherto. Many families in this city are destitute of the means of grace, not wishing to attend the services of the established church. Some of these are often at our chapel; others may be induced to come and receive the salvation of God.

The schoolhouse is at present rented to a family. Houses are in great demand and rents high. We see that a school is much needed; but little can be done in that direction till the dry season.

Our thoughts and feelings go most readily to the hills where there seems to be a people ready to hear the truth. I am not sure but a mission family should be located at Gawalpara. We can reach the Garos in three days from this place by land, and in two from Gawalpara.

Improvements in Gowahati.

Great changes have taken place since I entered it nineteen years ago with my dear friend Danforth. He and br. Barker have ceased from their labors and gone up higher. Their works do follow them, and many we meet here speak their praises.

The telegraph has been completed to this place, and we are within speaking distance of Boston. A railroad from Calcutta has been finished and cars running 110 miles towards Assam, shortening the distance, in time, one-half to Gowahati. A railroad has been surveyed through this valley, passing through Gawalpara, Gowahati, Nowgong, and so on to Dibrighur, Upper Assam. Not only surveyed, but thousands of coolies, actually grading! Now four steamers a month, instead of one a few years ago.

The tea speculation has ruined many financially; but tea grows here admirably; the cultivation is going on. The whole interest will soon rally, for there is money in tea, and the traffic from this valley will become very great.

**HINDOSTAN—MADRAS PRESIDENCY.
MISSION TO THE TELOOGOOS.**

LETTER FROM MR. JEWETT.

Utility of Medical Knowledge.

Nellore, March 11, 1867.—Other things being equal, missionaries acquainted with the rough and tumble of frontier life will do best in these rural districts. Far away from medical aid, a knowledge of medicine would be of great use, especially for one living at Ramapatam. He could give aid and comfort to those in Ongole, thirty miles beyond.

Ten Candidates for Baptism.

Yesterday, Sabbath, we had a special church meeting to examine ten candidates for baptism. They were all received. In the evening I baptized four. On Thursday I start for a village east, near the sea, to baptize the five men. They wish to be baptized among their own people. At their earnest request Mrs. Jew-

ett will go with me, to talk with their women and children. These men belong to three villages, and we confidently expect others to follow. A man, excluded from our church the second time,* came in with these five men, penitent and believing. He has been of great use in the conversion of two or three of these men. When I was writing my report of his exclusion, he was begging to be restored. We told him we would receive him as soon as we saw the fruits of repentance. These now appear, and his restoration to fellowship is at hand.

The effect of colporteur labor was very marked in the experience of these men. One of them ascribed his conversion to a visit of our colporteurs the past week. Others alluded to impressions made upon them by the preaching of Christian Nersu, who died Nov. 8, 1856. These men are both farmers and weavers. They belong to the Mala class (outcasts). If the Lord gives us the Mala people and Madaga people, the class lately baptized by br. Clough, men despised by the caste people, but of good intellect, we will rejoice and be glad.

Who the Candidates Were—A New Call.

Of those baptized last, evening one was a young woman living in our family; one, a day-school teacher; one, a member of the boarding school and daughter of Obaloo, of Ongole,—all Telooagoos. The other was a young man living twenty miles north, a farmer's only child. He received from our colporteurs in 1865 a tract called "Jewel Mine of Salvation," and requested his priest to read it to him. The priest read it and told him it was true. The lad determined to come to Nellore and learn to read for himself. He knew that his mother would oppose his coming to us with her tears, which he could not withstand, and he therefore desired to come without leave, after leaving word with the neighbors as to his plans. He remained in our school three months. He came again last Saturday night to be baptized and to learn more perfectly to

*See Mag. for Aug., p. 303.

read the word of God, and that wonderful tract which has been the means of salvation to many in Orissa and in Southern India. This young man is the first fruits of the Allar Mission, and a call to work there.

LETTER FROM MR. CLOUGH.

Visit to Ramapatam.

Ongole, March 9, 1867.—The blessed Lord, who said, "Go ye, therefore, and teach all nations,—and lo, I am with you alway, even unto the end of the world," has been very good to us indeed, and is still meting out our changes to us in much mercy.

Since my last we have spent two weeks at Ramapatam, where we were joined by br. Jewett and family, who stayed one week. While there we occupied the sub-collector's house and furniture free of charge, and preached in the town and villages around, and drank in the fresh sea-breeze to our hearts' content.

The time passed very pleasantly indeed, and when we left we felt that the stay there, the fresh sea-air, the visit with br. Jewett and family, had done us good, body and soul, and that much good seed had been sown, which in God's own good time must bring forth fruit to his own honor and glory.

Persecution Foiled.

Since my last,* many of the dear ones baptized by me in January last at Tulla Conda Padu have been severely tried. As soon as I returned to Ongole, the people of the villages in which they lived commenced persecuting them in every way they dared to. A guard was placed at the entrance of the streets leading through their villages, and they were not permitted to pass either one way or the other. They were not allowed to draw water at the public wells, and they have been abused with words to the utmost extent of human invention. During this time, in and near one village, a disease appeared among the cattle, by which many died. The Christians were

accused of poisoning them, and were taken up and sent before the sub-collector, —the same who kindly gave us the use of his house. After hearing the case, having been previously posted by me, he dismissed the prisoners, and strictly charged the accusers to give the Christians no more trouble. This word passed quickly from village to village, and now the disciples have peace. Thus the Lord in answer to prayer has not only taken care of his own, and made those ashamed who persecuted them, but has also given them favor with those high in authority.

Baptism of Nine Candidates.

Last Sabbath it was my privilege to baptize nine upon profession of faith in Jesus, who, I trust, are the Lord's own children. Seven of them came from beyond Tulla Conda Padu, making the distance travelled over forty miles for baptism. The other two belong to Ongole. Seven of the nine were men, and two were women, making, in all, thirty-seven whom I have baptized since coming to Ongole. With those who came for baptism, ten or twelve others came,—walking some forty, and some fifty, miles,—carrying their jonaloo, the grain used for food, upon their backs, enough to last four or five days, to spend the Sabbath with us and to partake of the Lord's Supper. In the evening, there were present at communion thirty-one native brethren, and we had a joyful and, I trust, profitable meeting, and felt thankful to God that He had made us missionaries to the Teloogeois.

Training of Native Teachers.

I now have seven young men, who represent six villages, here learning to read, etc., etc. I expect to keep them here five or six months, and do as well by them during this time as we can, and then send them back to their villages as teachers, preachers, etc., and with God's blessing we expect great results. The school which I have established for these seven young men should be made a permanent institution, modelled after Dr. Binney's of Rangoon. O, I do hope and

*See Mag. for June, p. 161.

pray that you will send us more help, more missionaries, who are God's own ministers, humble, devoted, earnest men, who have both the strength and the disposition to work while the day lasts. With such helpers, a great work will soon be witnessed among the Teloogoos.

GERMANY.

LETTER FROM DR. WARREN.

Dedication of the New Baptist Chapel in Hamburg.

To Rev. J. N. Murdock, Home Secretary of the A. B. M. U.:

Aug. 11, 1867.—Dear Brother,—I propose in the few lines that follow to take you with me to the dedicatory services of the new chapel which our Baptist brethren have been erecting in this city. As the place is a mile or more from my temporary home we will avail ourselves of the use of a drosky, a vehicle not very unlike an American hack, only more heavy and clumsy in the construction, and drawn invariably by one horse. On the way you notice the line of demarkation between the "new" city and the "old," the new being built on the "burnt district," so called, which, as you recollect, was many years ago swept by a terrible conflagration. Everything in the new city is in modern style, such as you see generally in cities of Northern Europe, and like much that you observe in the United States. The old city is much of it *very* old, and being purely German, carries you back six or seven hundred years. You will also notice, in passing, the canals connected with the river Elbe, and running through different parts of the town, by which merchandise and produce of various kinds are conveyed in small boats to the shops of traders. Except in parts where wholesale transactions are carried on, the people occupy the same buildings with their merchandise, the families in the upper and the merchandise in the lower stories; and wherever a human being lives, there you will see pots of flowers in the windows, thus

presenting a most beautiful and charming array of loveliness to your vision as you pass on. The effect on a stranger like myself is captivating, and though it is now Sunday morning, and I am a New England Puritan, I cannot refrain from expressing my admiration.

Having reached the chapel, we find it located in the northern part of the town, in the midst of the houses and the business of the middle classes, exactly where you would like to have it, and where, from the well-known character of our Hamburg brethren, you would expect to see it. Sprung from the masses, they sympathize with them, and are glad to labor to save them. Saved by a free gospel, they offer that gospel to all without money and without price. The new chapel, you will also be pleased to observe, stands on a lot side by side with the old, which is in a good state of preservation, and is destined still to serve the mission in many ways.

Stepping from the vehicle and standing on the side-walk, you behold an object of simple beauty, a structure ninety feet by fifty, in Gothic style, without ornament, without tower or spire, built for use and built to stand. At a glance you perceive that everything is designed and executed in the most substantial manner. The side walls, fully ten feet thick and buttressed very heavily, rise up some forty feet perpendicularly and then approach each other by a gentle curve, and meet at a distance of fifty feet from the floor, thereby dispensing with all supports from the roof, and leaving the inside, as you shall notice when you enter, an unbroken space, the outside material, as presented to the eye, being drab-colored brick and sandstone, and the inside the same. After passing an iron gate, opened by a young man whose face bids you enter, and whose tongue utters words strange to American ears, you walk fifty feet to the main entrance, and as you pass, cannot fail to have your attention drawn to another array of beauty,—four flags of four nationalities floating in the

breeze; at the extreme right, the glorious stars and stripes—they never so inspired me; next this, the flag of Hamburg, which still claims to be an independent republic; next, that of all the Germans, and next, on the extreme left, that of Great Britain. Thus the brethren would symbolize the union of the Christians of all these nations in the erection of the Memorial Chapel.

Being inside and seated at the right of the pulpit, you observe that our brethren, as all good and true Baptists should, have made ample provision for the influx of the pure light of heaven, through six windows on each side, and one, very large, at either end. No stained glass here. They have arranged also a gallery for singers at one end, and a pulpit for the preacher at the other. In front of the pulpit is a font in stone, eight feet by ten, I should say, for baptizing. The sittings are all movable, simple benches with backs, very neat and comfortable, made of hard pine varnished. While waiting for the "chief brethren" to enter, you glance around, cautiously, of course, and discover near you a group of persons whom you judge to be of the English and Scotch races, some twenty or thirty of them. These you afterwards find to be invited guests, men and women who have been warm friends of the mission, constant and able helpers of the beloved Oncken. Among them is the distinguished London Baptist preacher, Mr. Spurgeon, and his estimable lady. On the opposite side of the pulpit and in front are gathered the delegates of the churches, who came, up to the number of one hundred or more, to attend the Triennial Conference. Other parts of the house are filled by the members of the Hamburg church and congregation, making up an audience of eight to ten hundred.

At this point I may as well make distinct mention of the fact, one of no little moment on an occasion like this, that I am in total ignorance of the language of these people. They have placed in my

hand, very kindly, the programme of exercises. I look at it, turn over the leaves, am impressed with the formidable array before me; I can make out now and then a letter; not a sentence or a part of a sentence can I read beyond the proper names. I do not understand German. It is all the same, only worse, if possible, when they speak. All is but a succession of strange and unearthly noises, anything but grateful to the ear. For the first hour they were positively offensive.

It is nine o'clock, and the brethren who are to bear the principal parts in the service are in their places. Oncken, Köbner, Lehmann and Schaufler are before you, the first three names very familiar to American readers. Oncken, the leader in all this wondrous movement for the revival of pure religion on the continent of Europe, combines in himself all the qualities of a Moses and an Aaron; for he is great in speech as well as in counsel. Having seen him in America, you recognize him at once, though the lapse of fourteen years has thinned his locks and somewhat sharpened his features. As he sits before you awaiting his time to speak, you cannot fail to see that he is growing old; he shows signs of weariness, and at moments seems almost unconscious of what is going on around him. The uninterrupted care and toils of bringing this house to completion have borne too heavily upon him, and you will not be surprised to be told afterwards that on the previous day he was too much prostrated to leave his chamber. On his immediate right sits Köbner, every whit a student and a man of letters. This at first sight you read in his perfectly transparent face. As devout and pious as he is learned, he is every way fitted to be what he in fact is, the writer and author of this second reformation. Besides producing many fine books for the use of the churches, he has entered the lists against the opponents of the Baptists, and in several controversial works "turned to flight the armies of the aliens." Next to Köbner, still to the right, sits the

venerable and portly Lehmann, for a long time the beloved pastor of the church at Berlin. He is the model pastor, the man of good sense and of large heart; one who will care for the flock of God, bear its burdens, guard its enclosure, keep off the wolves, guide it into green pastures and beside the still waters; the man to speak words of kindness, pour in the oil and the wine, and settle difficulties in distracted churches. All parts of Germany have felt his presence and benign influence. Schaufler is a man of business, residing here in Hamburg,—a noble type of humanity, as any one can see at a glance,—has been long identified with the cause here, and aided it in many ways. Among us he would be called a lay preacher.

The services go forward much as in such cases among us; singing often and long, reading the Scriptures and prayer, in which two or three brethren lead in succession. By degrees the strangeness of the scene gives way, and I begin to find myself in the house of God. The ice breaks at last; my heart warms. Br. Oncken comes to the desk to make the address of the occasion, when a part is introduced not provided for in the programme. The great and good man prays; and such a prayer! I could not understand a word; but every word was devotion, and went deep down into my heart. By his tones of voice, by the movements of his lips, his eyes, the muscles of the face, by the varying expressions of his countenance, so full of overflowing with the strongest and deepest emotions; by his hands, now spread in confession, now raised in imploring posture, now opened to receive blessings, and now clasped, as if to hold fast the blessing gained, I could follow the course of thought and enter into his supplications. At least, so I thought and felt; and whether I did so or not, I did then, if ever, draw nigh to God. Br. Oncken took me to the throne of the heavenly mercy and opened for me its rich treasures, assuring me they were mine, and bidding me receive and live. He brought

the audience into sympathy with himself, and the faces of many told me of the solemn emotions stirring in their souls, and brought me yet nearer to God. The hour will remain a memorable one in my history as long as I exist. It taught me many more things than I have here set down. O, the power of men anointed with the Holy Ghost! O, the power that goes forth in the very intonations of such men's voices! A power this, almost gone out of American pulpits.

In his address you will observe, if you understand German, that Mr. Oncken refers very beautifully to the union of all true Christians in Christ Jesus, and to the happy blending of efforts among disciples in America, Great Britain and Germany, in the erection of this chapel, expressing in behalf of the Hamburg church and of all the German brethren devout thanks to all who had made contributions for the object. He then referred to the occasion for putting up such a structure, and assigned motives which had prompted the undertaking and sustained the laborers engaged in it. 1. They would erect a house in which Christ might be glorified in coming time by the simple proclamation of his gospel. 2. They would give, in the erection of this house, a visible and tangible proof of their faith in the gospel and their own devotion to its author. 3. They would set up an Ebenezer, a memorial, and make mention of the goodness and mercy of the Lord hitherto. He here went somewhat minutely, as was fitting, into the origin and progress of the work, and his own connection with it. In due time, it is hoped, this address in full will be laid before our American Baptists. Another prayer, a hymn of praise, and the benediction closed the meeting, and the new chapel was consecrated to the service of Almighty God, the Father, Son, and Holy Ghost.

In the afternoon Mr. Köbner preached to a congregation made up of Germans, and in the evening Mr. Spurgeon preached to an assembly composed largely of English speaking people, many resi-

dents of Hamburg being present. His sermon was a plain, simple, earnest presentation of gospel truth, which did me good in many ways. I wish the world was blessed with more such preachers. Some time I will tell you, in private, wherein consists the secret of his power.

I will only add that contributions were made at the close of all these services to pay the indebtedness still remaining on the house, which was stated to be not far from fifteen thousand dollars, or one-half the entire cost, not including the lot.

J.G. Warren, For. Sec. A. B. M. U.

SAILING OF MISSIONARIES.

Mrs. M. B. Ingalls, of the mission in Thongzai, Burmah, and Miss Adams, of Indiana, sailed from New York in the "City of Antwerp," Saturday, Aug. 31. Miss Adams is to be associated in labors with Mrs. Ingalls.

DONATIONS.

RECEIVED IN SEPTEMBER, 1867.

Maine.

Warren, Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 12; Livermore Falls, ch. 30; Eastport, Washington st. ch. and Sab. sch., Miss. Soc. 55; East Monmouth, ch. 12; Thomaston, 2d ch., Ladies' For. Miss. Soc., William Wilson tr., 54.40; Mt. Vernon, ch. 12; 175.40
Bowdoinham Asso., J. E. Brainard tr., Manchester, Dea. J. Wadsworth 3; Leeds, Fem. Miss. Soc. 18; 21.00

New Hampshire.

Lebanon, ch., tow. sup. of Mounge Shay Nhow, nat. pr., Prometh, Burmah, 46; Nashua, 1st ch. 116; 162.00
Dublin Asso., J. Foster tr., of wh. 13.50 is fr. Keene ch., 20.00 — 182.00

Vermont.

Pittsford, ch. 5.50; West Pawlet, ch. 21.10; Bellows Falls, ch. 6; Townshend, ch., Sab. sch., for sup. of pupil in Rev. I. D. Colburn's sch., Tavoy, Burmah, 26.85; Plainfield, Miss Catharine Shepherd, tow. sup. of Zah May, nat. pr., care Rev. D. A. W. Smith, Henthada, Burmah, 5; 64.45

Massachusetts.

Boston South Asso., N. Boynton tr., Foxboro', ch., of wh. 13.75 is fr. Fem. Miss. Soc., 37.83; S. A. Elliott 10; Needham, ch., J. Burnham tr., 7; Dorchester, a friend, for sup. of B. W. Barrows, in Rev. L. Jewett's sch., Nellore, India, 20; East Stoughton, ch. 8.27; 83.10
Boston North Asso., Arlington, ch., T. O. Hutchinson tr., 44.32; Reading, Salem st. ch., R. C. Tollin tr., 30; 74.32
Salem Asso., Gloucester, ch., H. G. Sanford tr., tow. sup. of Kandura, nat. pr., care Rev. M. Bronson, Nowgong, Assam, 30; Lowell, Worthen st. ch., Geo. D. Hill tr., 21.78; Haverhill, 1st ch., Geo. Appleton tr., 100; 151.78
Worcester Asso., Leicester, Greenville ch. 8.29; Webster, ch., of wh. 6.21 is for sup. of James Converse, Nellore, India, 14.83; 23.17
Miller's River Asso., Royalston, ch. 11.50; Amherst, ch., L. B. Fish tr., 22.13; 33.63
Taunton Asso., A. J. Barker tr., Swanzey, ch. 7; Raynham, ch. 16.50; Rehoboth, ch. 15; 33.50 — 404.50
Rhode Island.
Providence, S. T. Goodell 10.00
Connecticut.
Wethersfield, Merit Butler and wife, for Bur. and Kar. Miss., 200; Stonington, ch., O. B. Grant, for sup. of nat. pr., Toang-de, care H. L. Van Meter, Bassein, Burmah, 25; 225.00

New York.

Utica, Welch ch. 20; Albany, German ch. 6; Rochester, S. H. Phinney, tow. sup. of Mounge See Dee, nat. pr., care M. H. Bixby, Tougoo, Burmah, 10; Armenia, A. B. C., for Hamburg chapel, 50; Chestertown, Robert and Ann Wood 20 cts.; Williamsville, Mrs. Harriet M. Hutchinson 50; Gloversville, a member of the Karen Sewing Soc., care Rev. B. C. Thomas, Bassein, Burmah, 7; 143.50
Cattaraugus Asso., Philo Burlingham tr., 29.00
Coll. per Rev. O. Dodge, Dist. Sec.,
Oneida Asso., Vernon, ch. 12; Oneida, ch., bal. 25; Annsville, ch. 7; Westmoreland, ch. 4.50; Cassville, ch. 41.50; Rome, ch., bal. 34.70; Clinton, ch. 1; coll. at Asso. 36.03; 161.73
Onondaga Asso., Marcellus, ch. 4.25; Vesper, ch. 10; Plank Road, ch. 2.75; North Manlius, ch. 17; Mrs. I. Larabee 1; coll. at Asso. 25.67; 60.67
Buffalo Asso., Arcade, ch. 40; Boston, ch. 2; Evans, ch. 3.63; Hamburg, ch. 7; Eden,

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| ch. 13.25; coll. at Asso. 38.53; 104.41 | |
| Cortland Asso., Homer, ch., bal. 58.15 | |
| Monroe Asso., Henry A. DeLand 50.00 | |
| Steuben Asso., Tyrone, ch. 12; | |
| Altay, ch. 35; Barrington, ch. 21; | |
| Campbell and Bath, ch. 8-.50; | |
| Howard, ch. 1.50; Reading, ch. 13; | |
| Wayne, ch. 15; coll. at Asso. 15.48; 121.48 | |
| Yates Asso., Branchport, ch. 10; | |
| Italy Hollow, ch. 8; Milo, 1st ch. 8; | |
| 2d ch. 5; Penn Yan, ch. 82.35; | |
| Prattsburgh, ch., of wh. 10 is fr. Dea. Miner, 20; | |
| coll. at Asso. 28.40; 161.75 | |
| Cayuga Asso., Owasco, ch. 6.75; | |
| Sennett, ch. 9.25; Weedsport, ch. 3; | |
| Springport, ch. 4; Throoville, ch. 1; half coll. at Asso. 28.50; 52.50 | |
| Seneca Asso., Covert, ch. 19.50; | |
| Farmersville, ch. 20.25; 39.75 | |
| Harmony Asso., treas. 77.41 | |
| Allegany Asso., Andover, ch. 5; | |
| Clarksville, ch. 8; Annin's Creek, ch. 5.32; | |
| Cuba, ch. 39; Rev. E. F. Crane 5; coll. at Asso. 31.53; 93.85 | |
| Canisteo River Asso., Ulysses, ch. 10; | |
| W. A. Miller 8; 18.00 | |
| Stephentown Asso., Berlin, ch. 10.50; | |
| East Chatham, ch. 8-.63; | |
| Stephentown, ch. 12; Nassau, 2d ch. 1; tr. of Asso. 8.69; 40.82 | |
| Chemung River Asso., Campbell and Irwin, ch. 8.25; | |
| Eaton, ch. 8; Corning, ch., bal. 33; | |
| Elmira, 1st ch., Ladies' S. Soc. 30; | |
| Jane A. Hadley 2; Southport, Sab. sch. 15; | |
| South Creek, ch. 15; Waverly, ch. 61; | |
| half coll. at Asso. 27.50; 199.75 | |
| Union Asso., P. D. Penney tr. 117.77 | |
| Wayne Asso., Marion, ch., Sab. sch., for sup. of nat. pr. care Mrs. Ingalls, Thongzai, Burma, 91.34; | |
| treas. of Asso. 65; Walworth, ch. 11.10; 167.44 | |
| Hudson River Central Asso., Peekskill, ch., bal. 32.50; | |
| Port Jervis, ch., bal. 30.25; | |
| Tarrytown, ch., in pt., 40.70; | |
| Kingston, ch., bal. 8.75; | |
| Lackawack, ch. 2.10; | |
| Middletown, ch., bal. 21.10; | |
| half coll. at Asso. 20-.25; 155.65 | |
| Deposit Asso., Bennettsville, ch. 6; | |
| Masonville, ch. 2.20; 8.20 | |
| Chenango Asso., two sisters 1.50; | |
| treas. of Asso. 103.27; coll. at Asso. 17.25; 122.02 | |
| Madison Asso., Lebanon, ch. 5; | |
| treas. of Asso. 51.73; coll. at Asso. 28.50; 85.23 | |
| Ontario Asso., Seneca Falls, ch. 12.38; | |
| Waterloo, ch. 5.86; | |
| Miss H. L. Mack, for German Miss., 50; F. C. Mack 15; | |
| treas. of Asso. 87.29; 170.53 | |
| Long Island Asso., Miss Ida Morrison 1.13 | |
| — 2240.74 | |

New Jersey.

Coll. per Rev. J. V. Ambler,
Dist. Sec.,

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| Trenton Asso., Trenton, Central ch. 23.95 | |
| West Jersey Asso., Canton, ch. 8.10; | |
| Cape May, 1st ch. 8.10; | |
| Vineland, ch. 5.25; | |
| No. Camden, ch. 3.30; | |
| Mt. Holly, ch., Sab. sch., for sup. of Mounq Yan Gen, nat. pr., Prome, Burma, 36; 60.75 | |
| Coll. per Rev. O. Dodge, Dist. Sec., | |
| East New Jersey Asso., Red Bank, ch. 10; | |
| Hudson city, ch. 11.75; 21.75 | |
| 106.45 | |

Pennsylvania.

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| Pottsville, Welch ch. 5; Philadelphia, Mrs. J. P. Crozer 100; | |
| Miss Emma Crozer 100; Mrs. B. Griffith 50; | |
| Robert H. Crozer 50; | |
| Mrs. Wm. Bucknell 100, for Mrs. Dr. Binney's sch. for girls in Rangoon, Burma; | |
| Mrs. J. P. Crozer 50; Miss Emma Crozer 50; | |
| Mrs. B. Griffith 50; Mrs. Wm. Bucknell 50, for Mrs. Johnson's sch. in Swatow, China; | |
| Ashland, Welch ch. 17; | |
| Upper Fairfield, ch. 10; | |
| Hepbourn township, ch. 2.87; | |
| Philadelphia, Mrs. C. A. L., to const. her husband H. L. M., 100; 734.87 | |
| Coll. per Rev. J. V. Ambler, Dist. Sec., | |
| Clarion Asso., Shiloh, ch. 3.71; | |
| Union, ch. 30; | |
| Red Bank, ch. 4; | |
| Warsaw, ch. 4; | |
| Franklin Union, ch. 2.35; | |
| Berean, ch. 1-.50; | |
| Leatherwood, ch. 3.54; | |
| E. Mahoning, ch. 6; | |
| Indian ch. 1.75; | |
| New Bethlehem, ch. 3; | |
| Punxatawny, ch. 8.35; | |
| Diamondville, ch. 1.25; | |
| Montgomeryville, ch. 2; | |
| Beulah, ch. 3; | |
| Pine Flints, ch. 50 cts.; | |
| Calensburg, ch. 3.12; coll. at Asso. 14.35; 65.92 | |
| Centre Asso., Milesburg, ch., of wh. 9.05 is fr. Sab. sch., 17-.30; | |
| Unionville, ch. 2.45; | |
| Stone Creek, ch. 4.50; | |
| Bald Eagle 3.25; | |
| Warrior's Mark, ch. 3; | |
| Shaver's Creek, ch. 5-.35; | |
| a friend 2; coll. at Asso. 9.43; 46.88 | |
| Clearfield Asso., Curwensville, ch. 7.50; | |
| Clearfield, ch. 2; | |
| Lower Chest Creek, ch. 2.50; | |
| Dea. J. R. Alin 5; 17.00 | |
| Bridgewater Asso., Gibson and Jackson, ch. 2.00 | |
| Wyoming Asso., Pittston, ch. 25.00 | |
| Abington Asso., Mt. Bethel, ch. 7.65; | |
| Abington, 1st ch. 16.40; coll. at Asso. 20; 44.05 | |
| Monongahela Asso., Hazel Run, ch. 10; | |
| Big Crossing, ch. 2; | |
| Indiana Creek, ch. 4.44; a friend of miss. 20; | |
| M. Bailey 1.75; coll. at Asso. 20.04; 58.23 | |
| Ten Mile Asso., Pursley, ch., Sab. sch. 2.10; | |
| Beulah, ch., of wh. 1 is fr. Sab. sch., 12.50; | |
| Bethel, ch. 4; Goshen, ch. 21.60; | |

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| South Wheeling, ch. 5; Fork Ridge, ch. 6; South Ten Mile, ch. 5; North Ten Mile, ch. 4; E. Bethel, ch. 8; Waynesburg, ch. 2.50; Pigeon Creek, ch. 10; friends 1; Master Bennie Rose's miss. box 3.30; coll. at Asso. 27.41; | 112.41 |
| Pittsburg Asso., Peters Creek, ch. 15; Washington, ch., Ladies' Miss. Soc. 5; | 20.00 |
| French Creek Asso., Meadville, Sab. sch., Miss. Soc., tow. sup. of nat. pr., care Rev. N. Harris, Shwaygyeen, Burmah, 25; Mead Corner, 6; Rockdale, ch. 24.25; Richmond, ch. 2; Steuben, ch. 2; Warren, 1st ch. 1; Carmel, ch. 1; Spring, ch. 14.50; coll. at Asso. 28.75; | 104.50 |
| Philadelphia Asso., Blockley, Sab. sch., to sup. nat. pr., care Rev. J. L. Douglass. Bassein, Burmah, 50; Marcus Hook, ch. 20; Philadelphia, pulp. supply 14; | 84.00 |
| Beaver Asso., New Castle, ch. 40.22; Zion, ch., bal. 20 cts.; | 40.42 |
| Bradford Asso., Rome, ch. | 4.10 |
| | 1359.38 |

Delaware.

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| Coll. per Rev. J. V. Ambler, Dist. Sec., | |
| Wilmington, Henry Link | 5.00 |

Ohio.

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| Downington, Rev. A. Stevens | 1.00 |
| Ashtabula Asso., B. F. Cushing tr., coll. 16.04; Jefferson, ch. 9.41; Madison, ch., of wh. 4.30 is fr. Sab. sch., 16.01; Coneaut, ch. 5; Andover and Williamsfield, ch. 2.25; Thompson, ch. 22.50; Sheffield, ch. 2; | 73.21 |
| Coll. per Rev. G. H. Brigham, Dist. Sec., | |
| Seneca Asso., McComb, ch. 4; J. Munday 1; J. Jenkins 1; | 6.00 |
| Lorain Asso., Huntington, ch. 16; North Amherst 5; coll. at Asso. 9.25; | 30.25 |
| East Fork Asso., Georgetown, ch. | 12.00 |
| Salem Asso., coll. at Asso. | 12.60 |
| Meigs Creek Asso., Marietta, ch. 58.05; bal. of coll. at Asso. 6.50; | 64.55 |
| Mad River Asso., Mill Creek, ch. | 32.25 |
| Miami Union Asso., Rev. G. R. T. Clark | 5.00 |
| Zanesville Asso., Miss Laura Sedwick | 5.00 |
| Wills Creek Asso., Thomas Hughes 3; New Concord, ch. 8; Rev. T. G. Jones 5; coll. at Asso. 6.67; | 22.67 |
| Zoar Asso., Clear Fork, ch. 12.18; coll. at Asso. 9.12; Dayton, G. H. B. 5; | 26.30 |
| Columbus Asso., coll. at Asso. | 8.89 |
| Mt. Vernon Asso., contribution by churches 35.05; coll. at Asso. 38.41; | 73.46 |
| Zanesville Asso., coll. at Asso. | 10.57 |
| Clinton Asso., coll. at Asso. 31.40; Pleasant Valley, ch. 5; N. H. Collins 1; a brother 2; | |

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| Greenfield, Mrs. Vass 1; Jamestown, S. M. Smith 5; New Vienna, ch., Sab. sch., for sup. of a boy in sch. n Burmah, 11.30; | 56.70 |
| Mohican Asso., coll. at Asso. 20.73; Londonville, ch. 28.28; | 49.01 |
| Wooster Asso., coll. at Asso. | 40.35 |
| | 529.81 |

Virginia.

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| Charlottesville, James Alexander, for Swedish Miss., 2; A. P. Abell, for do., 2; | 4.00 |
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West Virginia.

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| Coll. per Rev. G. H. Brigham, Dist. Sec., | |
| Lower Newport, 3 children in Sab. sch. | .45 |

Indiana.

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| Franklin, Sab. sch., tow. sup. of a boy, "Sau Abraham," care Rev. B. C. Thomas, Bassein, Burmah, | 15.00 |
| Coll. per Rev. G. H. Brigham, Dist. Sec., | |
| Flat Brook Asso., Columbus, ch. 4.20; coll. at Asso. 6.60; | 10.80 |
| Coffee Creek Asso., coll. at Asso | 13.86 |
| Madison Asso., coll. at Asso. | 11.50 |
| Union Asso., coll. at Asso. | 13.75 |
| Laughery Asso., coll. at Asso. | 28.25 |
| | 93.16 |

Illinois.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Bloomfield Asso., coll. at Asso. | 32.10 |
| Carrollton Asso., coll. at Asso. | 72.53 |
| Chicago Asso., Matta, ch. | 5.00 |
| Dixon Asso., Dixon, ch. | 39.50 |
| Edwardsville Asso., Alton, 1st ch., Sab. sch., for Rangoon Theo. Sem., 21.30; Upper Alton, ch., of wh. 5 is fr. Sab. sch., 37; Upper Alton, Miss. Soc., Shurtleff College, for Rangoon Theo. Sem., 25; Coal Branch, Sab. sch., tow. sup. of a boy in Rev. E. P. Scott's Mikir sch., Nowgong, Assam, 8; | 91.30 |
| Fox River Asso., Sandwich, ch., to const. Rev. D. B. Gunn and Mrs. Mary Bronson Tolman H. L. M., | 200.00 |
| Franklin Asso., coll. at Asso., of wh. 18.25 is fr. Benton ch. and 6 fr. Raleigh ch., | 62.20 |
| Illinois River Asso., coll. at Asso. 10.35; Osceola, ch. 13; Brimfield, ch. 6; Neponset, ch. 10.25; Union, ch. 1; Wyoming, ch. 1; Peoria, Adams st. ch. 1; | 42.60 |
| Mackinaw Asso., El Paso, ch. 52.25; Epparas Point, ch. 13.50; Fairburg, ch., of wh. 7.10 is fr. Forest Station, and 10.69 fr. Sab. sch., 26.50; Lexington, ch. 5; Minonk, ch. 50 cts.; | |
| Roanoke, ch. 28.15; Tremont, ch. 5; | 130.90 |
| McLean Asso., coll. at Asso. 28.55; Towanda, ch., of wh. 10 is fr. Rev. Geo. Wilson, 13.50; Normal, ch., Mrs. Overman 2; | |

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| Two Mile Grove, ch. 2.50; | 46.55 | Rev. D. A. W. Smith, Henth- | |
| Nine Mile Asso., Tamaroa, ch. | 14.35 | da, Burmah, | 5.00 |
| Ottawa Asso., Ottawa, ch. | 80.00 | Coll. per Rev. S. M. Osgood, | |
| Quincy Asso., miscellaneous in | | Dist. Sec., | |
| Asso. 50.35; Barry, ch., of wh. | | Flint River Asso., coll. at Asso., | |
| 8 is fr. Sab. sch., 24.25; Kinder- | | tow. sup. of Rev. M. B. Com- | |
| hook, ch., of wh. 4. is fr. | | fort. Gowahati, Assam, 63: | |
| Sab. sch., 9.30; Payson, ch., | | Davisonville, ch. 15; Hadley, | |
| Sab. sch., tow. sup. of boy in | | ch. 3.08; Lapeer, ch. 15; | 96.08 |
| Rev. E. P. Scott's Mikir sch., | | Grand River Asso., coll. at Asso. | |
| Nowgong, Assam, 25.95; | | 45.27; Cedar Springs, ch. 5- | |
| Griggsville, ch., of wh. 35.30 | | .45; Smyrna, ch. 2; Browns- | |
| is fr. Sab. sch., to sup. a boy | | ville, ch. 7.75; Rockford, Miss | |
| in Rev. E. P. Scott's Mikir | | Florence E. Stillwell and little | |
| sch., Assam, and 2.50 for | | brother 1.20; | 61.67 |
| Scriptures, 67.55; Perry, ch. | | Jackson Asso., bal. of coll. | 1.82 |
| 13.75; Pittsfield, ch., Sab. sch. | | Kalamazoo Asso., Kalamazoo, | |
| 2; Quincy, 1st ch., of wh. 2 is | | 1st ch., of wh. 5 is fr. an old | |
| fr. Sab. sch., 38; Quincy, Ver- | | gentleman, and a gold dollar, | |
| mont st. ch., Sab. sch. 4; Quin- | | 1.40, fr. an old lady, | 31.40 |
| cy, colored ch. 20 cts.; | 235.35 | White River Asso., coll. at | |
| Rock Island Asso., coll. at Asso. | | Asso. | 4.75 |
| 28.15; Geneseo, ch. 10; Wa- | | | 200.72 |
| tertown, ch. 9.83; Mt. Pleas- | | Minnesota. | |
| ant, ch., Miss H. M. Clark 3; | | Coll. per Rev. S. M. Osgood, | |
| Rock Island, Swede ch. 60; | | Dist. Sec., | |
| Antioch, ch. 12; Moline, ch. | | Minnesota Asso., Hastings, ch. | 25.00 |
| 20.66; Rock Island, ch. 2.75; | 146.89 | Minnesota Central Asso., Owa- | |
| Salem Asso., Independence, ch. | | tanna, ch. | 3.40 |
| 12.50; Roseville, ch. 2.75; Car- | | | 28.40 |
| thage, ch., Sab. sch., for Bur- | | Missouri. | |
| man Miss., 9.50; Macomb, ch., | | Coll. per Rev. S. M. Osgood, | |
| Sab. sch. 19; | 43.75 | Dist. Sec., | |
| South Dist. Asso. miscellane- | | Hanubal, ch. | 2 70 |
| ous in Asso. 52.85; Belleville, | | | |
| ch. 2.10; O'Fallon, ch. 22.74; | | Wisconsin. | |
| Troy, ch. 7.78; | 105.47 | Springfield, Mrs. Mary C. | |
| Springfield Asso., coll. at Asso. | | Brande | 2.00 |
| 24.90; Diamond Grove, ch. 5; | | Coll. per Rev. S. M. Osgood, | |
| Decatur, ch. 12.80; Waverly, | | Dist. Sec., | |
| ch., J. W. Caswell 1; Spring- | | Dodge Asso., Wyocena, ch. | 4.00 |
| field, 1st ch., W. W. Lever- | | Janesville Asso., coll. at Asso. | |
| ett 5; | 48.70 | 41.43; Beloit, ch., of wh 1 is | |
| | 1396.69 | fr. H. Billings, 16; Newark, | |
| Iowa. | | ch., Rev. A. Whitman 5, and | |
| Coll. per Rev. S. M. Osgood, | | 1 fr. Sab. sch., for Testaments | |
| Dist. Sec., | | for the heathen, 6; Monticel- | |
| Cedar Valley Asso., coll. at Asso. | | lo Prairie, ch. 2; Juda, ch. 11- | |
| 20.80; New Hartford, ch. 8; | | .60; Monroe, ch. 2; | 79.03 |
| Waterloo, ch. 60.55; | 89.35 | Winnebago Asso., Lamartine, | |
| Central Iowa Asso., Newton, ch. | | ch. 5.50; Ripon, ch., tow. sup. | |
| 11.41; Pleasant Hill, ch., Rev. | | of nat. pr., care Rev. M. Bron- | |
| O. Sperry 1; | 12.41 | son, Nowgong, Assam, 50; | 25.50 |
| Davenport Asso., coll. at Asso. | | | 110.53 |
| 25.40; DeWitt, ch., Rev. T.W. | | | \$7,479.13 |
| Clark 5; Blue Grass, ch. 3.25; | | Legacies. | |
| Camanche, ch. 30.85; Musca- | | Morgan, Vt., Phinehas Under- | |
| tine, 1st ch., Ladies' Miss. Soc., | | wood, per M. Buchanan, | |
| tow. sup. of fem. Bible read- | | Exr., bal. | 75.00 |
| ing, under Rev. M. Bronson, | | Roxbury, Mass., Mrs. Maria C. | |
| Nowgong, Assam, 20; | 84.50 | Brown, per Rev. W.L. Brown, | 100.00 |
| Fox River Asso., coll. at Asso. | | Newton, Mass., Mrs. Eliza H. | |
| 4.40; Centerville, ch. 1.20; | | Davis, per Henry Penniman, | |
| Concord, ch. 3.15; | 8.75 | Exr., 322.33; less gov't tax, | |
| Iowa Valley Asso., coll. at Asso. | 40.78 | &c., 22.33; | 300.00 |
| Linn Asso., coll. at Asso. | 17.05 | Philadelphia, Pa., Miss Cary | |
| South-western Iowa Asso., coll. | | Ann Campbell, per H. G. | |
| at Asso. | 23.75 | Jones 100; less gov't tax 10- | |
| Oskaloosa, Asso. coll. at do. 25.64; | | .70; | 89.30 |
| Pella, 1st ch. 8.85; Oskaloosa, | | | 564.30 |
| ch., Mrs. W. H. Gannett 2.12; | 36.65 | | \$8,043.43 |
| Upper Des Moines Asso., Iowa | | | Total from April 1 to Sept. 30, 1867, \$39,- |
| Falls, ch. | 6.25 | | 217.45. |
| | 319.45 | | |
| Michigan | | | |
| Mendoc, R. D. Nichols, tow. sup. | | | |
| of Zah May, nat. pr., care | | | |

MISSIONARY MAGAZINE.

VOL. XLVII.

DECEMBER, 1867.

No. 12.

AMERICAN BAPTIST MISSIONARY UNION.

ASSAM MISSION.

LETTER FROM MR. BRONSON.

Interest in the Work among the Garos.

Nowgong, June 3, 1867.—The wonderful interest among the Garos seems to have awakened a most kindly feeling towards us of all classes of Christians. Letters from various quarters, containing expressions of interest, have been constantly dropping in, and donations and monthly subscriptions have come to hand. The Director of Public Instruction also has written to say that he shall be very glad to give a monthly grant for educational purposes, provided I will state definitely my plans and the terms on which the aid of government will be accepted. All these things I consider as the voice of God, bidding us "Go forward."

I have been repeatedly placed of late where I have had to act alone, unable to consult with my brethren as I much wished to do. My prayer has been that I might not commit the mission to any wrong measures, and that I might not, by undue hesitancy, decline responsibilities, by which the blessed cause would suffer loss. I am thankful to say that in all that has been pledged and done thus far, I believe I have the hearty approval of my missionary associates.

Demands of the Work.

I must pledge the support of those faithful native assistants. I must make the

normal school efficient, and provide a small subsistence allowance for those Garo lads that are preparing to teach. When the Christian village placed before me forty-nine of their children, and begged that I would teach them, that they might no longer live in darkness, I had to give them a teacher and supply books. To go on with the work, we must print the first elementary books in their language. It costs money, also, to travel to and fro and attend to these things. I have in these various ways had to pledge myself to raise some Rs. 130 per month, aside from travelling expenses and ordinary mission work at Nowgong, connected with the Assamese and Mikirs. Never for a moment have I stopped for lack of funds. At one time I had to pay out of my own pocket. I have not been disappointed in these expectations; for, on mentioning our wants to the Christian community here, funds have been given, and we hope to be able to work on vigorously with local aid until our American Christian friends can fairly understand what a noble work God has given them here to do, and they have time fairly to get hold of it.

Society here is constantly changing; hence support for any benevolent object is fluctuating. We need, therefore, the strong, steady arm and support of the American Baptist Missionary Union to lean upon. It is vastly important to the

success of missions that the needed funds are regular and certain. There is an immense field of labor opened among the Garos; enough to tax the whole time and strength and talents of two of your strongest men. You will soon see and feel this at the Rooms; and may God enable the American churches to do their duty.

Map of Assam.

Through the kind aid of Archibald Campbell, Esq., personal assistant to the Commissioner of Assam, Col. Henry Hopkinson, I have succeeded in getting a large and correct map-survey of our mission-field in Assam, beginning with the Garos on the west to old Sadiya eastwardly, showing how we connect with Burmah through the hill tribes. All our missions are on the southern bank, Garos, Mikirs, Nagas and Kookies of Central Assam, with a mission station at Asaloo, or Demapur; the Nagas and Singphos of Upper Assam, whose language we have already reduced to system and printed books in; a station at Dibroo-ghor and outpost at Jaipur; also the Shan or Khamptee tribe, probably the same as br. Bixby is laboring for. Here is your Assam field. Here, among these noble hill tribes, send on your heralds of salvation. Tell your Burman missionaries to work toward us, and we will gradually work toward them. Some day, from the two opposite slopes of the mountains, we will meet and shake hands and hold a jubilee!

Now do not let the staid, sober Christians and friends of missions say I am building air castles. That day will come. Faith will accomplish it, and very soon, too, if the churches will only take hold of the work in right good earnest in the name of the Lord. On the map I have also named the tribes on the northern bank, Bhutanese, Dufflas, Akas, Abors, Mishmis, Miris, &c.,—all noble tribes, stretching far away toward Thibet. Not a missionary of the cross is among them all. I hope some Christians will take up that field. We have our hands full with the southern bank, which rather belongs

to us by right of pre-occupation and by our relations to Burmah.

State of the Work in Nowgong.

Everything appears to have gone on well here during our absence. The Mikir and normal school is prospering. Some of the pupils seem ready to abandon friends and worldly prospects for Christ.

Our native brother, Sonaram, came in regularly from his outpost at No Na', and supplied the pulpit on the Sabbath. Sunday school and week-day meetings were kept up. It is good to throw responsibilities upon them as fast as we can. It has occurred to me, that very possibly by my writing so strongly for the hill tribes you may infer that our Assamese department is worth less attention than has heretofore been bestowed. But I do not sympathize in the least with that idea. Both departments, the people of the valley and of the hills, must receive our efforts. But I do feel that we ought not to delay any longer in having missionaries among each hill tribe on our field.

Our Sabbath exercises are as follows: English preaching at eight in the morning; Assamese worship at eleven o'clock, after which, Sunday school. Prayer-meeting at five, P.M. Our monthly concerts are regularly attended, and extracts of letters from outposts in Assam, news from home, progress in other missions, are freely given, interspersed with prayer and singing, closing with a contribution. This morning it amounted to Rs. 16-1-6, eight rupees of which was given by a brother, who is a collector under government. Others gave from one rupee to two annas, the children giving pice. Thus all give something.

Interesting Garo Visitor.

13.—Four days ago a bright-looking young man, a stranger, walked up the steps of our bungalow, and with much apparent joy made his salaam.

"Who are you?" Mrs. Bronson asked.

"I am a Garo, from the mountains near Gowalpara. We heard on the mountains that you had baptized many

of our people, and some are coming down to live in the Christian village, to learn and embrace this religion."

"But have you not worshipped the mountain deities all your life?"

"Yes, all my days. I have done like my people; but I have given it all up,—all, all. I now only pray to Jesus the Saviour."

"But are you not afraid to leave off heathen rites so suddenly?"

"No, it is all false. I have come to be baptized, and have left my friends, who would not come with me."

"But you have been ten or twelve days on the road. Had you no companion, no money to buy food?"

"No, I begged my food, and inquired the road to Nowgong day by day."

"Who gave you food?"

"Not a single Hindu; but I found Cosaris and Mikirs and Garo sepoys,—these all gave me rice to eat."

We called Habe, one of our Mikir Christian boys, and told him about the stranger, and that he must be a brother to him, and help him get well started in the school.

"O yes," said Habe. "Originally we Mikirs and the Garos were one. They used to marry our daughters."

Soon I heard the two talking together. Said Habe:

"I left my friends on the mountains to come to school and learn about the way of salvation."

"Just my case!" exclaimed the Garo. "My father and mother are dead. My brother would not come with me, so I came alone. And many Garos from the mountains are coming down to learn."

Waking up among the Garos.

There is, no doubt, an astonishing waking up among this people. I trust that it is the Spirit of God moving upon them. May we, the missionaries on the field, and all our Christian friends and supporters at home, promptly move forward as God moves.

I have placed this Garo stranger on

my list of normal scholars. I hope to see him yet a teacher and preacher.

Still another application by letter this morning of a Garo youth, who says he believes in Christ.

The First Sheaf Gathered.

Ramkhe writes that of the number I baptized and formed into a church, one of the most influential women, who parted with all her friends for Christ's sake, has just gone to her heavenly rest. She left her mountain home, and was one of the first among the women to break away from heathen rites of worship. Her end was peace. She spent the last three days of her life in pleading with her brother, father and mother and neighbors to leave their false religion and become Christ's disciples. She exhorted her husband to be faithful unto death, and the members of the church never to turn back from Christ. The Garos looked on with wonder at her joy and peace of mind in the dying hour. I have no doubt that though the church has in her death lost a valuable helper, yet God designs to show this people what the gospel bestows in the dying hour.

There is much mourning in this little Garo church now. They seem to be closely bound together. The opposition and hate of heathen Garos make them cling to each other.

O how my heart goes out for this people as I see what God is doing among them! Here is the first golden sheaf from the Garo field gathered into the heavenly garner. Multitudes will follow. My faith strengthens as I see what is going on around us.

Providence in Retaining Gowahati.

When I last came to Assam, I saw that there was a tendency to discouragement at home. What if we had given up Gowahati? It would have been like letting go one of the strongest and best holds on the frontier of an enemy's country. My whole soul revolted at the thought of throwing away the faithful efforts of the dear Barkers and Danforths and of

others, and of turning those mission-houses and that beautiful chapel into shops and store-houses. No, no! Never while the American Baptist Missionary Union lives!

Precious Memorials.

Walk with me into this neat house of prayer, and read that touching tribute of affection engraved on a marble tablet and inserted in the wall behind the pulpit:

SACRED TO THE MEMORY
of

THE REV. CYRUS BARKER,
Missionary

Of the American Baptist Missionary Union,

and the First Pastor

Of the Baptist Church in Gowahati.

He died at Sea

On his way to his native land, Jan. 31, 1850,

Aged 43 years, 10 months and 4 days.

This tablet is erected

By his Bereaved Flock as a Testimony

Of their Affection for Him, and

As a Memorial of his Worth

and

Faithful Services in the Gospel
of Christ.

"Blessed are the Dead who Die in the Lord."
—REV. 14: 13.

I thought of the departed Danforth, too, who was a most worthy successor of br. Barker. Though dead, they still live in the hearts of many people in Gowahati, both native and English. Our brethren just sent will in many ways enter into their labors. Already they have interesting congregations. Many rejoice to see the chapel regularly opened again for Divine service.

Importance of Gowahati.

Gowahati is an important point, being on the noble Brahmaputra, and in connection with Nowgong and the Garo field.

What if Assam should yet become one of our most promising fields! "There is a sound of abundance of rain." God calls us to be up and doing, and to act NOW.

May we not confidently expect that the brethren at home will sustain us in the advance we are called to make? I have many times lately felt myself straitened,—the cause of Christ evidently demanding an advance, a rapid move, as is often the case with contending armies on

the field. To wait to get orders from home may lose the victory. So with the approbation of brethren I have gone on to "the regions beyond," made my own shallow pocket responsible if local aid failed until I can hear that our American brethren and sisters have got hold of this new field. I know them too well to fear that they will let go the rope now. I pray you, brethren, to act promptly and liberally for the Garo department of the mission. It will yield a good return; for God is in this work.

School at Nowgong.

In our Nowgong school, the Assamese, Mikir, Cosari, Naga and Garo tribes are now represented. The school is going on pleasantly and profitably. I wish I had more time to devote to it personally, as from these boys must be raised up our Christian teachers and preachers. Others of these people, if converted, are unable to read at all.

We thought much of the meeting of the Union, and hope soon to hear that it was a good and precious meeting. How I wished that I could have flashed home upon "the wires" what God is doing among the Garos, so as to reach the brethren while in session!

TOUNGOO MISSION.

LETTER FROM MR. CROSS.

More Baptisms—Power of the Gospel.

Toungoo, July 20, 1867.—I have just received letters from some of the traveling preachers, which show a very encouraging state of things among the churches. It is my opinion that more will be baptized and added to the churches this year than all put together of former years, since the troubles in Toungoo began. I sent by last mail an account of the 118 baptized by one man. I have just heard that twelve were baptized in one village where my best tutor in the school had been stationed for about five months. When he went there, it had the name of being one of the worst places in Toungoo. They were a terror to many

of the other villages. A little before the young man went there a man from that place, with a number of followers, came down to a village nearer town, and threatened to shoot a person unless he would pay the ransom of a woman who had been carried off by the Red Karens, and he actually fired a musket-ball through the house in which the said person and a family were living.

The young tutor went to this place, and soon had a school of thirty young people and ten old men,—a thing which I have not known to take place in any instance before since I have been in Toungoo; and it is only what used to take place during the first impulses of zeal and faith among the people here.

But the most interesting fact to me is the influence exerted generally on the minds of the people there. The man who wished to murder confessed his crime and his folly; and the people who before would scarcely come near you, and whose faces seemed the fit image of "wildness itself," are now among the kindest acting, and with countenances the most pleasant-looking of any of the people who come to me from these mountains.

Population of Toungoo.

There are, by official report, eighty thousand Karens in the Toungoo district, and only about fifty thousand Burmese. But the great Karen population is undoubtedly still further to the north and north-east. Immense numbers of these people, speaking different dialects, and varieties of the same dialect, are still to be reached; and Toungoo is unquestionably the true "base of operations" for the present, and no doubt will be for many years to come. We have now rallied and gathered back our retreating and scattered ranks, and we expect to march steadily on, enlarging our borders in every direction.

LETTER FROM MR. BUNKER.

Baptismal Scene at Toungoo.

Toungoo, June 4, 1867.—Last Sabbath morning was a beautiful morning, and at

eight o'clock we took our umbrellas and hymn-books and started for our "Jordan" (the Toungoo river), followed by fifty or sixty Karens. Seven, after a satisfactory profession of faith in Christ, were to receive baptism. As I said, it was a beautiful morning, something like our old New England Sabbaths, when everything seemed to be in silent prayer and praise.

As we seated ourselves on the sand, bordering the "baptismal font," I think the eye seldom rested on a more charming scene. Each bank of the stream is covered with a variety of tropical foliage, clothed in its liveliest green, which seemed to melt in the sunlight. The surface of the water was as quiet as we often see "Crystal Lake" at Newton, save a few ripples caused by the current, or by an occasional puff of a cool south breeze. The only thing to mar the picture and its music was the occasional shout of some heathen pursuing his usual daily work, or his rough wild song, grating harshly on the ear. Our Karens were so still and reverential that it seemed that, in spite of their darkness, they must realize something of the prophecy of such scenes.

We sung a hymn in Karen. Kyou Kai, our hearty fellow-laborer and friend, knelt in the sand, clasped his hands and prayed for God's blessing to rest on all, but especially upon those who were about to put on Christ.

Seven followed each other to a burial in Christ, and we sincerely hope in a true symbol of a resurrection to newness of life. As each descended into his watery grave, the clear voice of this noble Karen pastor rang out over the water the magic words that must cause the walls of heathenism to fall, "The Father, Son and Holy Ghost; in his name I immerse thee. Amen." (An exact translation and order of the Karen formula of baptism.) I need not say that tears would come, tears of joy and hope; joy for what God has done here, hope of what will be accomplished in this magic name of the Triune God.

In the afternoon we met in the chapel to observe the Lord's Supper. I never observed more reverence at home on such occasions than I saw here among the disciples at this season. It was a happy hour to all present, I think, and one long to be remembered. How shall the numbers increase in this enslaved land, who shall thus show forth our Lord's death till He come? Could the dear brethren and sisters at home see what their prayers and contributions are doing for Christ and the ignorant in this land, their exertions surely would be doubled at once.

We have a fine school in full work at present. The health of our circle continues good. I hope this scene, so little noticed in the world, but so interesting to the angels in heaven, may cheer your heart as it has ours; and God grant that there may be many more such in this kingdom of darkness.

HENTHADA MISSION.

LETTER FROM MR. DOUGLASS.

A Sabbath's Employments.

Henthada, July 15, 1867.—I wish you could spend one Sabbath with us and see the work in which we are engaged. At sunrise, the male members of the church have prayer-meeting in our schoolhouse, and the females in a room in our dwelling. Every member of the church appears to feel that, if absent from one of these meetings, it must be for some reason that will be acceptable to God, as well as to the members of the church. They usually commence these meetings with a translation of the hymn, "There is a fountain filled with blood." In their singing there is great room for improvement, both in regard to melody and harmony; but their souls appear to be filled with praise. In prayer they appear to pour out before God their whole hearts. They have, even those who are quite illiterate, an unbounded flow of words, and an entire freedom from all embarrassment and restraint. They often in prayer

show an intelligence, i. e., a knowledge of the character of God, of the human heart, of the way of salvation through Jesus Christ, and the work of the Holy Spirit, that they can manifest in no other way. For any person who is a professor of religion to be unable or unwilling to lead in prayer would be to a Burman incomprehensible; at least I never heard of one to be called upon to lead in prayer and under any circumstances decline, or ask to be excused. Yesterday morning, in the female prayer-meeting, seven of the Burman women led in prayer, one a young woman who has not yet been baptized. I baptized her sister two months ago, and she and one or two others will follow soon.

At ten o'clock we have Sabbath school, and I now have about sixty in my class; though four or five of them are more than fifty years of age, they each and all commit and recite the same lesson. I only give them from three to five verses of Scripture for a lesson. They all commit it as early as possible in the week, and continue repeating and studying it until the next Sabbath. It is astonishing,—the influence that this exercise has on their daily deportment, spirit and growth in Scripture knowledge. Meet them where you will during the week, at work or on the road, and they are humming over the Sabbath school lesson. The hour on the Sabbath is spent from ten to eleven in singing, prayer and reciting the lesson. From eleven to twelve we have preaching, always making the lesson that we have just recited the text. I find that to commit a few verses each week in the Burmese, and dwell upon them until they are stereotyped on my mind, will be of great advantage to me in my daily work. We have also preaching at five o'clock on the Sabbath, and usually spend half an hour in prayer and conference after the sermon. We also have a meeting for prayer or preaching in some part of the town every evening in the week. At some of these meetings recently a large number of the heathen have been

present and listened with respectful attention to the truth; but I have no evidence that any lasting impression has been made upon their hearts. The work has always been difficult among the Burmans, and the progress slow; and it never appeared more difficult nor the discouragements greater than at present. We need, O so much, an outpouring of the Spirit of God! Pray for it.

and how many of them will seek a good hope "through grace?" O for Divine aid!

Yet whatever may be the results of this address or short sermon, I am very deeply impressed with the great privilege of thus preaching the gospel to the heathen. O that many of the young brethren just about to enter upon life's duties may decide to tell these heathen of Jesus.

BASSEIN MISSION.

LETTER FROM MR. THOMAS.

Death of a Karen Christian Woman.

Bassein, July 24, 1867.—We have just been passing through sad scenes; the wife of Sah Nay was buried yesterday. Do you recognize the name—Sah Nay? He is the man whom Mr. Beecher sent to America to be educated, and who is now head master of the Anglo Karen school in Bassein. Sah Nay's wife, Mau Pyoo Mah, only spoke Karen. She belonged to a very fine family in this district. She was a very earnest, consistent Christian. We all feel most deeply our loss. There are left too few such women.

Yesterday morning, on hearing that many heathen Burmans were expected here, I sent for br. Crawley, reminding him that there might be a good opportunity to preach the gospel. He came. Our large chapel was filled, and there were certainly not less than a hundred Burmans among the rest. So, after reading selections from the Scriptures in Karen, br. Crawley made one of his most appropriate and effective addresses in Burmese from the words, "That ye sorrow not, even as others which have no hope." While he spoke of the hope we have of the dying believer they listened with undivided attention, and only began to be restive as he pictured the condition of those "without hope." The heathen Burmans listened; they were interested. But they return to their unholy ways and to their heathen practices,

LETTER FROM MR. VAN METER.

Travel and Jungle Labor in 1866-7.

My jungle labors have been continued this year to a later date than on any previous year. I began in November, 1866, on my return from the Rangoon Convention, and returned from my last visit only a few days since. This, as it is now near the close of June (23d), makes nearly eight months of continuous travel, and three months beyond the time at which such labors usually cease. I would have preferred to go out again to-day (Saturday); but as we now have an English service in the city, I must occasionally stay and aid in sustaining it by taking my turn in preaching.

The school, also, which began on the 1st of this month, has so increased as to require my presence. Ten young men came in from Shway Loung, the most distant section of Bassein on the east, the day before my return. The rains, too, have now fully set in; it is raining almost constantly. But the rain should not prevent, if the school did not require my care.

July 8.—Since writing the above, I have gone out twice to nearer villages, one tide or so distant, leaving on Saturday and returning on Monday.

Help from Native Christians.

During these eight months I have gone out twenty-two times, have travelled 1,446 miles,* of which 271 have been on foot. When not on foot I travel by boat, and

*Including the passage to Rangoon and back, 400 miles, would make 1,846 miles for the past nine months.

these of the smallest size. My boatmen are Karens; only once during the entire season have I had to hire a man; nor do I keep men on hand for the purpose. I am sometimes delayed, it is true; but I think, on the whole, it is better for the people themselves to perform this part of the service. It does them no harm, is but a small part of what they and all who profess to be Christians ought to be taught to do, and the more especially as there is otherwise so little that they do directly for the conversion and evangelization of their own people. And then it is a fact that the more they do in this way, the more interested they become in the teacher and in the work that they see him so anxious to perform. They are thus taught that the work is in a measure their own work; indeed, as much, if not more, than it is of the foreign teacher. This is what they hear from me continually, and I think they are coming gradually to believe it and to act upon it.

HINDOSTAN—MADRAS PRESIDENCY.

MISSION TO THE TELOOGOOS.

LETTER FROM MR. CLOUGH.

The Work Advancing—More Baptisms.

Ongole, July 10, 1867.—Our hearts are filled with gratitude to God. Our prayers were heard before we expected, and answered. He is doing good to us. To Him be all the glory.

Our work and our prospects as a mission never looked so promising as now. Inquirers are coming and going frequently. That many of them are led to come by the influence of the Holy Spirit I have no reason to doubt; while others come, no doubt, from curiosity. Since my last letter it has been my high privilege to baptize ten, eight on the first Sabbath in May, and last Sabbath two, and still the work goes on widening and deepening every day.

The young men whom I mentioned in my last letter [See Mag. for Nov., p. 451] are still here. They now are be-

ginning to read in the Bible, and I am much pleased with them.

The New Chapel.

Our chapel and schoolhouse is approaching completion. The main building is covered, and last Sabbath we held our Teloogoo service in it, when I preached from Amos 4:12, from the words, "Prepare to meet thy God." Quite a number of heathen were present, and among the number six* who wished to be baptized. We had a good time, although our house had neither doors nor windows, nor floor, except the ground.

When completed, our chapel will be a fine building; and as it is built entirely of stone and lime, it must stand for ages, and many years, I hope, without repairs.

MISSION TO SWEDEN.

LETTER FROM MR. BROADY.

The True Support—The School.

Stockholm, March 15, 1867.—Important changes are not accomplished in a day; and to "hold still" and "wait for others to move" is often the best policy. The enemy's forts and batteries cannot all be taken by storm; some must be got by patient mining and slow approaches. But whatever the work may be, which the Lord has sent me here to perform, it will all be done, if I only keep looking to Him for counsel, and lean on his almighty arm for help.

We had a month's vacation at Christmas, during which the students were sent out preaching. The number at present receiving instruction is nine. Of these, three receive full scholarships, one is aided in part; two are supported by the churches to which they respectively belong, and the remaining three pay their own expenses. Among these last is a young brother of about fourteen years of age, who promises very finely, and whom I hope the Lord will in due time set apart for the gospel ministry. Of the whole number, six are preparing them-

*Two of the six I baptized in the afternoon.

selves for the Master's service, with promise, under God, of much usefulness. It is difficult to get suitable text-books in the vernacular. Some that we need very much cannot, to my knowledge, be obtained at all.

Providential Help--Relations to the State.

Soon after I began to preach last fall, an influential and well-to-do citizen, who is now a very regular attendant on the Sabbath, invited me to his house, where I was introduced to a dozen of the most prominent among the liberals and progressives here in Sweden. They consisted of editors, lawyers, congress-men, State officials, and one Lutheran clergyman. They had come together to discuss seriously matters pertaining to the welfare of the State and nation. I considered it very fortunate and providential to get thus acquainted with a class of men who, though having nothing in common with us as to spiritual sympathies, yet might be of great service to the cause by helping forward the day of liberty. One of these has since done us good service. Being a member of the Diet now sitting, we got him to present a motion before the body requesting that the laws might be so altered as to give us liberty to hold public worship at any hour we like on the Lord's day. Hitherto this has not been the case; we have not been allowed to preach at any hour on which the State church holds worship. We have great reason to hope that this motion will pass.

We have also handed in, by the hands of different representatives, two other motions, one demanding the privilege of burying our own dead; the other the right of civil marriage, and without the necessity of previous communion in the State church. It cannot be foretold with what kind of fate these motions will meet. But opinions seem now to ripen very fast in this country. Reforms in favor of religious liberty, which, when the Diet opened a couple of months ago, no one would have supposed stood any kind of a chance, are now generally looked upon as not very far distant.

But we know not what, in the providence of God, a day may bring forth. Perhaps we will all awake one morning, within the next three or four years, to listen to the large church-bells, with their merry peals, telling the winds and the world that Sweden is happy and free.

Abortive Proposal--The Week of Prayer.

The pastor of the French Reformed church in the city, an intelligent and liberal-minded young man, immediately after the New Year's summoned the leading evangelical preachers of the various denominations in the city to meet one evening in his own study, in order to make some arrangements whereby we might all come together in one place during the week of prayer, and by our united worship show the world that we loved each other. Of course it was only a feeler. He proposed that we should change round,—one night meeting in one church, the following night in another, and so on. But that was too much for the Establishment. One of them stood up and said that he had no right to impose upon his people by allowing any one whose views differed from his own to speak in his pulpit. The people went there to hear the pure evangelical doctrines of the Lutheran church; and any other teaching would neither be allowed nor tolerated.

The result of the conference was, that things would have to continue as of old, and consequently that the Baptists would have to worship in their own chapel,—a thing by the way, which did not at all displease me, because I am naturally very fond of my own home. We lighted the chapel accordingly every evening during the week of prayer, worshipping and supplicating the God of Abraham, Isaac and Jacob, at our own altar. The meetings were not so well attended as I had hoped; yet enough were present to claim the promise.

Plans of Christian Activity.

The Baptists here need a little more enthusiasm. I feel the lack of it at all our meetings. The brethren are yet too timid; long years of oppression and per-

secution have made them so. And having had serious falls among themselves, —men for a time eminent as teachers and leaders, but afterwards changed into very bitter enemies of the cause,—they have also learned to be suspicious and guarded; too much so, perhaps, for the free exertion of the more buoyant and aggressive elements, which are absolutely necessary for the effectual growth and spread of Christ's kingdom among us. One of my aims, therefore, has been to stir them up to greater vigor and activity. The members of the church had to be set at work. Br. Wiberg proposed to divide them into classes, each under the supervision of a leader to be chosen at stated periods among themselves. These classes were to meet weekly, each in its own place, for edification and prayer. I suggested that the city be divided into as many districts as there would be classes, and that each class should take one of those districts as a missionary field, and each member of the class a certain part of the district, until the whole field was occupied and every member at work; then to keep regular records, and make stated reports to the church of their work. This plan is now more or less being carried out in some of its details. I have hopes that it will eventually be carried out in full.

For the last two or three years the church has had monthly religious meetings exclusively for the female members, —one exclusively for the mothers; another, more general, for both married and unmarried. These meetings used to be held at their private houses, and none but Christians were allowed. I proposed to them to make these meetings public and invite all of the same sex that wished to come. This they did, and transferred them to the lecture-room of the chapel. The consequence has been that the attendance has increased from thirty or so to between two and three hundred, and, what is still better, souls are awakened and converted among them. We have an intelligent and devoted sister, who is finely adapted to lead

these meetings, and whose labors are abundantly blessed by the Lord. Several of the younger brethren have also combined for organized personal effort in the Master's service, and have formed a regular Tract and Missionary Society, for the thorough evangelization of this city. I helped them to draw up a constitution and by-laws. They number already eighteen members, and promise, under God, to do a great deal of good. This Society will not interfere with the missionary labors of the classes.

Bible Class—An Encouraging Field.

This being principally a mission-field, and the multitudes that come to our chapel on the Sabbath such as are without hope and without God in the world, our preaching can of necessity be but little more than the setting forth of first principles. I felt a need, therefore, both for my own part as well as that of my fellow-Christians, of a more thorough instruction in the word of God. This gave rise to a Bible-class, with which I now meet once a fortnight. I want to have it once a week, as soon as I can get a little more time. Besides these exercises, I continue to preach Lord's day evenings. The attendance continues very large, the seats are all occupied, and many have to stand; sometimes not even a standing-place can be found. It is a blessed privilege to be permitted to preach the gospel to so many! The closest attention is always given to what is said, and frequently a deep seriousness manifests itself.

After preaching, I generally hold a short prayer-meeting for the benefit of the anxious, at which large numbers, from twenty to fifty and upwards, usually ask for prayers; and scarcely a week but that I hear of sinners who have been awakened and souls that have been born again. How good the Lord is! How much to be praised!

A Wanderer Restored.

Shortly after my arrival at Stockholm, I happened one day to be walking in company with br. P. Palmquist, when we

passed by a man, to whom br. P. directed my attention, saying that he was once a Baptist colporteur and preacher; but that he had fallen very deeply, and had become a confirmed infidel and very hostile to the truth. So far gone was he that br. P. feared he was beyond any hope of restoration. Some time before last Christmas this very man was providentially led one evening to the chapel, where the Lord's arrow so pierced his heart that he became utterly powerless, and began most earnestly to sue for pardon and peace. This the Lord granted him after a little while, and he is now a changed man. So radical is his change, that those of the church who knew his fall and previous state of sin, now seeing him, wonder at it and praise God. His native gifts are of a high order, and as he is not yet thirty years of age, I cannot but indulge the hope that the Lord might be pleased much more to call him to the ministry of the word.

Preaching on Baptism.

Some weeks ago, when the ordinance of baptism was administered, I took occasion to preach a sermon on the subject. I have been informed that no regular public discourse has been delivered on our side on the subject of baptism before. I gave out the notice a week beforehand that I would speak upon the subject; this was done, both to prevent insinuations that we were proselyting, as well as to get as many present as possible. When the appointed evening came, the chapel was completely jammed with people. Filling all the stairs and entrances, the crowd extended out into the street, so that the police had to keep an extra force on hand to prevent any possible disturbance outside that might have arisen; but all passed off quietly. I spoke a whole hour, the vast audience all the while giving me their undivided attention, and maintaining the strictest decorum. To have spoken thus publicly on the subject of baptism ten years ago would have been an absolute impossibility; at least the risk would have been run of having had the windows smashed in,

the audience pelted with stones, and the speaker killed on the spot.

On the following Monday evening, the first and most popular preacher among the Lutherans addressed the public in one of their chapels on the same subject, with the view, of course, to counteract the effect produced on the night previous. One of his closing remarks was, "I have been told, that whether infant baptism (?) is right or wrong is a question we had better not meddle with now. One thing we know, and that is, that we were baptized as children, and it would be a heinous sin to allow ourselves to be baptized over again." Some one suggested to me it was quite doubtful whether his discourse accomplished the desired end. It is a very hard thing for the priests to witness our increasing boldness, and the influence, under God, that our labors are beginning to exert over the community. They would gladly cast us out from the land, did they but dare to do it for the people. They dread being scourged and blasted by popular opinion, and this is the only check that keeps their maliciousness within tolerable bounds. Not but that they still do us all the harm they can. They warn their catechumens, whom they prepare for confirmation, not to go near us and become contaminated by our heresies. They forbid them to enter our chapel. Some of them call us a forsaken set, hopelessly abandoned by God. In the journals and magazines, which are edited by themselves, articles appear controverting our doctrines and grossly insinuating and abusive. Still all this is an evidence and a glorious one, of the earnest conflict that is going on between light and darkness, and the utmost wickedness of hostile priests cannot hinder the course of truth from gaining a final and complete victory.

Glorious Revivals.

This is, indeed, a time of gracious visitation from on high. The Spirit of the Lord is working wonders, not only in the city but in many other parts of Sweden, north and south. Great revivals have sprung up in places where our colpor-

teurs have been laboring, and large multitudes are inquiring for the way of life. In one township there is scarcely to be found a single household in which some one of the family is not seeking the Lord. This is glorious! Would to God that He might continue to pour out his Holy Spirit till all the people of the land have found Him. The labors of brn. G. Palmquist in the main city, and Edgren in the south part, are also prospered by the Lord.

GERMANY

LETTER FROM DR. WARREN.

German Baptists in Council.

To Rev. J. N. Murdock, Home Secretary of the A. B. M. U. :

Aug. 22, 1867.—Dear Brother,—The Baptists of Germany are the Baptists of the United States over again, only they are, in point of time, from half a century to a century behind us. The conflict through which our fathers passed, for soul liberty and a pure Christianity, has, in all its essential features, been taken up and repeated here. It is the same old fight, the fight of the ages,—the Atlantic Ocean and a brief space of time separating the battle fields and the combatants. The warfare is one, the weapons the same, the spirit of the warriors identical, the shout of victory has in it the same familiar ring. The principles involved, the opposition encountered, the modes of attack, the dangers risked, are all familiar to those acquainted with the early and even the later history of American Baptist churches. So also the bearing and characteristics of the men brought out by the crisis.

You will not be at all surprised, then, to hear me say I am at home among these people. I was so at the first meeting I attended, and the home feeling has grown upon me at every subsequent gathering. Hence I found no difficulty, when called to address them through an interpreter, in telling them I was a Bap-

tist, the son of a Baptist, and the grandson of a Baptist, who was himself a pioneer in the community where he lived, and at the hand of church and State authorities suffered for conscience' sake; that but a single link of the chain separated me from the man who had fought in the same war they are now fighting in, and that true Baptist blood ran in my veins. Yes, I am at home. These are my people. In some of their social and religious habits they differ from us, in some respects being very much more strict, and in others more lenient, not to say, indulgent; but in all the grand fundamentals of doctrine and practice, in faith and church order, and discipline, in forms of worship and the administration of the ordinances of baptism and the Lord's Supper, they are one with us. When in their assemblies, either for worship or business, I am constantly carried back to my boyhood, and reminded of the men who lived and labored in Central Massachusetts forty years ago, on whom I used to look with wonder and admiration. The Worcester Association, when it was in its glory, under the leadership of Jonathan Going, is to my view almost the exact fac-simile of what I see here. Then and there it was Going—the soul and inspiration of the whole body, with Samson and Fisher at his right and left hands, and around them forty others, their followers and fellow-laborers. Here and now it is Oncken, with Lehmann and Köbner, and a hundred lesser lights revolving around them. It would be easy to give a list of these, corresponding, man to man, in mental and moral characteristics, as well as general bearing, with those. In culture and general intelligence there would not be any very marked difference, while in zeal, and self-sacrifice, and suffering, the Germans would have the advantage of the Americans; for it must be remembered that several of these on whom I now look have been behind prison walls, some of them half a score of times. Having the spirit of heroes, they left their confinement to repeat at once

the offence for which they suffered, that of preaching Christ to their countrymen.

This conference is made up of delegates chosen by the churches, and, like our associations, has no disciplinary or legislative power. Its acts and decisions may be taken into consideration by the churches, and adopted or otherwise, as each church in its separate and independent capacity shall determine. At one time there were some decided tendencies towards what exists among the Presbyterians or Methodists in the United States, a central power of control above the churches; but such tendencies were resisted and have passed quite away. So also has there been a disposition to provide against the recurrence of incidental evils in the practical working both of this body and of the churches, by the multiplication of regulations for their management. This thing seems also to have had its day, and is destined soon to disappear. The people are learning to practise republican principles, and the leaders are wise enough to see that they must trust to the working of those principles, if they are to have churches which are Baptist in reality as well as in name. It is also understood to be far preferable that here and there a single church should explode by the force of its discordant elements, than that the whole body of churches be loaded with the chains of bondage. Still, the decisions of this body, being the result of the combined wisdom of the ablest and best minds, are clothed with great moral power, and have more influence in forming the opinions and practices of the churches than those of any similar body among Americans. It is a great recommendation to be able to say of a given measure, that the Conference approved of it.

There can be no doubt that the general effect on the churches of this body and its proceedings has been good. It has prevented strife and produced harmony. In such a movement as this, amid such a population as this, a great number and variety of elements are likely

to come into play, and there needs to be some combination of wise counsels and wise plans, some voice of authority speaking in the interest of the many, which shall lift itself up in distinct and clear utterances amid a confusion of tongues. In fact, such a body were a predetermined result of the headship which God at the beginning provided here in the person of a single man. Where such a head exists, there must and will be a body to match it. Given the head, and the elements out of which a body can be constructed, and these elements, by the precision and certainty of a law, will arrange themselves into order and harmony and activity. Hence what we see here. What was realized by the force of a single will and a single guiding and controlling purpose was no less the product of voluntary action, the spontaneous fruit of love and good will.

All these people, great and small, gathered around him who gave the strongest demonstration that he loved them. They confided in his wisdom and goodness, and assigned him at the beginning, as they still do by acclamation, the place of leader. An outward pressure from every quarter also contributed to the result. All had wants, many and pressing. All were, at times, in distress. The iron heel of the tyrant was on their souls. They needed help. Help they must have. They needed sympathy. Their necessities drove them together, and made them one. They must consult together and stand together. When all of one mind and one heart, they were still weak in the presence of their enemies. How would it be, if differing and standing apart? Their distresses made them one. Their very weaknesses became their power. In 1849 they came together and framed a compact that has since bound them in one.

Aspects of the Session.

Look in upon the Conference when met for business, and you will see a family in consultation, the father sitting in the midst of his children, some of whom, indeed, have grown old enough and wise

enough to be now his companions and counsellors. There is rule enough to preserve due order and maintain the decorum of the body, while there is that measure of freedom which admits of a full and frank utterance of sentiment on the part of every member. All seem at home; all understand and use their rights and privileges; the younger giving up a large part of the time to the older, plainly evincing their confidence in the opinions of such as have longest borne the burden and heat of the day. By common consent the presiding officer takes his full share in discussions without the formality of leaving the chair, and all goes on harmoniously. I must say that the patience and endurance of all are exhaustless; for I have not in ten days seen the first sign of hurry, while in some instances whole sessions were spent on themes that might well have been done up in half an hour. This last, it ought to be added, is not peculiar to deliberative assemblies in Germany.

At seven o'clock, on the evening of Wednesday, August 22, a final adjournment was reached. Ten full days, leaving out two or three half-days given to recreation, had been spent in business, interspersed with devotional exercises and preaching. The occasion was peculiar. It partook much of the nature of a jubilee. Many thanksgivings to God were said and sung. Several whole sessions were taken up in paying becoming respects to visiting brethren from Great Britain and America, and exchanging congratulatory addresses.

Wednesday morning of the 14th was given to the delegation from the Missionary Union, and the attention they received then and at other times was all that could be desired. Oral reports were heard from missionary laborers in Russia, Austria, Holland, Denmark and other parts, and plans for future operations settled. Visiting German brethren from London, and from Baltimore and St. Louis, U. S. A., were allowed time to speak and were cordially welcomed. Two young brethren, one designing soon

to leave as a missionary to the Germans in South Africa, and the other to the Chinese at Ningpo, laid open their desires and plans, and received the sanction and hearty good wishes of the Conference. The subject of chapel building, and especially of securing good and sure titles for the churches to those already built, occupied much time. In many localities the churches do not as yet possess corporate rights, and measures were set on foot to secure these from government. A long list of subjects relating to discipline, the reciprocal rights of pastors and churches, the proper support of ministers, &c., &c., came under review and was disposed of. I felt that I was among working men, living men, men "alive unto God." No one can be among them for a day and not see that here are elements of power, destined to an endless expansion as time shall go on, capable of revolutionizing not continental Europe alone, but the world. God bless, and keep, and guide the Baptists of Germany.

Origin and Progress of the Mission in Germany.

27.—It is quite time I were on my way to Denmark and Sweden; but I cannot gain my own consent to leave this scene, where the German Mission originated, and where are pointed out so many localities, without giving you some facts from my note-book. These have been gleaned in conversations with Mr. Oncken, as we have walked about town; and in order to gratify our desires to the full, he kindly accompanied Mr. Osgood and myself in an after-dinner drive to some of the more remote places.

Mr. Oncken was born at the very opening of this century, January 26th, 1801, in the town of Varel, Grand Duchy of Oldenburg, Germany. In early life he spent several years in Great Britain, where he became a Christian, and commenced preaching the gospel, where also he received many of those convictions in reference to the spiritual nature of the Christian religion and the sanctity of the Lord's day, which have contributed so

much to shape his subsequent career. Here, also, he became united in marriage to the wife of his youth, who being of the same spirit with himself, shared in his trials and rejoiced in his victories. It should also be noticed that at this time he acquired that admirable use of the English language which renders him so acceptable to English-speaking people everywhere, and which through a quarter of a century has been so frequently and effectively called into service for the mission. It is plain that during this period, not less than in many others, the Head of the Church had him in training for his life-work.

Somewhere about 1823 or 1824 (I cannot be exact in this date,) Mr. Oncken repaired to Hamburg, where for several years he was engaged in missionary labors in connection with a society in Great Britain, organized with special reference to the evangelization of the continent. At once he became a member of the English Independent church, so called, which is still in existence and prosecuting its work with some success. In this connection Mr. Oncken remained ten years, co-operating with the pastor, Mr. Matthews, in earnest efforts to save souls and build up the Redeemer's kingdom. He pointed out to us in the lower part of the town, quite down to the wharf, the house where Matthews lived, and the chamber in which he himself had commenced his work, where the common people gathered to the utmost capacity of the place to hear the gospel, and the Holy Spirit came down in convincing and converting power. You cannot tell how the good man's eyes brightened, as he told us of those early displays of sovereign grace.

These things being "noised about," the pressure of the authorities was brought to bear on the principal actors, and they found it necessary to hold their meetings in another place. In an alley, narrow and dark, not far away, was pointed out to us the chamber, reached by an open stairway, where, to use Mr. Oncken's own words, "the Baptist church was born." The rooms were occupied by a tailor in

very moderate circumstances, who was among the earliest converts. Here the disciples met and prayed, and sung praises, and strengthened one another. Here Oncken preached to the crowds that flocked to hear him. "Here,"—I observed he remarked with peculiar emphasis—"I formed a Bible class, and together we studied the word of God. Here was formed into harmony of sentiment and fellowship of the Spirit the group of believers subsequently baptized by Dr. Sears. This was the humble beginning, and very humble it was; and these things were transpiring during the years from 1830 to 1835.

Before leaving this general locality, I must mention, as important links in the chain of events, that during this time Mr. Oncken engaged in business, and also made his first acquaintance with an American Baptist. In order to have certain privileges under the government, he must become a citizen; and in order to become a citizen, he must first have a regular business. The latter he did not wish, nor would he have consented to it but for the much-needed advantages of the former. Accordingly, in 1828 he opened a small book-store in a part of his house, and became a citizen. The book business, which was taken up as a matter of necessity, soon began to increase, and not long after it was discovered that in many ways it might be serviceable to the mission. Besides being a source of personal income, without which he could never have done what he has, it has grown into a large and comprehensive agency for printing and circulating tracts, Bibles, Testaments, hymn-books, and all sorts of works for the inculcation of the truth, and the exposition and vindication of Baptist sentiments.

Visit of an American Captain.

While living in this house, an American seaman, Capt. Tubbs, a member of the old Sansom Street Baptist church, Philadelphia, being ice-bound, was compelled to spend the winter in Hamburg. Oncken took him into his family, and during the long winter evenings they talked over

the doctrines and practices of the Baptist churches in the United States, prayed together, and together went to the "upper room" and worshipped God in company with the little band of believers. When he returned home, Capt. Tubbs told his pastor, Mr. Dagg, and afterwards Dr. Cone, what a treasure he had found in Hamburg, and how his late "host" was looking for some one to baptize him. God always has some way to bring to pass his grand designs. Soon after, correspondence was opened between America and Germany, and results, whose fame is in all the churches, followed in rapid succession.

In 1833 we find Mr. Oncken with his family residing in a plain, comfortable brick house at No. 7 Englische Planke. It is removed several streets, eight or ten it may be, from his former residence, and stands amid houses occupied by a better class of people. Just around the corner, at No. 4 Bohmken Strasse, stands another building of note, and fifty numbers from this, on the same street and further west, are seen the old and new chapels. To the lower front room of his new residence, Mr. Oncken removed his book-store. In the room immediately in the rear of the store, the two men, Oncken and Sears, met for the first time, in the autumn of 1833, opened their hearts to each other, bowed in prayer before the throne of the heavenly mercy, and entered into consultation with reference to plans for the future. In the chamber over the store is seen the spot where the first Baptist church in Hamburg was organized, April 23, 1834, of seven members, and where Dr. Sears, then and still brother Sears, by solemn prayer and laying on of hands, formally set apart his and our brother Oncken to the work of the gospel ministry and the administration of the ordinances of Christ's church. The service was simple and effective; effective, because the great Head of the church had before anointed and set apart the candidate for this very service; simple, because nothing of man's doings could add authority or force to

what the Almighty had already done. It was more a recognition than an ordination, though I am not scrupulous about names.

To No. 4 Bohmken Strasse the meetings were about the same time removed. Here also the work of translation and printing commenced, and here were established the store-rooms of the Bible and Tract Societies. Here at a subsequent day were our brethren assailed by the mob when at worship, the windows and doors smashed to pieces, and other acts of violence committed. Hence was Oncken hurried away by officers of the law, taken before the magistrate, and then thrust into prison. Standing with us before the window where the little church was formed, and where he himself was ordained, pointing upward, while emotions too strong to be controlled choked his utterance, the good man exclaimed, "To all eternity, we here in Germany, and you, the churches in America, will have occasion to thank God for what was done in that chamber!"

The First Chapel.

Time and space would not allow me to go into all the particulars. If you ever go to Hamburg, some one may take you through "the valley of the shadow of death," a deep and dark passage secured by heavy iron doors at either end, leading to the building secured for worship and other purposes, some time after they were driven out from No. 4 Bohmken Strasse. It was on their entrance here that God wrought marvellously in their behalf, and by means of the great fire of 1842, taken in connection with their own generosity in offering an asylum for the houseless, broke the power of the persecutor. The government could not avail itself of the charitable deeds of these men and at the same time oppress and imprison them. On the occasion of your visit, some other friend may take you to "the ramparts," at the south-western corner of the old town, and overlooking the valley of the Elbe for a great distance, where you will look down on scores of ships, and

beyond these see the island, a mile or two in length, at the eastern extremity of which the famed "seven" were baptized on the night of April 22, 1834, a few hours before the church was constituted. At different points in all these waters you now see, the ordinance of baptism has since been administered scores of times, now in one place and then in another, to escape the notice of government officials; now in the dominions of Hamburg, then in those of Hanover, and then again of Denmark, all of which could be reached in an hour or two. "When they persecute you in one city, flee ye to another." In the centre of the town, on the most frequented street, stands the government house, or City Hall, as we should call it, within which justice is supposed to be dealt out to disturbers of the peace and offenders against the well-being of society. With this building, and especially with the police court-rooms, our hero became well acquainted. One day, as we walked by, he suddenly stopped us, and pointing upward, said, "There I have

been called scores of times, and scores of times; before I had got accustomed to the smell of gunpowder I stood trembling, awaiting my turn for a hearing; the passers-by, in the meantime, spitting on me, and crying out that I ought to be hung." The old prison, whose apartments were made sacred by the presence of these men, still stands. I looked on its dingy walls, as you may at a future day. On the occasion Oncken and Köbner were at my side. They recounted to each other the incidents of their imprisonment. It was to me a moment of rare emotions. "My room," said one, pointing, "was there, and out of that window I looked and saw the brethren and sisters, as they came and stood where we now do, and by their presence sought to comfort us in our confinement." "I had my abode there," responded the other, pointing to another part of the prison. "After all it was not so bad. I had nothing to do but read my Bible and pray." The rest I leave you to fill up.

J. G. Warren, For. Sec. A. B. M. U.

MISCELLANY.

EVANGELICAL WORK IN GERMANY.

I shall take this opportunity of directing the attention of the reader to one or two points of the last report of the "Central Committee for Home Missions in Germany." And as some readers may not be quite familiar with this Central Committee, I will just preface a few words of explanation. This committee was constituted some eighteen years ago in connection with the *Kirchentag*, or, as one may translate it, the Free Convocation of the Protestant Churches of Germany, for a threefold specific purpose:—1. To further and foster already existing institutions and efforts bearing on Home Missions, and to bring them into association with each other. 2. To stir up the establishment of new institutions

and commencement of new activities. 3. To undertake similar work itself. Hitherto, I believe, the first two objects have realized more than the third; probably, nay, certainly, rather from lack of money than from lack of will. This committee has its seat in Hamburg and Berlin; its members, among whom are some of the most eminent men of Germany, or of the world, as for example,—Dr. von Bethmann Hollweg, Dr. von Muhler, Christian statesmen; Professor Dorner, the author of the "Christology;" Dr. Wichern, Christian philanthropist and organizer; General Superintendent, Dr. Hoffman, and others, leaders of German Protestantism—are about eighteen in number; it employs one secretary and two travelling preachers; and its yearly

income is about 10,000 thalers, or £1,500, —according to our standard a very small amount. It is wonderful, however, how much is effected with this small sum. The efforts of the committee have been directed during the past year mainly to the following objects:—

1. Preachers have been employed to devote their attention to the *Hollands-ganger*, as they are termed, that is Germans who go over into Holland, as the Irish come over into England during the summer months, to work as turf diggers, navvies, brickmakers and harvestmen. These men were heretofore almost totally neglected, and, owing to the temptations to which they were exposed, were falling into a state of brutishness. Last year four missionaries were employed for several months in this kind of work.

2. The harvest-men, women, and children of Brandenburg. Every year thousands of men, women and children leave their homes in Brandenburg to go to other parts of Prussia—as, for example, Saxony, Posen, Pomerania; or of Germany, as, for example, Mecklenburg; or to other countries, as, for example, Galicia, Russia, Poland, to work at the harvest; they are termed *harvestgoers* (*Ostgänger*.) From two districts alone there went in 1865 upwards of 3,900 men, 2,000 women, and 1,500 children. These sometimes live together by the hundred for weeks on single estates, and one can readily imagine that immorality, disease and corruption of all kinds are terribly furthered by such a course. The Central Committee is trying by means of essays, personal influence, and other agencies, to have improvements introduced and means employed to counteract, or prevent some of the mischief.

3. Attention is also being directed to the dangers arising in connection with the sugar manufactories of the Province of Saxony, especially to those which originate in the scarcity and defectiveness of the dwellings for the work-people.

4. The miners, too, in the neighborhood of the Rhine have attracted attention. Many of them live at a long dis-

tance from where they work, and much of their welfare for time and eternity depends on their being able to spend Sunday at home with their families. But how? The Committee has represented the matter to the government, and it is probable that increased facilities will be afforded them of using the railway in the district. Further, it is intended to commence operations in the seaports, among sailors, and in bathing-places. "Whatever is true and lovely, and of good report, the Committee seek to promote. The secretary and the two travelling preachers make every year journeys for the purpose of instituting inquiries, holding conferences with friends, visiting institutions, delivering lectures, awakening interest, and so forth. The brief abstracts of their reports given in the General Report are highly interesting. Prior to the late war, one of these preachers visited various parts of Austria, for the purpose of seeing what could be done for the revival of Protestantism and evangelical religion in that empire; and the committee proposes to direct efforts towards sending out preachers to visit the Protestants scattered among Roman Catholics, educating and appointing pious schoolmasters, and helping to build chapels and school-houses—especially in Bohemia, where Protestant traditions still linger in many districts, and many hearts feel a vague yearning once more to hear a pure gospel preached. The Central Committee raises its means and keeps up an acquaintance with the wants and wishes of the various parts of Germany, by means of agents and correspondents; that is clergymen and laymen who take an interest in the work, pledge themselves to further the interests of the Association as opportunity may offer, and correspond with the members.—*Christian Work.*

COREA.

Corea has been overrun by the Japanese, and about 700 years ago by the Chinese. The country still pays tribute to China, but has her own rulers. So far

as we can learn, their form of government is very similar to the Chinese; if anything, more arbitrary and oppressive. Their spoken language is different from the Chinese, but their written language is the same. The most of our intercourse is carried on in writing.

All the Coreans wear clothing made of white cotton cloth, very coarse, all that we saw; shoes made of fine grass, with a hole for the great toe. Men and women dress alike in every particular, except the hair. The men gather it into a knot on the top of the head, and fasten it with a piece of bone or horn. The women braid the hair and allow it to hang down the back. Everybody carries a pipe and a bag for tobacco, fastened to the girdle. The people seem active and rather intelligent; have much finer features than the Chinese. Their complexion is almost as fair as Europeans. The people along the coast live principally on fish, and are very poor. They say that formerly they were much more prosperous than now; but the Chinese made a practice of coming over in their junks every summer, carrying off their cattle and their horses, and everything they could get, after killing the people. The Chinese testify to the truth of this, which probably accounts for the fact that there are no important towns and cities anywhere along the coast.

Corea is said to be very rich in mineral wealth, especially gold and silver. The natives tell us that gold is found in abundance about twenty miles from where we are anchored; but as they have no machinery for separating it from the rocks, they can only use what is found in quantities. It has been beautiful weather since we have been here. The commander is improving the time in surveying the harbor, as no foreign vessels have been here before.

The rest of us have fine opportunities for gathering shells and studying the rocks. A geologist would be enchanted with these volcanic islands and the rocks found here. There are beautiful evergreens and ivy here in abundance.

When Corea is opened to foreign trade, as it is likely to be during the present year, it will open up quite a field for missionary operation. One great advantage will be, that the Chinese Bible and books already translated into Chinese can be used, and missionary operations commenced at once. The only information I could get from the people about their religion was, that they worshipped "gods of clay, and when they died they went to live with the gods." Their ideas of the soul seem to be very vague.

The American squadron in the East now consists of six armed vessels, some of them very large and costly. I have ascertained from the best authority that these cost the government, at the lowest calculation, \$75,000 per month. This does not include the original cost of building and fitting out for sea, being from \$200,000 to \$400,000 each. If money and men were thus used in carrying on the mission work, how glorious would be the result a few generations hence! Christians should reflect, that if they will not voluntarily part with the means God has given them to send the gospel to those who have it not, there are other ways by which they will be compelled to part with their gains.—*Foreign Missionary.*

THE LIBERIA MISSION FIELD.

The emigrants from this country, and their descendants, constitute the proper population of Liberia. It is they who have established an independent republic, whose offices, political, judicial, civil, and military, are filled by colored citizens of Liberia. They are favored with some forty respectable ministers—Methodist, Baptist, Presbyterian, and Episcopalian. The proper Liberian population is fifteen thousand, distributed from Cape Mount to Cape Palmas, in four counties, namely, Mesurado, Bassa, Sinou, and Maryland. One half the population, or more, is in Mesurado. There are here three ports, Robertsport, at Cape Mount, forty miles below Monrovia; and about the same distance further down the coast, Mar-

shall, near the mouth of Junk river. Monrovia, the principal town of the republic, has a population of about two thousand. Distributed along Stockton creek (connecting the Mesurado river and St. Paul's) and on the St. Paul's to the falls, twenty-five miles from its mouth; and at Carysburg and Crozerville, extending fifteen miles in a southeasterly direction from Millsburg, (at the head of navigation on the St. Paul's) is an agricultural population of four to five thousand. Proceeding down the coast from Marshall, the last-named place, forty miles, we come to Buchanan, the port of Bassa county. In that town, with Edina on the opposite side of the St. John's river, near its mouth and the agricultural settlements near the coast and on the St. John's, to the distance of ten miles from its mouth, are about three thousand people. Ninety miles below Bassa, is Sinou, having for its port Greenville, where, and on the Sinou river to the distance of fifteen miles, are perhaps twenty-five hundred citizens. Eighty miles southeast of Sinou is Maryland, having for its port Harper, a small town on Cape Palmas. The agricultural district extends back into the country about five miles. The Liberian population in this county is about two thousand. Liberia, then, may be compared to this country when we had a settlement at Boston, others at New York, Philadelphia, Jamestown and Charleston, respectively, the intervening country being all filled up with aborigines.

The recaptured Africans, though Liberian citizens, differ from those referred to, in the fact that they were for the most part lately brought as mere heathen (taken by our cruisers from slave-ships) into the settlements, and have become as yet but partially assimilated to civilized society. Of those people there may be five thousand scattered through the different counties. A number live in the families of the Liberians; but since the term of their apprenticeship expired, they have settled in little villages, like those of the heathen around.

From what has been stated, it may be inferred that the native heathen population is by far the largest proportion of the inhabitants in the territory of Liberia. Supposing this to extend fifty miles into the interior, I estimate its native population at three millions. All these are accessible, and have constant intercourse with Liberian citizens, traders and missionaries.—*African Repository*.

OBITUARY OF REV. A. WOLLERMANN.

Mr. Wollermann, elder of the Baptist church in Hammerstein, Prussia, died in that city in May last. He was born in Hammerstein Aug. 17, 1815, and piously educated by Christian parents. When he was a young man he learned the trade of a painter, and then travelled, according to the custom of his country. When he returned, he had perfected himself in his trade, but had at the same time acquired a taste for the world and worldly pleasures.

When he was twenty-eight years of age, he heard a sermon by one of our brethren at a town five miles from his residence. The preacher was at that time very anxious for the people of Hammerstein, and his preaching was not without fruit. He labored in the face of bitter persecution, and was the first in that region who advocated the truth on the subject of baptism. Under such a ministry Mr. Wollermann was brought to the knowledge of the truth, and bade adieu to his worldly pleasures. With great faithfulness he told his former comrades that they were in the way to destruction; but his first exhortations were for the most part received with ridicule. After, a little while a cruel persecution was commenced against the little flock of believers, and their minister, br. Tillgner, was put down and perhaps imprisoned. The property of the members was distrained and sold. But the love of Christ helped them to bear it. Mr. Wollermann and the brethren who stood up for the truth remained firm and faithful. He confess-

ed that he was rescued by the grace of God, like a brand snatched from the burning, often using this expression with tears, in the presence of God and his people.

He was baptized Dec. 6, 1846, and afterwards elected deacon of the church. When the pastor was absent, he took his place and conducted the meetings. He fulfilled the duties of his office with earnestness and according to the measure of the talents God had given him, and, when Mr. Berneike removed to Königsberg, the church chose him to take the lead of their meetings as long as it should be necessary, and until Providence should otherwise direct. He could not travel in the service of the cause, but for several years he had given up his trade and lived on the avails of his farm.

April 21st he preached with much spirit on the joyful resurrection of the saints, and then administered the Lord's Supper. It was a blessed occasion. In the afternoon of the same day, he fell sick. A physician was summoned, but a violent nervous fever set in, which terminated in his death. On the 7th of May, happy in God, he fell asleep, in the presence of his afflicted wife and many relatives and brethren.

MISSION IN CHINA.

In the autumn of 1859, the Revs. W. N. Hall and J. Innocent, of the Methodist New Connection, left the shores of England, for China. Nearly two years elapsed before they had acquired the language and found a suitable place for permanent residence and labor; yet, so great has been the blessing of God, that there are now eighty-five members in church-fellowship, with twenty-three on trial, all of whom, after careful examination, are believed to have experienced a work of grace in their hearts, while some of them have shown a faith and courage in confessing Christ before their idolatrous countrymen that would have done honor to the apostolic age. Thirteen members have been added to the church at Tien-

tsin during the year; but the interest of the mission centres just now in Laou-Ling, about 140 miles from Tientsin. The work of conversion in this district, whether we look at its origin, rapid development, breadth of operation, or at the vigor with which it is still progressing, we are constrained to pronounce one of those extraordinary interventions of God's gracious power, by which apparently impassable barriers are overleaped, and an impulse given to the progress of Christianity, which is felt over vast areas and through prolonged ages. The unabated interest the people take in the means of grace, the sacrifices they make for Christ their Saviour, the opposition they so heroically brave, together with their growth in Scriptural knowledge and Christian experience, demonstrate the genuineness of the work.

The members are scattered over a very wide area, radiating twenty miles on all sides of Chu-Chai Tsai, at which village, and at Han-Chai Tswang, about ten miles distant, native teachers reside, and regularly conduct Divine worship. The members regularly attend the means of grace, though some of them walk from five to twenty miles to enjoy the privilege of worship and fellowship. Upwards of twenty persons have been recently baptized at Chu-Chai Tsai, and added to the church, while at a village about ten miles from Han-Chai Tswang, seventeen have become anxious inquirers, and are waiting baptism. Almost the whole of this wide and fertile district presents the appearance of the valley in Ezekiel's vision, when the dry bones came together, and as the reviving wind passed over them, "they lived, and stood up on their feet, an exceeding great army."

Many interesting features of this gracious work are entitled to special notice. Upwards of twenty women, most of them wives and mothers, are members, have swept idol abominations from their houses, and are training their children to the worship and service of the living God. Many schoolmasters, also, who, of course, represent the intelligence of the country

have abandoned the Doctors of Reason, and embraced Christ as their Teacher and Saviour, and promise to become efficient helpers in the spread of Christianity, especially among the young. Several of the members occupy respectable social positions, and are very liberal in supporting the cause. Of this class is Mr. Lien, of Chu-Chai Tswang, who has fitted up a room for public worship at his own expense, for which he charges no rent. In a recent visit of Messrs. Hall and Hodge to this district, Mr. Lien informed them of the following instance of persecution: Mr. Han Sien Sung, the assistant preacher, proposed to visit a neighboring village to preach and distribute books, and Mr. Lien, having business in the same place, accompanied him. They went to the market-place, and while Mr. Han was preparing to preach, Mr. Lien offered copies of the Scriptures to the crowd, stating that they contained the Word of God. Two men upbraided him with having brought foreigners and foreign doctrines into the district, to the disgrace of his ancestors and the religion of his country. Mr. Lien replied that they were ignorant of the religion of Christ, or they would not thus speak, whereupon they seized him, threw him down, and beat him most violently. Having heard the whole of the circumstances, Mr. Hall inquired: "Was your confidence not shaken by this trying ordeal?" to which he replied, with great promptness and energy: "No, so far from that, I have felt very happy in being able thus to testify my attachment to the Saviour. If Jesus suffered so much for me, no amount of persecution is too great for me to suffer for his sake." As the attack threatened to be fatal, Mr. Hall further inquired: "How did you feel in the anticipation of death?" "O," he said, "all fear is taken away. I have a glorious hope beyond the grave. I am venturing my all on Christ."

Mr. Hodge informs us that at Chu-Chia Tsai he met with the aged man whose name is forever identified with the origin of this great awakening. There was

nothing in his appearance or manners to distinguish him from the crowd about him, nor in his whole deportment is there anything calculated to bring him prominently before his fellow-villagers; "and yet," Mr. Hodge adds, "he has been instrumental in the hands of God of bringing about the most glorious awakening China has yet experienced—an awakening which is rapidly spreading through cities, towns, villages, and hamlets, on every hand—an awakening which, we have reason to believe, if the church be faithful, will continue to spread until the whole of the country, so great in its antiquity, so vast in its territory, so wealthy in its resources, so dense in its population, shall be permeated with Christian influences, and China, with its three or four hundred millions of souls, shall be converted to Christ."—*Foreign Missionary*.

HINDUISM.

Hinduism dates back, perhaps, to the commencement of Judaism. The remains of aboriginal tribes can hardly be said to have a religion. Its primitive form was much more simple and correct than modern Hinduism. This is the production of shrewd, fertile speculators, who, after the method of ancient philosophy, seem to have wrapt themselves up in strange reveries, and, without asking either sober reason or nature what are facts, tried to determine the nature and mode of the Divine existence, and also the system of the universe. We can only give a mere outline of the leading features of Hinduism, without minor details, which are almost interminable.

1. The Hindus believe in a supreme, infinite God, who has existed from all eternity. He is represented as merged in a Divine slumber. From Him came forth the *trimurty*, or trinity, Brahma, Vishnu and Shiva, who govern and control the universe. Their work is separate. Brahma creates all things, Vishnu preserves them, while Shiva causes whatever destruction goes on in the world. This triad is Divine; but each member

is represented as the subject of emotions, passions and frailties such as belong to mankind. Shiva, the destroyer, is a most horrid character. Wearing on his neck a string of skulls, he delights in slaughter and revels in filth and drunkenness. Yet it is a remarkable fact that this savage, revengeful, filthy deity is the only one to whom in all this country temples are erected. He generally goes by the name of Mahadeo, or the great god, and has his temple in every town or large village; or, if the village is too poor to afford a temple, a small mound of earth under a sacred tree supports an image or stone representing "his satanic majesty." The other two of the triad command but little attention, while the degraded Shiva is honored and worshipped in almost every village. The object seems to be to conciliate the good-will of this vile, malignant deity.

2. Besides the great triad there are many minor gods and goddesses, patrons of particular castes, trades, professions and localities. It was once said of Athens, that it contained more gods than men. According to Hindu theology, India exceeds this, for it swarms with three hundred and thirty-three millions of gods and goddesses of all grades. Adoration is chiefly paid to the worst, on the principle that safety and prosperity are secured by conciliating the evilly disposed. The great gods are to be approached through their subordinates. In speaking against the gods many and lords many of the Hindus, they constantly defend themselves in their worship, by saying that these are their intercessors and mediators. They point to the fact that the business of government is done in the same way, through a list of subordinate officers, with whom the people deal. What they call their great god over all is a god afar off. Idolatry is said to be a system of symbols, by which the worshipper fixes his mind in worship.

3. Besides the gods there is another class of beings called *rakshases*, or demons, who in frightful forms roam about, bloodthirsty and terrible, capable of do-

ing immense mischief if not restrained. Diseases, pestilence, and general calamities are attributed to them. Resembling these somewhat are ghosts, still another class, being the spirits of bad or accursed men, which wander about to haunt and distress those whom they may get into their power.—*Miss. Advocate*.

RETURN OF DR. WARREN.

Dr. Warren, the Foreign Secretary of the American Baptist Missionary Union, arrived in Boston from his tour of visitation to the European missions, Oct. 25.

LETTERS, &c., FROM MISSIONARIES. Burmah.

MAULMAIN.—J. F. NORRIS, Feb. 17, May 10 (2), June 21, July 22, 27.

TAVOY.—J. WADE, Mar. 18, May 1.—Mrs. W., May 10.

SHWAYGYEEN.—N. HARRIS, Apr. 20.

TOUNGGOO.—E. B. CROSS, Feb. 23, Mar. 7, 19, 22, 25, May 20, 22, June 13, 18, 19, 24, July 20, 1 no date.—M. H. BIXBY, Feb. 17, Aug 1.—Mrs. B., Mar. 8.—A. BUNKER, Feb. 13, 16, Mar. 18, 19, Apr. 9, May 16, June 4, 26.—Mrs. B., Feb. 13.—J. N. CUSHING, Mar. 1, 20 (2), Apr. 17, May 30, June 12, July 23, 31.—Mrs. C., Mar. 26, June 7.—Miss GAGE, June 29.

RANGOON.—E. A. STEVENS, Mar. 11 (2), Apr. 11 (2), May 13, 29 (2), June 13, July 10, 31, Aug. 28.—D. L. BRAYTON, Apr. 1, 6, 10, 24, May 8, June 7, 28, July 25.—A. T. ROSE, Feb. 26, Mar. 9, May 1, 21 (2), July 29.—C. BENNETT, Feb. 23, Mar. 28, June 6 (2), July 30.—J. G. BINNEY, Feb. 8, 9, 26, Mar. 9, 25, Apr. 25, Aug. 10.—C. H. CARPENTER, June 15, July 6, 13, Aug. 12, one no date.—Mrs. C., Apr. 27.—R. B. HANCOCK, Feb.—Mar. 26, Apr. 9, May 15, July 1, Aug. 12.

BASSEIN.—H. L. VAN METER, Apr. 8, 23, 24, May 9, 24, 30, June 24, July 4, 9, 10, 29, Aug. 24.—B. C. THOMAS, Feb. 15, 28, Mar. 29 (2), Apr. 8, 24, May 10, 25, June 6, July 9, 10 (2), 24, Aug. 10, 24.—A. R. CRAWLEY, Feb. 27, Mar. 26, 27, Aug. 9.

PROME.—T. SIMONS, Feb. 3, 18 (2), E. O. STEVENS, Feb. 5, Mar. 5, May 14, Aug. 6.

HENTHADA.—J. L. DOUGLASS, June 3, July 3, 15.—D. A. W. SMITH, Mar. 28 (2), July 19, Aug. 12, 29.

Assam.

M. BRONSON, Mar. 15, Apr. 1, 17, May 12, 27, June 3, 4, 13, 20, July 19 (2), 29.—W. WARD, Feb. 19, Mar. 19, May 3, July 15.—Mrs. W., one no date.—I. J. STODDARD, Apr. 8 (2), May 28, June 15 (2), 29, July 15, 16, 31.—M. B. COMFORT, May 8, 21, July 29 (2).

Siam.

WM. DEAN, Feb. 11, 22, Apr. 1, 8, May 6 (2), 8, 23, June 22, 28, 29, July 14, 24, 29, Aug. 6, 12, 13.—Miss A. F. DEAN, Feb. 3, Aug. 3.—Miss A. M. FIELDS, Feb. 19, Apr. 22, 24, May 4, June 17.—Mrs. S. J. SMITH, one no date.

Teloogoos.

L. JEWETT, Mar. 11, May 24, 30, Apr. 2,

Aug. 22.—Mrs. J., Apr. 5.—J. E. CLOUGH, Mar. 9, May 14, July 1, 10, Aug. 9.

China.

J. W. JOHNSON, Mar. 18.25, May 6, 7, 23, June 11, 17, July 3, 27.—W. ASHMORE, Feb. 11, Mar. 5, 21, Apr. 21, May 19, June 4.—M. J. KNOWLTON, Feb. 7, Mar. 2, 4, 5, 18, Apr. 2 (2), 25, May 16, June 1 (2), 20, July 10, Aug. 15.—Mrs. K., Apr. 20, June 3, one no date.—H. JENKINS, Apr. 11, May 10, 20, June 11, 20, July 19, Aug. 3.—C. T. KLEYER, Feb. 18, Mar. 11, 28, Apr. 20, May 29, 30, Aug. 3, one no date.

France

A. DEZ, Mar. 22, May 14, 17, Aug. 12.—V. LEPOIDS, May 14, June 20, Aug. 6.—F. LEMAIRE, May 3, 23, July 22.—H. BOILEAU, July 12.

Germany.

J. G. ONCKEN, June 1, July 30, Aug. 3.—G. W. LEHMANN, May 1.—J. KOBNER, Mar. 26.

Sweden.

A. WIBERG, Apr. 1, Sept. 9.—K. O. BROADY, Mar. 15.—J. A. EDGREN, Apr. 11.

DONATIONS.

RECEIVED IN OCTOBER, 1867.

Maine.

Belfast, Benj. Kingsbury 10; Kennebunkport, a disciple of Jesus, of wh. 50 is for sup. of nat. pr., care Rev. M. Bronson, Nowgong, Assam, and 25 tow. sup. of nat. pr., care Rev. E. A. Stevens, Rangoon, Burmah, 75; 95.00
Lincoln Asso., Ladies' For. Miss. Soc., Mrs. E. A. Richardson tr., 12.00 — 97.00

New Hampshire.

Salisbury Asso., Bow, ch., per Rev. J. M. Haswell, 10.00

Vermont.

Lamoille Asso., Johnson, ch. 2; Perkinsville, ch. 16; Londonderry, ch. 17; Weston, ch. 13.50; Burlington, ch. 40.17; a friend 50 cts.; 89.17

Massachusetts.

Westfield Asso., Edwin Chase tr., 29.90; Holyoke, 2d ch., Edwin Chase tr., 100; 129.90
Salem Asso., Newburyport, Green st. ch., Dea. Geo. Perkins tr., 50; Danversport, ch. 26; Gloucester, 1st ch. 22.11; Wenham, ch. 16.75; Salisbury and Amesbury, ch. 115.93; Marblehead, ch. 10; Lynn, 1st ch. 200.13; Rowley, ch. 10.80; Beverly Farms, ch. 13.75; coll. at Asso. 22.21, Dea. Henry Haddock tr., 487.68
Boston South Asso., Needham, ch., Edgar Norton 1; Hyde Park and Fairmount, ch., Sab. sch., to be expended under care of Mrs. Bunker, Toungoo, Burmah, 50; Dorchester, a friend, for sup. of B. W. Barrows, in Rev. L. Jewett's sch., Nellore, India, 15; Newton Upper Falls, ch. 13; Boston, a disciple of Jesus, for Mrs. Brayton's sch., Rangoon, Bur-

mah, 50; a friend 10; 139.00
Wachusett Asso., L. H. Bradford tr., Winchendon, ch. 150; Harvard, ch. 22.10; Leominster, ch. 32; Westminster, ch. 67; Gardner, ch. 29.79; 300.89

Merrimack River Asso., Dea. John Keely tr., Chelmsford, 1st ch. 17.75; Chelmsford, Central ch. 14.32; Lowell, 1st ch., Dea. J. A. Brabrook tr., 60; 92.07

Berkshire Asso., Geo. Millard tr., Sturbridge Asso., So. Wilbraham, Wm. Read 5; Dea. S. Endicott 1; 11.50

Old Colony Asso., Dea. John Brooks tr., Middleboro', 1st ch. 8; 3d ch. 7; Thomas Conant 5; Carver, ch. 7; No. Scituate, ch. 17; Marshfield, 1st ch. 21.36; Rebecca Hall 5; So. Hanson, ch. 10.35; 80.71

Boston North Asso., Old Cambridge, ch., J. B. Dana tr., 732.70; Sab. sch., tow. sup. of nat. pr. one year, care Mrs. Ingalls, Thongzai, Burmah, 120; Woburn, Ladies' Bap. Miss. Soc., tow. sup. of a student in Rangoon Theo. Sem., 25; Weston, ch., Dr. Levi Goodnough 10; 887.70
Barnstable Asso., F. Scudder tr., 117.20 — 2252.65

Rhode Island.

State Convention, R. B. Chapman tr., East Providence, 1st ch., A. W. Medbury tr., 72; Providence, 1st ch. 78.19; Wickford, 1st ch. 29; Providence, 4th ch., Sab. sch. 15.06; a friend 5; 199.25
Warren Asso., East Providence, 1st ch., Fem. For. Miss. Soc. 14 00
Allendale, ch., Rev. I. J. Burgess 8.00 — 221.25

Connecticut.

Fairfield County Asso., Stamford, ch., Z. B. Nichols tr., 493.09; Sab. sch., B. U. Lyon tr., 82.13; 575.22

New York.

New York, D. E. Dennison 3; Rochester, S. H. Phinney, tow. sup. of nat. pr., Mounse See Dee, care Rev. M. H. Bixby, Toungoo, Burmah, 10; West Chazy, Daniel Bassett 7; Centralia, Welch ch. 8.75; 28.75
St. Lawrence Asso., J. F. Havens tr., Massena, ch. 15.13; Nicholville, ch. 8.62; Potsdam, ch. 5; Ogdensburg, ch. 9; Canton, ch., O. W. Moxley 2; Richville, ch. 5; Chateaugay, ch. 7.26; Malone, ch. 14.95; Canton, ch. 5.50; Mason Martindale 1; 73.46
Saratoga Asso., Saratoga Springs, Mrs. Sarah W. Cushing, to be expended among the Garos, care Rev. M. Bronson, Nowgong, Assam, 50.00
Coll. por Rev. O. Dodge, Dist. Sec., Seneca Asso., Bennettsburg, ch. 19; Sab. sch. 6; Farmerville, ch., bal. 7; Sab. sch. 14.50;

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| Trumansburg, ch. 68.80; Sab. sch. 25; Ovid, ch. 8; Covert, Sab. sch. 6.50; Mecklenburg, ch. 8.50; Sab. sch. 6.50; Enfield, ch. 3; Sab. sch. 2; Waterloo, ch. 10.10; Sab. sch. 5; Romulus, ch. 22; Watkins, Sab. sch. 3; Ithaca, ch. 43; Rev. F. Duzenbury and wife 2; (the money from the Sab. schs. in above Asso. tow. sup. of nat. pr., care Rev. C. T. Kreyer, Hangchau, China;) tr. of Asso. 6.74; | 266.34 | 39.44 |
| Cortland Asso., J. S. Squires tr., | 12.55 | |
| Saratoga Asso., Amsterdam, ch., in pt., | 35.51 | |
| Onondaga Asso., Syracuse, 1st ch., in pt. 9.50; Mrs. John White 1; | 10.50 | |
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| Long Island Asso., Brooklyn, Benj. Hallsted 500; Greenport, ch. 53.34; East Marion, ch. 33; | 586.34 | |
| Oswego Asso., Oswego, ch. 56; Sab. sch. 27; | 83.00 | |
| | —2014.04 | |
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| Coll. per Rev. J. V. Ambler, Dist. Sec., | | |
| West Jersey Asso., Jacobstown, ch. | 40.00 | |
| Coll. per Rev. O. Dodge, Dist. Sec., | | |
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| | —42.00 | |
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| Philadelphia Asso., Philadelphia, a friend 3; Spring Garden ch. 65.50; 1st ch., Sab. sch. 130; Chestnut Hill, ch., Sab. sch. 8; West Philadelphia, 1st ch., of wh. 100 is to const. Wm. Wood H. L. M., 418; Montgomery, ch. 30; coll. at Asso. 17.16; | 671.66 | |
| North Philadelphia Asso., coll. at Asso., for Mrs. Van Meter's | | |
| chapel, | | |
| Northumberland Asso., Danville, ch. 9.77; Laport and Eaglesmere, ch. 2; Lewisburg, ch. 53.79; | | |
| Pittsburg Asso., Sharpsburg, ch. | 65.56 | |
| Wyoming Asso., Wilkesbarre, ch. 14.84; Union, ch. 2.50; Huntington, ch. 3.30; Eaton, ch. 31.35; Braintim, ch. 10.25; Tunkhannock, ch. 6; So. Auburn, ch. 2; coll. at Asso. 20.64; | 14.10 | |
| Bridgewater Asso., Susquehanna, ch. 9; Herrickville, ch. 4.10; M. S. Wilson tr., 6.50; | 90.88 | |
| | —19.60 | |
| | —951.24 | |
| Ohio. | | |
| Cleveland, 1st ch., Young People's Miss. Soc., tow. sup. of nat. pr., care Rev. E. P. Scott, Assam, 120; Warren, ch., Jno. S. Edwards tr., 116.50; Young People's Miss. Soc., Sarah W. Pierce tr., tow. sup. of nat. pr., care Mrs. M. B. Ingalls, Thongzai, Burmah, 40; Painesville, ch., M. C. 19.74; Sab. sch. 3.43; | 299.67 | |
| Coll. per Rev. G. H. Brigham, Dist. Sec., | | |
| Miami Union Asso., Springfield, ch., in pt. | 50.55 | |
| Clinton Asso., Rev. B. Bedell | .50 | |
| Central Asso., coll. at Asso. | 12.23 | |
| Ashtabula Asso., Rev. C. S. Thomas 20; Madison, ch. 15; Cherry Valley, ch., Sab. sch. 2; | 37.00 | |
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| Miami Asso., Cincinnati, Ninth st. ch. | 50.00 | |
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| Indiana. | | |
| Coll. per Rev. G. H. Brigham, Dist. Sec., | | |
| Weasaw Creek Asso., Niconza, ch. | 18.00 | |
| Judson Asso., coll. at Asso. | 15.00 | |
| Curry Prairie Asso., coll. at Asso. | 28.05 | |
| | —61.05 | |
| Illinois. | | |
| Greenville, ch. | 63.00 | |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | | |
| Chicago Asso., De Kalb, ch., Miss Mary Huntley and A. B. Pollock 5 ea.; Mrs. F. W. Smith and Mrs. L. Huntley 3 ea.; Miss Fannie Huntley, Miss M'Nish, Miss Irena Hollister and Miss Sickles 2 ea.; Miss Matty Wright, Mrs. J. Mattison, Mrs. N. Hollister and Henry Wagner 1 ea.; Miss A. Johnson and Harvey Hollister 50 cts. ea.; | 29.00 | |
| Dixon Asso., Galena, Union ch., of wh. 4.95 is fr. Sab. sch., | 8.50 | |
| Edwardsville Asso., Alton, 1st ch. 84.66; Nilwood, ch. 20; Upper Alton, Miss. Soc. in Shurtleff College, for Rangoon Theo. Sem., 16.70; | 121.36 | |

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| Fox River Asso., Somonauk, ch. | 25.50 |
| Mattoon Asso., Tuscola, ch. | 1.25 |
| Ottawa Asso., Tonica, ch. | 1.00 |
| Quincy Asso., Barry, ch. 2; Quincy, Vermont st. ch. 31.10; | 33.10 |
| Salem Asso., Adeline, J. G. Burden | 2.50 |
| South District Asso., Troy, ch. | 16.90 |
| Springfield Asso., Springfield, North ch., H. G. Reynolds | 5.00 |
| Coll. at Illinois General Asso. | 56.56 |
| | — 363.67 |

Iowa.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Burlington Asso., New London, ch., Rev. R. King & Washington, ch., C. Craven 5; | 11.00 |
| Cedar Valley Asso., Orcuttville, Rev. A. Orcutt | 10.00 |
| Central Iowa Asso., Des Moines, ch. 7.50; Monroe, ch. 2; | 9.50 |
| Davenport Asso., Mt. Olivet, ch. 9; Muscatine, 1st ch., Rev. E. Eaton 5; | 14.00 |
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| Keokuk Asso., Keokuk, ch., J. T. Westover | 5.00 |
| Oskaloosa Asso., Oskaloosa, ch. 1; Ottumwa, ch. Rev. S. H. Worcester 5; Pella, of wh. 10 is fr. Mrs. Hall and 5 ea. fr. A. H. Vierson, H. F. Bosquet, Mrs. Bowkerorges, Rev. E. H. Scarff and J. M. Huiskamp, tow. sup. of Rev. I. J. Stoddard, Gowahati, Assam, 74.15; | 80.15 |
| Linn Asso., Quosqueton, ch., Rev. J. Fulton | 5.00 |
| | — 140.65 |

Michigan.

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| Laingsburg, a friend | .50 |
| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Jackson Asso., Albion, ch., of wh. 12 is fr. Sab. sch., | 22.00 |
| Kalamazoo Asso., Kalamazoo, 1st ch. 20; Schoolcraft, ch. 2-.47; | 22.47 |
| Lenawee Asso., Medina, ch. | 8.54 |
| Michigan Asso., coll. at Asso. 33-.15; Mt. Vernon, ch. 1.24; Rochester, ch. 15.40; St. Clair, ch. 10; Brockway, ch. 2.30; | 62.09 |
| Shiawassee Asso., Lansing, ch. | 4.25 |
| St. Joseph's Valley Asso., Centreville, ch. | 20.00 |
| Washtenaw Asso., Ann Arbor, ch. 15; Ypsilanti, ch. 28; Dexter, ch., E. Smith 5; Mrs. E. Smith 2; | 50.00 |
| Coll. at Board Meeting of State Convention 14.82; coll. at annual meeting of State Convention 51.54; Mrs. J. Knapp 2; Nathan Lyman 1; Frank Evarts 1; | 70.36 |
| | — 260.21 |

Minnesota.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Minnesota Asso., coll. at Asso. by Rev. J. F. Wilcox, 9.55; Belle Plaine, ch., Rev. E. Munger 1; Minneapolis, Judge Vanderburg 5; | 15.55 |

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| Northern Minnesota Asso., coll. at Asso. by Rev. J. B. Peat 13.57; Anoka, ch., Rev. J. B. Peat 5; Minneapolis, Union ch., Isaac B. Cooper 5; | 23.57 |
| Zumbro Asso., Kenyon, ch. | 15.00 |
| Coll. at State Convention | 25.83 |
| | — 79.95 |

Missouri.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Sedalia Asso., coll. at Asso. 37-.75; Independence, 1st ch. 17; colored ch. 1.30; Sedalia, ch., Sab. sch. 5.06; | 61.11 |
| Hannibal, ch., Sab. sch., tow. sup. of boy in Rev. D. A. W. Smith's sch., Henthada, Burmah, 12.05; Kansas City, 1st ch., of wh. 10 is fr. H. M. Holden, 22.50; colored ch. 7.20; Louisiana, ch. 5; | 46.75 |
| No. Grand River Asso., Chillicothe, ch. | 11.60 |
| | — 119.46 |

Wisconsin.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| Dodge Asso., New Lisbon, ch. 7; Fox Lake, ch. 1; | 8.00 |
| Janesville Asso., Union, ch. 22; Monticello Prairie, ch., Mrs. R. Colton 2; | 24.00 |
| La Crosse Asso., Bangor, ch. 3; Mrs. M. A. Light 1; | 4.00 |
| Walworth Asso., Sugar Creek, ch. | 12.00 |
| Winnebago Asso., Fond du Lac, ch. 17.25; Fairwater, ch. 1; coll. at meeting of State Convention 16.53; | 34.78 |
| | — 82.78 |

Tennessee.

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| Mary County, Wm. Nesbit | 10.00 |
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West Virginia.

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| Parkersburg, ch., Sab. sch., tow. sup. of nat. pr., | 50.00 |
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District of Columbia.

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| Washington, 1st ch., Ladies' Social Circle, Mrs. H. G. Ayer tr., for sup. of Bible reading, care Mrs. Van Meter, Bassein, Burmah, | 25.00 |
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Kansas.

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| Coll. per Rev. S. M. Osgood, Dist. Sec., | |
| East Kansas Asso., coll. at Asso. 10.00 | |
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| | — 54.00 |

Canada.

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| Canada chs., T. S. Shenston tr., 700 in gold, | 1000.92 |
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\$8,975.96

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| Stamford, Conn., Nancy Smith | 30.00 |
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\$9,005.96

Total from April 1 to Oct. 31, 1867, \$48,223.41.

THE

MISSIONARY MAGAZINE.

PUBLISHED BY THE

AMERICAN BAPTIST MISSIONARY UNION.

DECEMBER, 1867.

CONTENTS.

| | |
|----------------------------------------------------------------|-----|
| AMERICAN BAPTIST MISSIONARY UNION | |
| ASSAM MISSION.— <i>Letter from Mr. Bronson</i> | 459 |
| Interest in the Work among the Garos..... | 459 |
| Demands of the Work..... | 459 |
| Map of Assam..... | 460 |
| State of the Work in Nowgong..... | 460 |
| Interesting Garo Visitor..... | 460 |
| Waking up among the Garos..... | 461 |
| The First Sheaf Gathered..... | 461 |
| Providence in Retaining Gowahati..... | 461 |
| Precious Memorials..... | 462 |
| Importance of Gowahati..... | 462 |
| School at Nowgong..... | 462 |
| TOUNGGOO MISSION.— <i>Letter from Mr. Cross</i> | 462 |
| More Baptisms—Power of the Gospel..... | 462 |
| Population of Tounggoo..... | 463 |
| <i>Letter from Mr. Bunker</i> | 463 |
| Baptismal Scene at Tounggoo..... | 463 |
| HENTHADA MISSION.— <i>Letter from Mr. Douglass</i> | 464 |
| A Sabbath's Employments..... | 464 |
| BASSEIN MISSION.— <i>Letter from Mr. Thomas</i> | 465 |
| Death of a Karen Christian Woman..... | 465 |
| <i>Letter from Mr. Van Meter</i> | 465 |
| Travel and Jungle Labor in 1866-7..... | 465 |
| Help from Native Christians..... | 465 |
| MISSION TO THE TEOLOGOOS.— <i>Letter from Mr. Clough</i> | 466 |
| The Work Advancing—More Baptisms..... | 466 |
| The New Chapel..... | 466 |
| MISSION TO SWEDEN.— <i>Letter from Mr. Broadly</i> | 466 |
| The True Support—The School..... | 466 |
| Providential Help—Relations to the State..... | 467 |
| Abortive Proposal—The Week of Prayer..... | 467 |
| Plans of Christian Activity..... | 467 |
| Bible Class—An Encouraging Field..... | 468 |
| A Wanderer Restored..... | 468 |
| Preaching on Baptism..... | 469 |
| Glorious Revivals..... | 469 |
| GERMANY.— <i>Letter from Dr. Warren</i> | 470 |
| German Baptists in Council..... | 470 |
| Aspects of the Session..... | 471 |
| Origin and Progress of the Mission in Germany..... | 472 |
| Visit of an American Vessel..... | 473 |
| The First Chapel..... | 474 |
| MISCELLANY. | |
| Evangelical Work in Germany..... | 475 |
| Corea..... | 476 |
| Liberia Miss on Field..... | 477 |
| Obituary of Rev. A. Wollermann..... | 478 |
| Mission in China..... | 479 |
| Hinduism..... | 480 |
| Return of Dr. Warren..... | 481 |
| LETTERS, &c., FROM MISSIONARIES..... | 481 |
| DONATIONS..... | 482 |
| INDEX..... | iii |

BOSTON:
MISSIONARY ROOMS, 12 BEDFORD STREET.
1867.

MISSIONARY MAGAZINE FOR 1868.

THE forty-eighth volume will commence with the number for January. The MISSIONARY MAGAZINE contains a full view of the home proceedings and foreign operations of the AMERICAN BAPTIST MISSIONARY UNION, with notices of other evangelical enterprises, and miscellaneous articles, original and selected, on subjects connected with the progress of Christianity in the world.

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